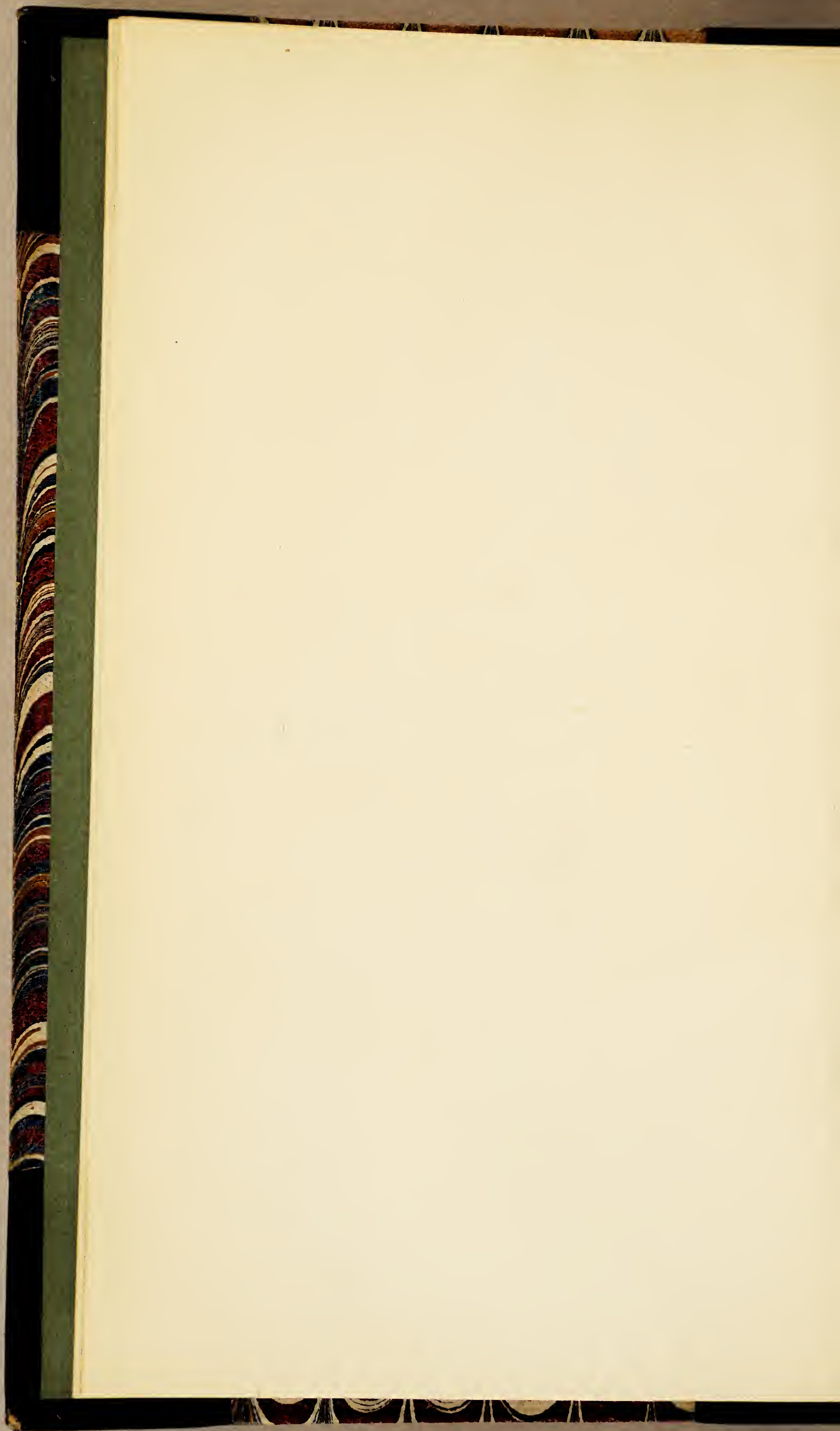






John Carter Brown.

201





Chandler Pinx^t

T. Trotter sculp^t

THE REV.^d BENJAMIN FRANCIS, A.M.

Pastor of the Baptist Church

at Horsley in Gloucester Shire.

Published May 1st 1704, by I.R. London.

THE
BAPTIST
ANNUAL REGISTER,

FOR 1794, 1795, 1796—1797,

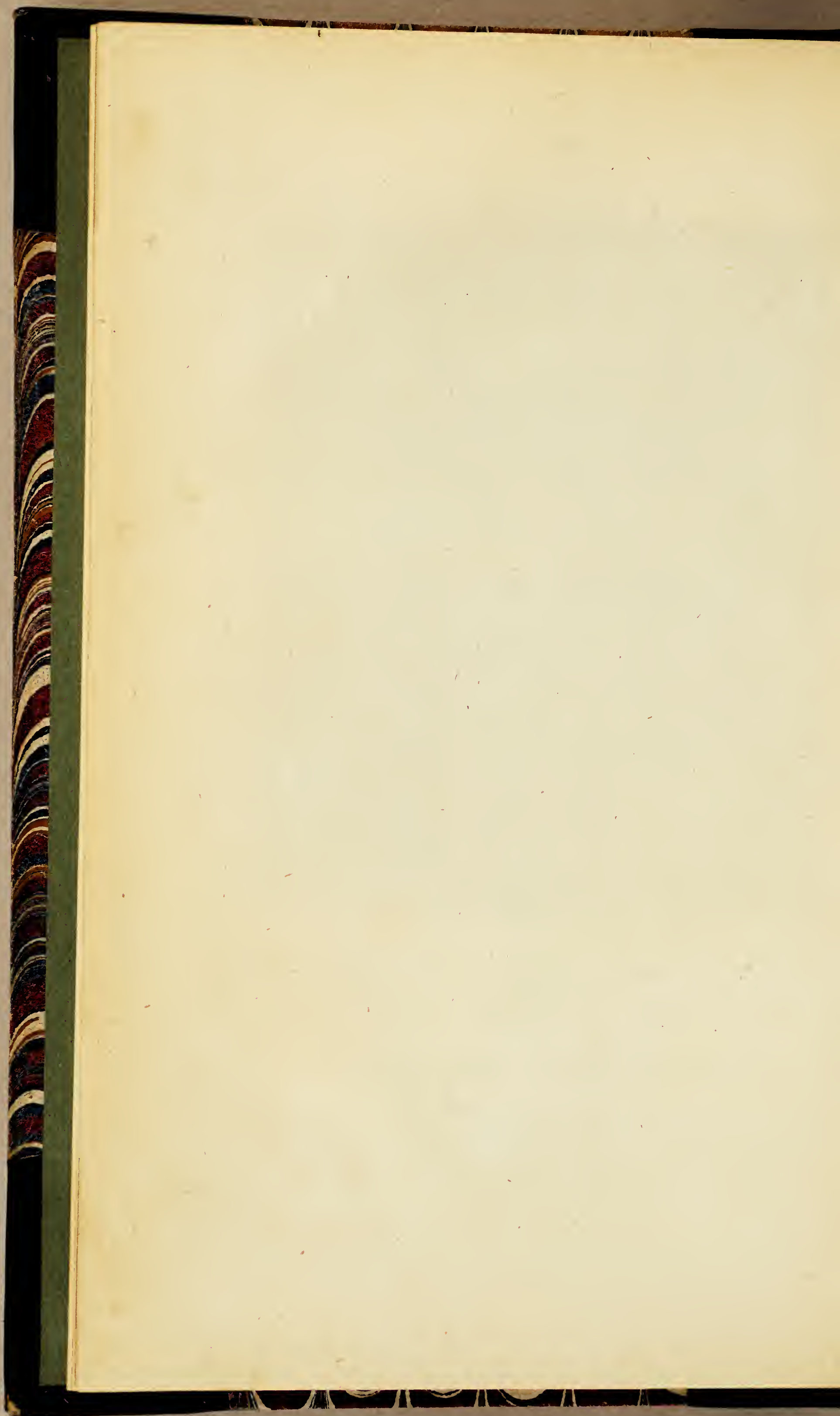
INCLUDING
SKETCHES
OF THE STATE OF RELIGION
AMONG
DIFFERENT DENOMINATIONS
OF GOOD MEN
AT HOME AND ABROAD.

By JOHN RIPPON, D.D.

From East to West, from North to South,
Now be his name ador'd!
EUROPE, with all thy millions, shout
Hosannahs to thy Lord!

ASIA and AFRICA, resound
From shore to shore his fame;
And thou, AMERICA, in songs,
Redeeming love proclaim!

SOLD BY MESSRS. DILLY, BUTTON, AND THOMAS, LONDON;
BROWN, JAMES, AND COTTLE, BRISTOL; OGLE, EDINBURGH;
ALLEIN, DUBLIN; AND MAY BE HAD OF THE BAPTIST MINISTERS
IN NEW YORK, PHILADELPHIA, BOSTON, RICHMOND, SAVANNAH,
AND CHARLESTON, IN AMERICA.



DIRECTIONS TO THE BINDER.

Sheets *D*, *E*, and half sheet *F*, whose running title is "The History of the Welsh Association," with its preface half sheet, signature *a*, must all be taken out of numbers 10, 11, 12, 13, and preserved with former unfinished articles.

The Portraits.

Rev. Mr. Francis's to face the title page.

Rev. Mr. Clarke's to face page 276.

Rev. Dr. Stennett's to face page 380.

TO THE PURCHASER.

The unfinished articles which came out in the first, second, and following numbers of the Register, together with the History of the Welsh Association, which is now all printed, will make near half a volume---this we *hasten* to complete, as health and leisure may permit, in the course of a few numbers.

Odd numbers may be had to complete sets, at the first price.

The price of the *two* volumes, now finished, extending from 1790 to 1796-7, is 14s. half bound and lettered.

THE HISTORY OF THE WELSH ASSOCIATION is printed and sold in a separate piece, price 1s. 6d. Apply to Mr. Thomas, of Leominster; or to any of the persons who circulate the Register.

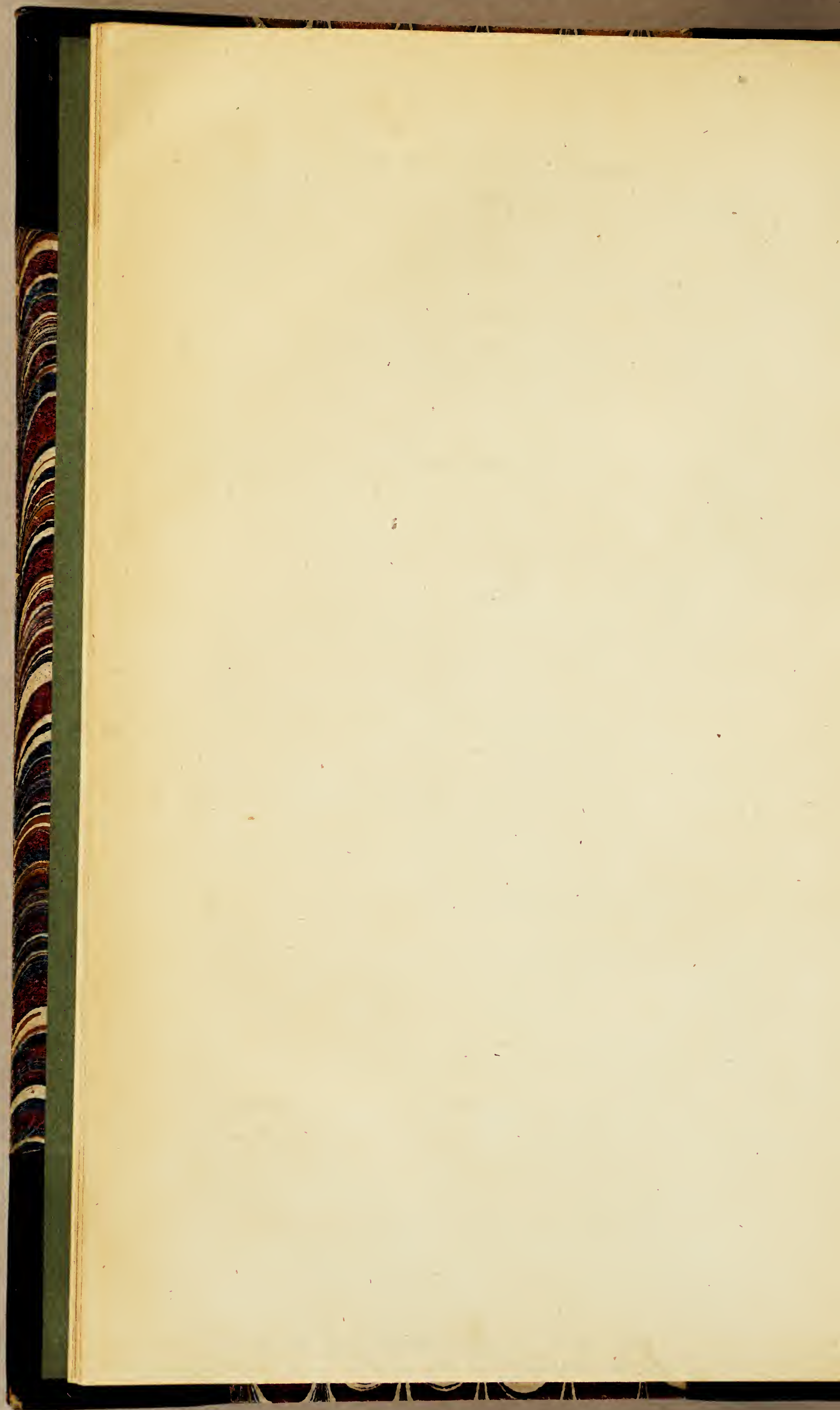
Also the most beautiful and correct edition ever printed of Wilson's Scripture Manual---small size, 1½d. uncut; stitched in blue covers and cut 2d.

The Baptist Catechism, with or without proofs, may accompany the Register at any time.

Allowance to those who give them away.

N. B. Corrections are desired for a new list of all the Baptist churches in England, Ireland, Scotland, and Wales, in which the ministers and pastors should be distinguished from each other; and the number of members in every church ascertained. The names and ages of each of the deacons, also would be highly acceptable for number XV. of the Register.

If brethren, either in the ministry or not, would, of their own accord, undertake this service; and one in each district procure a list of information, he might convey it, soon after the Associations in June, to Mr. R. by whom it would be respectfully treated, if drawn up with the *accuracy* such an article requires.



A LIST OF THE
PARTICULAR BAPTIST CHURCHES*
IN ENGLAND.

1794.†

✂ *The Names of Ministers in this Catalogue are printed in Italics, and so distinguished from Pastors.*

BEDFORDSHIRE.

CHURCHES. NAMES OF PASTORS AND MINISTERS.

1. **B**EDFORD, 1st Church ——— Hillyard
2. ——— 2d Church Thomas Ranger
3. Biggleswade - - -
4. Blunham - - - - Martin Mayle

N O T E S.

* Many of the churches in this list are destitute of *pastors*, but most of them are supplied with *ministers*; and several, who have not *stated* resident ministers, are regularly supplied by the pastors of neighbouring churches and others.

† After numerous letters written, and incredible pains taken to render this list perfect; it is probable other alterations should have been made in it:---However the most recent information has been introduced, and some as late as May 15, 1794. The corrections which may hereafter be found necessary can be inserted among the errata.

Number 1. Is the mixed communion church, over which the famous Mr. John Bunyan presided; the late pastor of it, Mr. Joshua Symonds, was for several years a pædobaptist. In 1772, he became a baptist, and, agreeably to the original constitution of the church, remained in his office. The present amiable young pastor of it is a pædobaptist, under whose labours it is said, more baptists than pædobaptists have been added to this society.

2. This is a church formed upon the strict communion plan, and is principally a late separation from Mr. Bunyan's old church: Mr. Ranger who has the charge of it, was the predecessor of Mr. John Giles, in the pastoral office of the church at Eyethorn in Kent.

3. Mr. James Bowers, who was pastor at Biggleswade, removed, and is settled with an independent church at Haverhill in Essex.

MAY, 1794.

A

5 Carlton

CHURCHES.

NAMES OF PASTORS AND MINISTERS.

5. Carlton	- - - - -	.
6. Carrington Cotton End	- - - - -	Freeman
7. Cranfield	- - - - -	Wakefield
8. Dunstable	- - - - -	Francis Hughes
9. Keyfoe	- - - - -	William Dickens
10. Leighton Buzzard	- - - - -	Thomas Wake
11. Little Stoughton	- - - - -	John Emery
12. Luton	- - - - -	Thomas Pilly
13. Maulden	- - - - -	William Coles
14. Ridgmount	- - - - -	<i>Edward Mabbutt</i>
15. Sharnbrook	- - - - -	Richard Grindon
16. Southill	- - - - -	John Gamby
17. Steventon	- - - - -	<i>James Pratt</i>
18. Thorn	- - - - -	

BERKSHIRE.

19. Abingdon	- - - - -	Daniel Turner John Evans
20. Farringdon	- - - - -	
21. Kingston-Lisle	- - - - -	Thomas Smith
22. Newbury	- - - - -	James Bicheno
23. Oakingham	- - - - -	Thomas Burgwin
24. Reading	- - - - -	Thomas Davis
25. Wantage	- - - - -	

BUCKINGHAMSHIRE.

26. Cheneys	- - - - -	Nathan Sharman
27. Chesham	- - - - -	James Sleaf
28. Colnbrook	- - - - -	<i>John Lloyd</i>
29. High Wycombe	- - - - -	William Scott
30. Newport Pagnell	- - - - -	John Muddiman

NOTES.

10. Mr. Thomas Wake was, till of late, pastor of Smarden in Kent.

20. The meeting-house at Farringdon was erected a few years since, on the spot where the famous Mr. Richard Steed's had been. Mr. Thomas Dunscombe, pastor of the church at Coat, has regularly supplied it once a fortnight, on the Lord's day evening, ever since 1772.

25. When the list was printed in 1790, the church at Wantage was destitute of a pastor; since then, Mr. Enoch Francis, who removed from Exeter, filled that office among them, but has lately resigned it.

30. Mr. Muddiman is above 70 years of age, resides at Long Buckby, and preaches once a fortnight at Newport: Mr. Chater, of Olney, a town five miles from Newport, preaches to this congregation the other Lord's-days.

CHURCHES. NAMES OF PASTORS AND MINISTERS.

31. Olney - - - - John Sutcliff
32. Princes Risborough - - Joseph Crook
33. Stony Stratford - - - John Goodrich
34. Waddesdon Hill - - -
35. Woodrow - - - - Richard Morris

CAMBRIDGESHIRE.

36. Cambridge - - - - Robert Hall
37. Cottenham - - - - Thomas Baron
38. Gamlingay - - - - William Pain
39. Over - - - - Thomas Lee
40. Soham - - - - Francis Bland
41. Sutton - - - - George Norman
42. Wisbeach - - - - ——— Fisher

CHESHIRE.

43. Chester - - - - S. Hatch
44. Brasey-Green - - -
45. Warford - - - - Thomas Holt

CORNWALL.

46. Chacewater - - - - Robert Redding
47. Falmouth - - - -

CUMBERLAND.

48. Broughton - - - - Jacob Hutton
49. Whitehaven - - - -

DERBYSHIRE.

50. Derby - - - - Charles Briggs
51. Lofcoe - - - - William Fletcher

NOTES.

43. Mr. Hatch, formerly at Stoney Stratford, and more lately at Yeovil, with about seventy others in the same company, were about to sail from Liverpool to America.---The destitute society at Chester, finding him disengaged, wished for his help---this accounts for the appearance of his name above.

49. Mr. William Graham, the late pastor of Whitehaven, is gone to the Sandemanians.

50. This is an infant interest: Mr. Charles Briggs, some time assistant at Lofcoe, divides his labour between the society at Derby, and that at Hanley, Staffordshire.

51. In the first edition of the list of 1790, Codnor and Lofcoe were enrolled as two churches: Brother Hopper of Nottingham, in a letter, corrects

DEVONSHIRE.

CHURCHES.	NAMES OF PASTORS AND MINISTERS.
52 Bampton - - - -	Samuel Norman
53 Bovey Tracey - - -	<i>Hugh Williams</i>
54 Cullumpton - - - -	Nicholas Gillard
55 Dartmouth - - - -	<i>William Willey</i>
56 Exeter - - - -	William Clark
57 Kingsbridge - - - -	Humphrey Penn
58 Modbury - - - -	
59 Plymouth - - - -	Philip Gibbs
60 Plymouth Dock - - -	Isaiah Birt
61 Prescott - - - -	Benjamin Thomas
62 Tiverton - - - -	Daniel Sprague
63 Upottery - - - -	John Rippon, sen

DORSETSHIRE.

64 Loughwood - - - -	Samuel Burford
65 Lyme - - - -	Joseph Dawson
66 Wimbourn - - - -	John Miell

DURHAM.

67 Cold-Rowley - - - -	John Rowland
68 Hamsterly - - - -	Charles Whitfield

ESSEX.

69 Braintree - - - -	John Hornblow
70 Coggeshall - - - -	John Hutchings
71 Colchester - - - -	Thomas Steevens
72 Earls-Colne - - - -	Major G. Pudney
73 Halstead - - - -	William Hallobread
74 Harlow - - - -	Isaac Gould
	John Sandys

NOTES.

corrects the mistake thus: "There is no baptist church at Codnor---
 "formerly our people met there in an house, before they borrowed
 "the meeting at Loscoe, of the Presbyterians, who are all dwindled
 "away."

52. Mr. Samuel Norman is the person who assisted the aged Mr. Burford, at Loughwood.

55. Mr. William Willey, originally in Mr. Wesley's connexions, was called to the work of the ministry by the church at Tiverton in 1791. He helped the church at Bampton, Devon, and then the church at Hatch, Somerset, some months before his removal to Dartmouth.

56. The pastor of the church at Exeter is the excellent Mr. William Clark, formerly of Unicorn Yard, London.

BAPTIST CHURCHES IN ENGLAND. 1794. 5

CHURCHES.	NAMES OF PASTORS AND MINISTERS.
75 Langham - - -	Zenas Trivett
76 Potter Street - - -	James Brown
77 Ridgewell - - -	Humphrey Larwill
78 Saffron Walden - - -	Matthew Walker
79 Waltham Abbey - - -	John Davis

GLOUCESTERSHIRE.

80 Bourton - - -	Benjamin Beddome
81 Campden - - -	Elisha Smith
82 Chalford - - -	David Hughes
83 Cheltenham - - -	Samuel Dunscombe
84 Cirencester - - -	<i>William Wilkins</i>
85 Coldford - - -	-
86 Fairford - - -	Daniel Williams
87 Hilley - - -	William Hitchman
88 Horley - - -	Benjamin Francis
89 Kingstanley - - -	-
90 Natton, 7th day - - -	-
91 Sodbury - - -	Thomas Ferribee
92 Tetbury - - -	Joseph Burchell
93 Tewksbury - - -	John Davis
94 Thornbury - - -	-
95 Wotton-under-edge - - -	Thomas Symmons

HAMPSHIRE.

96 Broughton - - -	William Steadman
97 Lockerley - - -	John Stokes
98 Lymington, 1st Church	Isaac Stradling
99 ———, 2d Church	-
100 Portsmouth, 1st Church	Joseph Horsey
	<i>Daniel Miall</i>
101 ———, 2d Church	Peter Edwards
102 Rumsey - - -	John Nike
103 Whitchurch - - -	Charles Cole

NOTES.

85. Mr. in a letter says: "I was at Coldford last year, and found the poor baptist brethren in a lamentable state; their place of worship almost in ruins, and no acceptable person of their own denomination to break the bread of life to them. Yet, as they have preaching, now and then, when a stranger comes that way, and occasionally partake of the Lord's Supper, I should think, they may yet be called a church."

86. Brother Williams, now at Fairford, was pastor of the church at Unicorn Yard, London, till March 1794.

HEREFORDSHIRE.

	CHURCHES.		NAMES OF PASTORS AND MINISTERS.
104	Leominster	- - -	Joshua Thomas
105	Ryeford	- - -	James Williams

HERTFORDSHIRE.

106	Codicote	- - -	Alexander Thompson
107	Hempstead	- - -	John Liddon
108	Hertford	- - -	Robert Baskerville
109	Hitchin	- - -	John Geard
110	Hoddesdon	- - -	
111	St. Albans	- - -	John Gill
112	Tring	- - -	John Clement
113	Watford	- - -	Thomas Hunt

HUNTINGDONSHIRE.

114	Great Gedding	- -	John Whitmee
115	Great Gransdon	- -	John Howson
116	Hale Weston	- -	William Joyce
117	Needingworth	- -	Thomas Ladson
118	Spaldwick	- -	John Manning

KENT.

119	Ashford	- - -	Thomas Cromwell
120	Bessels' Green	- - -	John Stanger
121	Canterbury	- - -	James Parnell Thomas Parnell
122	Chatham	- - -	John Knott
123	Cranbrook	- - -	George Stonehouse
124	Eythorn	- - -	John Giles
125	Folkestone, 1st Church		William Atwood
126	—————, 2d Church		Francis Read
127	Greenwich	- - -	Richard Hutchings
128	Margate and Shallows		Jonathan Purchis

NOTES.

116. Hale Weston Church, of which Mr. William Joyce is pastor, was unintentionally omitted in the former list.

122. Mr. Knott's church at Chatham is in a prosperous condition, and the congregation has so increased, as to induce them this last year to enlarge their little place of worship, in which they have erected a commodious gallery.

128. This society has of late years been gradually increasing; and beside their worthy pastor, it has now three gifted brethren who assist on the Lord's days, and preach in the neighbourhood; Mr. Richard Lewis, school-

BAPTIST CHURCHES IN ENGLAND. 1794. 7

CHURCHES.	NAMES OF PASTORS AND MINISTERS.
129 Sandhurst - - - -	William Copping
130 Sevenoaks - - - -	Michael Bligh
131 Smarden - - - -	
132 Tenterden - - - -	<i>John Foster</i>
133 Woolwich, 1st Church	Robert M ^c Gregor
	<i>John Penny</i>
134 ———, 2d Church	Adam Freeman

LANCASHIRE.

135 Accrington - - - -	William Wade
136 Bacup - - - -	John Hirft
137 Blackburn - - - -	James Miller
138 Bolton le Moor - - - -	
139 Cloughfold - - - -	Robert Hyde
140 Coln - - - -	John Stutterd
141 Goodshaw Chapel - - - -	John Pilling
142 Hag Gate - - - -	William Smith
	Abraham Nowell
143 Hawkheadhill - - - -	
144 Liverpool - - - -	Samuel Medley
145 Manchester - - - -	John Sharp
146 Ogden - - - -	
147 Preston - - - -	
148 Rochdale - - - -	Thomas Littlewood
149 Tottlebank - - - -	Thomas Harbottle
150 Warrington - - - -	

LEICESTERSHIRE.

151 Arncliffe - - - -	Thomas Blundel
152 Bottesford - - - -	Thomas Linford
153 Foxton - - - -	Joshua Burton

NOTES.

school-master, at Margate; Mr. Box, school-master, at Ramsgate; and Mr. Thomas Cramp, who resides, and preaches mostly, at St. Peter's, near Margate.

138. Bolton le Moor was constituted Aug. 4, 1793, and has various supplies.

147. The church at Preston is in a low condition. In 1792, Mr. Miller of Blackburn visited them once in two months, and administered the Lord's Supper.

150. Whether Warrington be yet a church, and should stand in this list, or not, a full history of it would be acceptable to the register.

A LIST OF THE PARTICULAR

	CHURCHES.	NAMES OF PASTORS AND MINISTERS.
154	Leicester - - -	<i>Benjamin Cave</i>
155	Sheepshead - - -	Robert Mills
156	Sutton in the Elms -	<i>Benjamin Evans</i>

LINCOLNSHIRE.

157	Boston - - - -	William Melfham
158	Lincoln - - - -	Joshua Jones
159	Spalding - - - -	James Craps

MIDDLESEX.

160	Bow - - - -	William Newman
161	Hammersmith - -	
162	Staines - - - -	

LONDON AND SOUTHWARK. †

163	Battle Bridge - - -	<i>Thomas Sowerby</i>
164	Blacks Fields* - - -	Michael Brown
165	CARTER LANE* - - -	John Rippon, junr.
166	Chapel Street - - -	
167	CRIPPLEGATE, first day	
168	—————, 7th day	Robert Burnside
169	DEAN STREET* - - -	William Button
170	DEVONSHIRE SQUARE	Timothy Thomas
171	Eagle Street - - -	William Smith
172	Ewer Street* - - -	
173	GOODMAN'S FIELDS -	Abraham Booth
174	GRAFTON STREET -	John Martin
175	Great Ayliffe Street	
176	Green Walk * - - -	James Upton
177	MAZE POND * - - -	James Dore

NOTES.

161. The baptist church at Hammersmith, of which Mr. Daniel Gillard, now a druggist in that place, was pastor, having been dissolved; another church, consisting in part of some of the members of the old society, has lately been constituted, and occupies the place of worship, which was built for the first congregation.

† The eight places above which have asterisks affixed to them, are on the *Surry* side of London Bridge. And the ministers and messengers of the churches in *London* and *Southwark*, which are in this list distinguished from the rest by small capitals, constitute the *Particular Baptist Fund*, instituted for the relief of poor ministers and churches in *England, Wales, &c.* To promote the design, a collection is annually made in these fund congregations; it amounted, for the year 1793, which was distributed in the spring of 1794, to 62ol. 13s. 5d. beside these collections, the whole interest of the fund capital is given away every year.

BAPTIST CHURCHES IN ENGLAND. 1794 9

CHURCHES.	NAMES OF PASTORS AND MINISTERS.
178 Mill Yard - - - -	Thomas Thomas
179 Mitchell Street - - - -	Thomas Powell
180 Piccadilly - - - -	Joseph Gwennap
181 UNICORN YARD* - - - -	
182 Walworth* - - - -	Joseph Swain
183 WILD STREET - - - -	Dr. Samuel Stennett <i>Joseph Stennett</i>

NORFOLK.

184 Claxton - - - -	John Smith
185 Dereham - - - -	Robert Denham
186 Difs - - - -	Charles Farmery
187 Great Ellingham - - - -	John Ewing
188 Ingham - - - -	John Hooke
189 Lynn - - - -	William Richards
190 Norwich, 1st Church - - - -	Joseph Kinghorn
191 ———, 2d Church - - - -	Mark Wilks
192 Shellfanger - - - -	Thomas Smith
193 Worstead - - - -	——— <i>Beard</i>
194 Yarmouth - - - -	Jabez Browne

NORTHAMPTONSHIRE.

195 Braunstone - - - -	John Simmons
196 Clipstone - - - -	John Webster Morris
197 Earls Barton - - - -	<i>Thomas Shrewsbury</i>
198 Gretton - - - -	
199 Guilsborough - - - -	John Edmonds

NOTES.

199. In the year 1781, the church at Guilsborough erected an undorned place of worship, and soon after Mr. John Edmonds settled among them. Success attended his labours, and it was but natural for a minister and congregation, who had uniformly conducted themselves as peaceable subjects and good neighbours, to expect peace and good-will in return: but after many virulent expressions which had dropt from individuals in various companies, and after part of a brick wall belonging to the meeting-house had been outrageously pulled down, of which these innocent people took no notice: on Dec. 25, 1792, they were alarmed at the cry of *fire*, and soon discovered that *their place of worship was in flames*; they made immediate efforts to extinguish them, but the thatch on the roof rendered their efforts ineffectual. They advertized *fifty guineas* reward for the apprehension of the incendiary or incendiaries, and his *Majesty* and the ministers of state offered *two hundred pounds* more, but in vain. Their case was immediately printed and recommended by the Baptist and Independent ministers of the neighbouring counties. A meeting-house has been built for them, and their pastor was lately in London collecting towards the expence of it; and it was from the beginning,

	CHURCHES.	NAMES OF PASTORS AND MINISTERS.
200	Hackleton - - -	John Luck
201	Irthlingborough - - -	William Hall
202	Kettering, 1st Church -	Andrew Fuller
203	————, 2d Church -	John Satchell
204	Longbuckby - - -	William Cole
205	Middleton Cheney - -	Thomas Green
206	Moulton - - -	<i>Edward Sharman</i>
207	Northampton - - -	
208	Ringstead - - -	Robert Tweltree
219	Road - - -	William Heighton
210	Rushden - - -	
211	Thrapstone - - -	<i>Reynold Hogg</i>
212	Towcēster - - -	William Amphlet
213	Walgrave - - -	Alexander Payne
214	Weston by Weedon -	John Law

NORTHUMBERLAND.*

215	Newcastle - - -	<i>Thomas Skinner</i>
-----	-----------------	-----------------------

NOTTINGHAMSHIRE.

216	Collingham - - -	William Shaw
217	Nottingham - - -	Richard Hopper
218	Sutton Ashfield - - -	

OXFORDSHIRE.

219	Burford - - -	
220	Chipping-Norton - -	Thomas Purdy.

NOTES.

ning hoped, that the peculiar circumstances attending the case would incline a general attention, and finally obtain for them (what indeed is not yet done) that assistance which their necessities require.

207. The whole baptist denomination is indebted to the church at Northampton, for the sacrifice which they have lately made, to the general good. In their widowhood state, the following pastors have visited them, and each spent a few Lord's days with them: Mr. Steadman, of Broughton; Mr. Saffery, of Salisbury; Mr. Birt, of Plymouth Dock; Mr. Francis, of Horshly; Mr. Redding, of Truro; and Mr. Timothy Thomas, of London, supplies them the latter part of May. Other pastors, no doubt, will *cheerfully* follow, when it may be convenient, if the Northampton friends should find it necessary.

* The church at Hexham, in Northumberland, of which old Mr. David Fearney was Pastor, is become extinct: the surviving members of it joined the church at Rowley, Durham, in 1788.

215. The present minister of Newcastle was once pastor at Towcester.

BAPTIST CHURCHES IN ENGLAND. 1794. 11

CHURCHES.

NAMES OF PASTORS AND MINISTERS.

221	Coat	-	-	-	-	Thomas Dunscombe
222	Hook-Norton	-	-	-	-	Benjamin Whitmore
223	Oxford	-	-	-	-	James Hinton
224	Watlington, 7th day	-	-	-	-	
225	Whitney	-	-	-	-	

RUTLANDSHIRE.

226	Oakham	-	-	-	-	Abraham Greenwood
-----	--------	---	---	---	---	-------------------

SHROPSHIRE.

227	Bridgenorth	-	-	-	-	Henry Butterworth
228	Broseley	-	-	-	-	A. Webster
229	Sheffnall	-	-	-	-	
230	Shrewsbury	-	-	-	-	—— Palmer

SOMERSETSHIRE.

231	Bath	-	-	-	-	John Paul Porter
232	Beckington	-	-	-	-	<i>John Alford.</i>
233	Bridgewater	-	-	-	-	Benjamin Morgan
234	BRISTOL, Broadmead	-	-	-	-	Dr. John Ryland <i>Joseph Hughes</i>
235	—— Pithay	-	-	-	-	John Tommas <i>William Belsher</i>
236	Chard	-	-	-	-	Samuel Rowles
237	Croftcomb	-	-	-	-	Samuel Evans
238	Frome	-	-	-	-	John Kingdon
239	Hatch	-	-	-	-	<i>Joshua Braker</i>
240	Horfington	-	-	-	-	<i>John Cox</i>
241	Paulton	-	-	-	-	Isaac Sottridge
242	Road	-	-	-	-	John Matthews
243	Stoke Gomer	-	-	-	-	Aug. Crisp
244	Wellington	-	-	-	-	John Cherry
245	Yeovill	-	-	-	-	—— Price

NOTES.

224. The seventh day friends at Watlington had the ordinances administered to them by the late Mr. Hiller, of Tewksbury: they are now supplied by Mr. Hinton, of Oxford.

240. Mr. John Cox is minister at Horfington, but not pastor, as was printed in the former list.

STAFFORDSHIRE.

CHURCHES.

NAMES OF PASTORS AND MINISTERS.

246	Burton on Trent	-	-	-	-	
247	Cosely	-	-	-	-	Joshua Bissell Thomas Smith
248	Hanley-green	-	-	-	-	
249	Willenhall	-	-	-	-	Richard Baylis

SUFFOLK.

250	Ipswich	-	-	-	-	George Hall
251	Wattisham	-	-	-	-	John Hitchcock

SURRY.

252	Clapham	-	-	-	-	John Ovington
253	Guildford	-	-	-	-	
254	Kingston	-	-	-	-	—— Phillemore
255	Lingfield	-	-	-	-	

SUSSEX.

256	Battle	-	-	-	-	—— Brown
257	Brighthelmstone	-	-	-	-	
258	Lewes	-	-	-	-	Joseph Middleton
259	Rotherfield	-	-	-	-	William Coe
260	Rye	-	-	-	-	Thomas Purdy
261	Slougham	-	-	-	-	Thomas Humphry
262	Uckfield	-	-	-	-	Richard Butcher
263	Wivelsfield	-	-	-	-	Henry Booker

WARWICKSHIRE.*

264	Aulcester	-	-	-	-	James Biggs
265	Birmingham, 1st church					Samuel Pearce
266	———, 2d church					Edward Edmonds
267	Coppey	-	-	-	-	

NOTES.

256. Mr. Vidler's society at Battle having avowed the error of universal restoration, was separated from the association in 1793. The society which now stands in this catalogue, is a small one which separated from that church, in consequence of the said error.

263. Mr. William Pendered, in the former list, should not have been mentioned as pastor at Aulcester, he was only minister there.

* Henly in Arden, should not have been registered in the former list, as a church---“ It has been generally considered as a branch of Aulcester.”

268 Coventry

BAPTIST CHURCHES IN ENGLAND. 1794. 13

CHURCHES.	NAMES OF PASTORS AND MINISTERS.
268 Coventry - - - -	John Butterworth
269 Ryton - - - -	
270 Warwick - - - -	Peter Reece

WILTSHIRE.

271 Bradford - - -	Joseph Ring
272 Bratton - - -	John Cooper
273 Calne - - -	Isaac Taylor
274 Chapmanflade - -	
275 Crockerton - - -	John Clark
276 Devizes - - -	James Dyer
277 Downton - - -	John Bain
278 Grittleton - - -	Richard Mofely
279 Malmfbury - - -	
280 Melksham - - -	
281 North Bradley - - -	Joseph Clift
282 Salisbury - - -	John Saffery
283 Stratton - - -	
284 Trowbridge - - -	Nathaniel Rawlins
285 Westbury Leigh - -	Robert Marshman

WORCESTERSHIRE.

286 Bewdley - - -	
287 Bromsgrove - - -	
288 Dudley - - -	
289 Evesham - - -	Lawrence Butterworth
290 Pershore, 1st Church -	
291 ———, 2d Church -	John Smith
292 Shipstone on Stour -	Thomas Taylor
293 Stourbridge - - -	Benjamin Mafon
294 Upton - - -	Thomas Edmonds
295 Westmancote - - -	Henry Dawson
296 Worcester - - -	

NOTES.

280. Melksham church has for many years been supplied by the neighbouring ministers, and by the students from Bristol. In the late worthy Mr. Freeman of Bath, who had been much with them, they were hoping to obtain a pastor; but death removed him to his long home, before they could realize their wishes.

283. Stratton in Wilts, nearly midway between Highworth and Swindon, is about 8 miles from Kingston Lisle, Berks. The first and last of these places, are supplied by Mr. Thomas Smith, originally a member of the church at Prescot, Devon.

297 Barnoldf-

YORKSHIRE.*

CHURCHES.		NAMES OF PASTORS AND MINISTERS.	
297	Barnoldswick	- -	Nathan Smith
298	Bingley	- - - -	
299	Bishop Burton	- -	David Kinghorn
300	Blackley	- - - -	John Hindle
301	Bradford	- -	William Crabtree
302	Bridlington	- - - -	Joseph Gawkrödger
303	Bramley	- -	Joseph Askwith
304	Cowlinghill	- -	James Shuttleworth
305	Driffeld	- -	William J. Wrightson
306	Elland	- -	<i>William Ackroyd</i>
307	Farley	- - - -	William Roe
308	Gilderfome	- -	James Ashworth
309	Gisburn Forest	- -	Thomas Newhouse
310	Halifax	- -	William Hartley
311	Haworth	- - - -	Miles Oddy
312	Hebden Bridge	- - - -	John Fawcett <i>John Fawcett, jun.</i>
313	Hull	- -	John Beatson
314	Leeds, 1st Church	- -	Thomas Langdon
315	——, 2d Church	- -	William Price
316	Lockwood	- -	
317	Masborough	- - - -	Benjamin Dickinson
318	Rawden	- - - -	John Oulton
319	Sallendinenook	- - - -	Joshua Wood
320	Scarborough	- - - -	William Hague

NOTES.

* The church which was at Sheffield is dissolved.

Among the churches in Yorkshire, Cornshaw, and Keldwick were mentioned in the first edition of the list, printed in the register: different letters having pointed out the error, both places are now omitted.

298. Bingley church consists of Baptists and Independents. Mr. Joseph Harrison, an Independent minister, once of Foulmere, near Cambridge, administers the Lord's Supper to the latter, and occasionally changes with Mr. James Ashworth, the Baptist minister, of Gilderfome, that he may administer it to the former.

306. Elland, near Halifax, is a new formed church, over which, Mr. Hindle was ordained pastor: since then, the pastor, and the far greater part of the people, are gone to Blackley. Elland was lately supplied by Mr. William Ackroyd, an approved minister belonging to Mr. Fawcett's church.

CHURCHES.	NAMES OF PASTORS AND MINISTERS.			
321 Shipley	-	-	-	John Bowser
322 Snape	-	-	-	William Terry
323 Steeplane	-	-	-	John Dracup

NOTES.

322. Snape is between Bedal and Massam in the North Riding of Yorkshire.

The following is a concise narrative of the facts which gave rise to and issued in the formation of this church, on Aug. 29, 1793.

In May 1772, Joseph Robson, a member of the Church at Hamsterly, removed with his family to Wood-hall, four miles from Midlam, and eight from Bedal and Massam. This occasioned Mr. Whitfield's visiting that part of the country once or twice a year, and frequently preaching in it. His labours were not wholly unsuccessful. At different times he baptized about twelve or fourteen persons, some of whom are since dead.

About five years ago, a person of the name of William Terry, a clock and watch maker, in Bedal, who had been a hearer of the late Rev. and celebrated John Wesley, and his connexion, from attention to his bible alone, became fully convinced of the truth of the doctrines, commonly denominated Calvinistic; and having found them a source of peace and purity to himself, made known his sentiments to others. Only one or two of his religious friends received them. Others grew very shy, and then opposed them. Mr. Terry and his few friends met every Lord's Day out of church hours, for prayer and reading the scriptures. Their number increased: they desired him to make his remarks upon the scriptures, which he read: he did so. His auditors increased, and he was invited to Snape and Massam, where his parents, and others, were the first fruits of his labours. Nor were they converts merely to sentiment, but to genuine piety and holiness. These things being noised abroad, brought him acquainted with the few Baptists in those parts. This led on to know their sentiments. The evidences of truth were so clear, that he durst not oppose them. And when fully convinced himself, knowing the unpopularity of baptism according to the scriptures, and fearing his weak friends, who were mostly churchmen in principle, though Dissenters in practice, would be stumbled at it, he was afraid to embrace it.

In the summer of 1792, Mr. Whitfield was at Woodhall, spent the Sabbath day there, preached twice from Matt. xxviii. 19, 20; and had several of Mr. Terry's friends to hear him. There is reason to believe that what they heard and saw was instructive, convincing and edifying. The next morning Mr. Terry presented himself for baptism. This was Mr. Whitfield's first interview with him: By what he heard from him, and learned of his character and conduct from others, he was satisfied of his being a proper subject for baptism. Nevertheless, as he thought him not so well established in the principles of nonconformity, had no personal knowledge of him, and there being no regular church in that place for him to unite with, he advised him to consider the matter more fully, and then to come to Hamsterly the first opportunity, to be baptized, and join the church there.

Mr. Terry came over, accompanied by one of his friends, a candidate for baptism also, on Jan. 3, 1793; that evening they were proposed

to

16 BAPTIST CHURCHES IN ENGLAND. 1794.

	CHURCHES.	NAMES OF PASTORS AND MINISTERS.
324	Sutton - - - -	John Walton
325	Slaughwaite - - -	Charles Bamford
326	Wainfgate - - - -	Henry Horsfall

NOTES.

to the church and approved of, and on Lord's Day forenoon, Jan. 5, baptized with another at Hamsterly, and received into fellowship. Mr. Terry was requested to exercise his talent as a speaker in the evening. He was approved of, and requested to preach among his friends at his return. In the month of May following, Mr. Whitfield paid them a visit, and preached at Massam, Snape, and Woodhall where he baptized eight more. In July, they addressed a letter to the church at Hamsterly, being now eighteen in number, requesting liberty to form themselves into a separate church and to have the assistance of their pastor and a deacon upon the occasion. The request was cheerfully granted, a letter with suitable advice returned, and the 24th of Aug. fixed upon for solemn preparation by fasting and prayer, and the 29th for the incorporation.

On the 28th of Aug. there being three candidates for baptism, Mr. Whitfield preached upon the subject in a barn at Snape, to a very attentive audience, from Luke, x. 26: next morning at ten o'clock, the ordinance of baptism was administered in a rivulet, a mile from the village. It was quite a new thing: all the people behaved well, one person excepted, but he was quite silent till all was over.

The assembly met again at two o'clock. The service was conducted in the following manner:

A short introductory prayer---Read Ephes. ii.---Sung---and prayed. The nature of the solemn act was then briefly explained. The congregation were desired to sit, and the persons incorporating to stand up. Their request was then read, and their dismissal was also declared. Their names being inserted in a book prepared for that purpose, and their personal concurrence, and cheerfully giving up of themselves to the Lord, and each other to walk in the fellowship of the gospel, being declared by stretching forth the right hand; they were declared to be a church constituted on evangelical principles. Prayer was then offered up to God for them: after singing, a sermon was addressed to them, from Eph. ii. 21. 22. the Rev. Mr. Cook, an Independent minister, concluded that service with prayer. The church immediately assembled, the right hand of fellowship, with congratulation, was given them by the messengers from Hamsterly; the three newly baptized were received, and three more from other churches: the sacred supper was then administered, and the assembly dismissed as usual. Mr. Cook preached, at seven in the evening, a very suitable discourse from Matt. xi. 6.

Thus ended the services of a day, which it is hoped will be long remembered with pleasure by the parties concerned. The inconvenience arising from the want of a meeting house, was amply repaid by the air of primitive simplicity, which appeared in the whole of these transactions, and especially by the enjoyment of that presence which is the glory, the comfort and the defence of Evangelical churches.

A LIST OF THE PARTICULAR BAPTIST CHURCHES

IN THE PRINCIPALITY OF WALES.

1794.*

By the Rev. JOSHUA THOMAS of LEOMINSTER.

N. B. The *first* Column shews the Number of Churches in this connexion: the *second*, the year when the Churches were constituted: the *third*, the names of the Churches: the *fourth* distinguishes the Association to which they belong; thus, N. is for the North Association; S. E. for the South East; S. W. for the South West: the *fifth* column is a catalogue of the Ministers; those whose names are in *Italics* are Helpers or Candidates, not ordained: the *sixth* column shews the number of Members in the Church: and the *seventh* the month of the year 1794; when the account was given.

ANGLESEA.

No.	YEAR.	CHURCHES.	ASSOC.	MINISTERS.	MEM.	1794.
1	1784	Beaumaris	N.	Richard Michael <i>Richard Morgan</i> <i>Ellis Roberts</i>	35	July
2	1779	Ebenezer	N.	Christmas Evans <i>Hugh Williams</i> <i>William Burnell</i>	180	July

BRECKNOCKSHIRE.

3	1787	Builth	S. E.	William Jones	18	August
4	1699	Maes-y-berllan	S. E.	David Evans <i>Charles Morgan</i> <i>John Williams</i>	175	May

N O T E S.

* Had this list of the Welsh churches been ready, it would have appeared with the English one in May 1794. Nevertheless, it is so paged as to follow that catalogue whenever the volume is bound.

1. Beaumaris is the capital of Anglesea which is itself a county and an island surrounded by the sea, though separated from Carnarvonshire by the river Menai.

2. Ebenezer is the first church formed in consequence of a Mission to North Wales, and encouraged by the Fund in London, 1776. There are seven churches more which are the fruits of that kind Mission, viz. No. 1, 5, 20, 21, 22, 26, 40.

CARDIGANSHIRE.

No.	YEAR.	CHURCHES.	ASSOC.	MINISTERS.	MEM. 1794.
5	1788	Aberystwyth	S. W.		82 March

CARMARTHENSHIRE.

6	1742	Aberduar	S. W.	Zacharias Thomas David Saunders David Davis Timothy Thomas <i>David Thomas</i> <i>Aaron Williams</i>	321 Dec.
7	1794	Bwlchgwynt	S. W.		21 Nov.
8	1794	Drefach	S. W.		40 October.
9	1794	Ffynnon-henry	S. W.	James Davis	85 Dec.
10	1775	Graig	S. W.	Evan Evans John Richards <i>Owen Williams</i>	161 Sept.
11	1775	Heol y Prior	S. W.		70 June
12	1788	Llandyfaen	S. W.	<i>William Thomas</i> <i>Thomas Thomas</i> <i>Moses Williams</i>	114 July

N O T E S.

5. Aberystwyth has of late been without a pastor, but they are tolerably assisted, and have a prospect of being comfortably settled in a minister. Though this is the only Baptist Church in the county, and but a young one, yet it is supposed there have been some of the denomination in Cardiganshire ever since the middle of the last century, or before. In the Life of Mr. Vavasor Powell, mentioning the large churches in Wales gathered under his ministry, Cardiganshire is named. He and Mr. Walter Cradock preached much in this county. At present, there reside in it many members belonging to Aberduar, Penpont, Graig, Cilfowyr, Ebenezer, &c. But the meeting-houses which happen to have given names to the churches are on the Carmarthen and Pembrokehire side of the river Teivy, which divides Cardiganshire from those counties. But there is a large handsome meeting-house in Cardigan, the county town, which belongs to Ebenezer church: and there are several good meeting-houses in the county, belonging to the other churches.

9. Part of this church is called Horeb.

11. Heol y Prior. This, in English, is Priory-street; and the meeting house, by some, is called Penuel. This is the second church in the borough town of Carmarthen. At present they have no pastor nor resident minister, but are supplied by several ministers in a kind of rotation.

12. This church hath no pastor: the three ministers now with them were raised up among themselves.

Thus

IN THE PRINCIPALITY OF WALES, 1794.

19

NO.	YEAR.	CHURCHES.	ASSOC.	MINISTERS.	MEM. 1794.
13	1735	Llanelli	S. W.	Morgan Rees Daniel Davis	140 June
14	1696	Pant-têg	S. W.	David Jones Griffith Jones	70 Nov.
15	1794	Penpont	S. W.	John David Evan Rees Daniel David	99 Oct.
16	1768	Porthtywyll	S. W.	Owen Rees	50 Nov.
17	1668	Rhydwlilim	S. W.	George Rees Gabriel Rees Morris Evans Thomas Williams William Williams John Llewelyn Morris Morris Daniel Evans	550
18	1773	Salem	S. W.	Benjamin Phillips Benjamin Davis Job Lewis Daniel John	160 Dec.
19	1792	Ty-côch	S. W.	John Williams William Williams	35 Dec.

CARNARVONSHIRE.

20	1784	Horeb	N.	John Milliams William Williams Evan Evans	140 Oct.
21	1793	Nevin	N.	Hugh Evans	46 Sept.
22	1784	Salem	N.	William Roberts	40 Sept.

N O T E S.

No. 7, 8, 15, are new churches, and have yet no settled pastors, but are all supplied by neighbours.

16. Is in a low condition. Mr. Owen Rees is often from home.

17. Rhydwlilim is a large church. By some mistake, the number of members is not come to hand: it is thought they are between five and six hundred.

19. Was never yet settled with a pastor, but Mr. B. Phillips, of Salem, mostly administers ordinances amongst them.

22. Salem has no pastor, but is assisted by Mr. Hugh Evans, and others. There are three churches so named in this list, but their being in three different counties, it is thought, sufficiently distinguishes them.

DENBIGHSHIRE.

No.	YEAR.	CHURCHES.	ASSOC.	MINISTERS.	MEM.	1794.
23	1786	Newbridge	N.		42	August
24	1764	Glynn	N.	John Edwards Thomas Jones Edward Jones	116	August
25	1789	Rhôs	N.		23	August
26	1783	Salem	N.	Nicholas Lewis Robert Roberts Hugh Davis	96	Sept.
27		Wrexham		Robert Roberts		August

GLAMORGANSHIRE.

28	1649	Abertawe, 1st	S. W.	John Williams John Rees	60	July
29	1785	Ditto 2d Church	S. W.	Daniel Jones John Walters William Rees	140	July
30	1789	Bryn-falem	S. W.		41	Oct.
31	1791	Capel Sion	S. E.	Edward Evans	45	June
32	1790	Castell-nêdd	S. E.	Morris Jones	60	Oct.
33	1650	Hengoed	S. E.	Lewis James	70	June

N O T E S.

23. Newbridge. Their pastor emigrated to America in August 1794.
 25. Their pastor, N. Lewis, also removed in August to Salem, No. 26.
 Newbridge and Rhôs are helped from the church at Glynn.

27. Wrexham church consisted of Baptists and Independents soon after 1640. The pastors were mostly Independents till about the year 1715; from that time to the present they have been Baptists. But they have had a few Pædobaptists in their communion till lately. They never were in connexion with the Association in the South, or in the North. No. 24, incorporated from them by mutual agreement, for the sake of convenience. Dr. Jenkins, for some years their pastor, lately removed from them to London: they are now in a low condition. Mr. Robert Roberts is one of them, and is gifted for the ministry.

28. The English name is Swansea.

29. Commonly goes by the name of Back-lane.

30. Hath no minister, but is supplied by Mr. Morgan Rees of Llanelli, and Mr. Moses Williams of Llandyfaen.

31. This is the first church at Merthyr-Tydfil.

32. Neath in English.

33. Hengoed church was formed at Llanharan, near the town of Llantrifaint. Kelligar was from the beginning a considerable branch of it; and in the persecuting times, from 1660 to 1688, this branch chiefly persevered.

No.	YEAR.	CHURCHES.	ASSOC.	MINISTERS.	MEM.	1794.
34	1792	Merthyr-Tydfil	S. E.	William Price	89	June
35	1789	Nottage	S. E.	David Powell	90	Oct.
36	1726	Pen-y-fai	S. E.	Jonathan Francis	47	Oct.
37	1777	Peterton	S. E.	<i>Reece Edwards</i> <i>Edward Evans</i>	90	May
38	1785	Ystrad-dafodog	S. E.	David Oliver	52	June

HEREFORDSHIRE.

39	1633	Olchon	S. E.	George Watkins. <i>James Perrot</i>	60	June
----	------	--------	-------	--	----	------

MERIONETHSHIRE.

40	1785	Ramoth	N.	John Jones <i>David Richard</i>	108	June
----	------	--------	----	------------------------------------	-----	------

MONMOUTHSHIRE.*

41	1747	Bethesda	S. E.	John Hier <i>Harry Rees</i> <i>John Adams</i>	200	June
42	1696	Blaenau	S. E.	Thomas Moses <i>William Thomas</i>	125	June

N O T E S.

vered. In 1710, they built their place of worship, and called it Cefn-hengoed, abbreviated Hengoed. It went by several names before.

34. This is the second church in that place.

37. Is called Llanbedr-ar-y-fro, St. Nicholas, &c. Mr. Thomas Morris, of No. 48, administers ordinances here.

39. Olchon. It is indeed uncertain when this church was constituted; but, by circumstances, it is supposed to have been about 1633. It is CONSIDERABLY THE OLDEST SOCIETY OF NONCONFORMISTS IN THE PRINCIPALITY. Though the place is in the skirt of an English county, the inhabitants of it are mostly ancient Britons; and the public service is performed in their language.

* Monmouthshire is reckoned an English county, being in the circuit of the English Judges: but most of the Baptist churches in it are Welsh.

42. Blaenau records inform us that they were a gathered church about 1660, when the great persecution began, which continued to 1688, or near it. Blaenau church persevered through all those hard times. But, strictly speaking, it was then a distant branch of Llanwenarth. They had no proper pastor of their own. Mr. Morgan Williams was a very useful gifted brother among them; but Mr. William Pritchard the Llanwenarth pastor, and Mr. Lewis Thomas the pastor of Swansea, administered ordinances here as well as they could. In the printed Narratives of the General Assemblies in London 1689, &c. Blaenau is set down as a church, and W. Prichard as their pastor, and no pastor at Llanwenarth named: but these
are

LIST OF CHURCHES, MINISTERS, &c.

No.	YEAR.	CHURCHES.	ASSOC.	MINISTERS.	MEM. 1794.
43	1772	Brynbyga	S. E.	Edmund Watkins William Edmunds	55 July
44	1771	Caerleon	S. E.	Thomas Evans	70 May
45	1652	Llanwenarth	S. E.	James Lewis <i>William Morris</i> <i>Morgan David</i> <i>Joseph Price</i> <i>Joshua Watkins</i>	180 August
46	1729	Pen-y-garn	S. E.	John Evans	90 Sept.
47	1776	Trofnant	S. E.	Miles Edwards	42 July
48	1781	Twyn-gwyn	S. E.	Thomas Morris	50 Oct.

MONTGOMERYSHIRE.

49	1792	Rhydfelen	S. E.	James Evans	27 August
----	------	-----------	-------	-------------	-----------

PEMBROKESHIRE.

50	1704	Cilfowyr	S. W.	David Evans David Rees David Evans Thomas Evans Benjamin David John David <i>Jonah Evans</i>	840 August
51	1767	Ebenezer	S. W.	William Williams Thomas Henry <i>Lewis Evans</i> <i>John Phillips</i> <i>Evan Lloyd</i>	330 Oct.
52	1745	Llangloffan	S. W.	David Lewis John Williams Henry David Thomas Lewis Morris Griffiths <i>James Harris</i> <i>William Jenkins</i>	700 Sept.

N O T E S.

are two of the several inaccuracies of the Narratives regarding Wales. The Blaenau Church Book plainly records, that it was in 1696 they were put in proper church order.

51. The members were supposed to be about 330, in October.

52. As Mr. James Harris is lately married to one of the Dolau members, it is not yet certain where he may settle. Mr. William Jenkins went to the Academy at Bristol, in August 1794.

53 This

IN THE PRINCIPALITY OF WALES, 1794. 23

No. YEAR. CHURCHES. ASSOC. MINISTERS. MEM. 1794.

				<i>Joseph James</i>	
				<i>John James</i>	
				<i>Thomas Jones</i>	
53	1794	Middle-mill	S. W.	John Reynolds	71 Sept.
54	1731	Moleston	S. W.	Benjamin Davis	165 Oct.
				Daniel Davis	
				William Thomas	
				<i>Stephen Arley</i>	
				<i>Isaac Jones</i>	
				<i>John Morgan</i>	

RADNORSHIRE.

55		Dolau	S. E.	John Evans	142 Oct.
				<i>James Griffiths</i>	
				<i>Joseph Jones</i>	
56	1727	Pentref	S. E.	John Evans	110 August
				Morgan Evans	

N O T E S.

53. This place, in Welsh, is called Felin-ganol. Besides their pastor they have a gifted brother.

54. The number of members was given at Moleston, 3d of October. On the 29th of that month, No. 8. viz. Bwlchgwynt was formed, and 19 of the constituents were from Moleston, which reduced the 165 to 146. On 3d of October, it was said, that Mr. Stephen Arley was so feeble and infirm, by reason of age, that for five years he had not been able to preach.

55, 56. Dolau and Pentref for many years were one church. The members resided in the three counties of Brecknock, Radnor, and Montgomery. Baptist ministers preached in these Counties about or before 1640. But when the civil war broke out between the king and parliament, Nonconformist ministers were driven out of those parts for some years. When the violence of the wars abated, Messrs. Vavasor Powell, Hugh Evans, and others, returned into these counties, and preached with great success. It is not certain when, in those days, this church was constituted. But perhaps they had some Independents in communion with the Baptists there. The latter continued in these parts through all the persecutions. But it does not appear that they joined the Association in the time of the Commonwealth, nor do we find any account of them in the London narratives of 1689, &c. Probably all this was, because they had some Independents among them. But gradually they separated. The Independents formed two congregations, one at Rhayadr, and the other at Llanwrttyd; but Dolau church joined the Association soon after 1700.

The

The above is a List of those who are properly stiled PARTICULAR BAPTISTS in the Principality. There are two Societies more, which are Baptists, both in Glamorganshire.

57. 1750. Craigfargod. Henry Evans, pastor. These are esteemed GENERAL BAPTISTS. They separated from Hengoed, as they did not own, or believe eternal and personal election, with some other doctrines believed in that connexion. But they profess to maintain firmly the Deity of Jesus Christ, and free justification through his righteousness alone, without any works of man. Their number is not given. They are not a very large congregation.

58. The Engine. For above twenty years a few serious persons formed a friendly society of a religious nature. They were supposed to embrace Mr. Sandiman's sentiments, or part of them. They continued for years without any professed pastor. Gradually some of them were convinced by the word, that Believers Baptism was the true gospel ordinance; in consequence of which, some of them were baptized in and about 1780. Being formed into a regular church; according to their view of the New Testament, they had several Baptist ministers to preach and administer ordinances in turn, having no minister of their own. In 1787, they proposed to join the Association, and were admitted. In 1790, when the Association divided, by mutual consent, the Engine was ranked in the South West convention; but they never after continued in the public connexion; they left it of their own accord. A few of the members joined the church at Swansea. The Society it seems are fewer than twenty. It is said, they have two or more among themselves who exercise as their ministers; of late, they have had little intercourse with other ministers.

OBSERVATIONS.

In the county of Flint there is no Baptist church. It is a small county, and the chief part of it English.

Some of those named in the above List are not constant ministers; but occasional supplies. And some it may be are omitted who have lately begun to exercise, yet are useful in the ministry. A few it is not easy to know where to place them.

In the first 56 churches enrolled in these pages, though the number in Wrexham is not ascertained, there are about 7058 members.

THE
CIRCULAR LETTER

FROM THE
BAPTIST MINISTERS AND MESSENGERS

Assembled at NORTHAMPTON, *June 4, 5, and 6, 1793,*

Maintaining the important Doctrines of three equal Persons in the Godhead: eternal and personal Election; original Sin; particular Redemption; free Justification by the imputed Righteousness of Christ; efficacious Grace in Regeneration; the final Perseverance of real Believers; the Resurrection of the Dead; the future Judgment; the eternal Happiness of the Righteous; and everlasting Misery of the Impenitent; with the congregational Order of the Churches, inviolably;

To the several Churches they represent, or have received Letters from, meeting at *Codnor*, in Derbyshire; *Burton-upon-Trent*, in Staffordshire; *Sutton-Ashfield* and *Nottingham*, in Nottinghamshire; *Sheepshead*, *Leicester*, *Sutton-in-the-Elms*, *Arnsby*, and *Foxton*, in Leicestershire; *Oakham*, in Rutland; *Braunston*, *Guilsborough*, *Clipstone*, *Gretton*, *Kettering*, *Walgrave*, *Moulton*, *Northampton*, and *Road*, in Northamptonshire; *Olney*, in Buckinghamshire; *Carlton* and *Thorn*, in Bedfordshire; *St. Albans*, in Hertfordshire; *Spalding*, in Lincolnshire; and *Soham*, in Cambridgeshire.

Grace be to you, and Peace from God our Father, and from the Lord Jesus Christ.

Dear Brethren,

HAVING again enjoyed our annual interview with each other, and heard the accounts you sent us of your state, which, on the whole, afforded us ground of thankfulness and pleasure; you will be expecting to receive from us as usual the circular Address, whereby we have been accustomed to stir up your pure minds by way of remembrance, that we might establish you in your most holy faith, and provoke you to love and good works.

In order to avoid too great a sameness in our Epistles, we have been used to select before-hand some divine subject, and to appoint one of our brethren to discuss it in the general Letter, previous to our yearly meeting; that it might then be read before the ministers and messengers of the associated

MAY 1794.

c

churches,

churches, and receive their correction and approbation. The last subject on which we addressed you, was **GODLY ZEAL**, and we hope that excellent grace was not described and recommended in vain. Since the publication of that letter, we bless God, you have had an opportunity of exerting your *zeal*, by encouraging an attempt, too long neglected by ourselves, and our predecessors, to spread the glorious Gospel of our blessed Lord in the Heathen world. We had proposed to have written to you this year upon *Joy in God*; and though mournful occurrences have taken place in the world around us, yet neither the dreadful stagnation of trade, nor the horrid calamities of war, would have rendered it unreasonable to encourage the sons of Zion to rejoice in their King. It certainly becomes us to mourn for the distresses of our country, and the miseries of mankind; for the abominations of the land, and the low estate of the church; and above all, for the defects of our own characters, and the evils of our hearts and lives: but all these causes of grief are not incompatible with joy in the Holy Spirit. We may glory in tribulation; and even in the midst of penitential sorrow, our souls may exult in the riches of grace, and triumph in redeeming love.

May your sacred *joy* be increased, though our letter on that subject is deferred, through the unexpected removal of our beloved brother * who was appointed to draw it up. By his being called away from his station among us, to attend our other dear brother †; who had already reaped some first-fruits unto God from the regions of *Indostan*, we have lost a *Letter upon Joy*; but we have found a new subject for the exercise of that delightful grace. His brethren, who valued his company and friendship, cannot, amidst all the regret occasioned by his departure, refrain from joy; and even his affectionate people, who are for a time left destitute of a pastor, are enabled to rejoice, that they had such a sacrifice to make; and that the love of Christ constrained him to leave the connections he loved, and made them willing to acquiesce in the call of God. Blessed be our divine Saviour who put into his heart, for many years past, so peculiar a solicitude for the salvation of the Heathen; and has now given him an opportunity for the noblest gratification that earth can afford. He, and all his family, with his guide and fellow-labourer, are, we trust, rejoicing in that God who rules the ocean which surrounds them; while the Indian converts are longing and waiting for the arrival of the missionaries they requested. We will follow them with our most ardent prayers, hoping before

* Mr. William Carey.

† Mr. John Thomas.

this time twelve months to have good news from a far country, to furnish our churches with additional ground of rejoicing.

Yes, beloved, we have sown, not without tears of joy; and we trust in God, that in due season, we shall reap not fainting. You generally know with how small a beginning our little SOCIETY FOR PROPAGATING THE GOSPEL commenced; and you see how surprizingly and speedily God has prospered and succeeded our attempts. Before Zion travailed she brought forth. Before our society was formed, one of our brethren was employed, unknown to us, in the good work, and some seals had been granted to his ministry. The *Hindoos* had written for missionaries, while we were forming our plan, and their answer to our enquiry was at hand, while we were asking, Whither shall we first send forth in the name of the Lord of Hosts? The account of the rise of our Society is already in most of your hands, and in due time farther particulars will be laid before you, and our friends in general. In the mean while it was proposed at the Association, that for this time, instead of the usual instructions circulated through the churches, we should give you a copy of the *charge* delivered to our brethren at our solemn parting with them, and likewise of the *letter* addressed to the *Hindoos* *. This, it was said, would be gratifying to many, while it would tend to keep alive the zealous concern that has been felt for the salvation of the Heathen. That concern, we are happy to say, has not been confined to our associated connexion, though it has spread through it pretty generally. With gratitude to the God of all grace, and to our dear brethren in various parts of the kingdom, we acknowledge that he has stirred up their hearts to concur with our design, and to send us generous aid from the distant extremities of the land. You know already how early and how liberally we received encouragement from *Birmingham*, where a corresponding society was immediately established in aid of the mission; and by the instrumentality of our active friends, we soon derived farther assistance from several churches in *Warwickshire*, *Shropshire*, and other adjacent counties. From *Yorkshire*, and its borders, where our brethren, unknown to us had chosen the same subject of *Christian zeal* for their last year's letter, we soon received a noble evidence that they had not been meditating on a topic they did not feel. The establishment of a society there, which sent us *two hundred*

* The *Charge* and the *Letter* are inserted in No. 7. of the Register. p. 525—532.

pounds in proof of their fraternity, caused our hearts to rejoice in that union which flows from the love of Christ. From many of our sister churches, both in the neighbourhood of this association, and in more remote parts of the island, we have received substantial succour; in some instances unsolicited, and in many beyond our expectations. From *Newcastle*, and *Plymouth*, *Cambridge* and *Luton*, *Devizes* and *Bath* and *Frome*; from several places in *Hampshire*, *Suffolk*, *Essex*, and *Kent*, have kind and considerable donations been transmitted. *Bristol* and the great *Metropolis* of our land have lent assistance in this good work, with a generosity for which the inhabitants of those cities have long been renowned; and which the sad shocks given to commerce and public credit, before their benefactions were solicited, could not suppress. Nor has this encouragement been received merely from our own denomination. Though this Society honestly acknowledged that its founders were of the *Particular Baptist* persuasion, we are sure it was not the interest of a party they wished to promote, but the glory of our divine Lord, and the salvation of immortal souls. Hence it was proposed at first, if no opening was soon found for a *Baptist* mission, to have requested the *Presbyterian* and the *Moravian* brethren, who had been already employed in labouring among the Heathen, to accept some assistance from our subscriptions: for by the leave of the God of heaven, we were determined to do somewhat toward propagating his gospel in pagan lands. The providence of God pointing out so speedily a sphere of action sufficient to require all our exertions, prevented this testimony of our brotherly love for the present; but he who knew our hearts in this request, has inclined our brethren to shew us favour. Our *Pædobaptist* brethren have not looked upon us with a jealous eye; but *Evangelical Episcopalians* as well as different classes of *Dissenters*, notwithstanding their difference of judgment and practice respecting one of the positive institutions of the New Testament, have befriended our design; and some friends belonging to the people called *Quakers*, who suppose the ordinance from which we are denominated has ceased, have sent in unsolicited aid. One of the ministers of the UNITAS FRATRUM sent us pecuniary assistance; and another * in a most friendly letter expressed his earnest wishes for our success, and, with great candour and piety, answered some of

* The Rev. Mr. La Trêbe's letter here referred to, may be seen in the Register, No. 7. page 531.

our printed enquiries respecting the needful qualifications of missionaries, and the advice proper to be given them.

Dearly beloved brethren, what shall we render unto God for all his goodness towards us! We have complained with the church of old. Isa. xxvi. 17, 18. that *we had not wrought any deliverance in the earth, neither have the inhabitants of the world fallen*, before the weapons of our warfare! But we trust our Lord is going forth conquering and to conquer. In the name of our God will we lift up our banners, and we hope we shall soon sing of the triumphs of his cross. Our brethren are gone out upon an arduous undertaking. Their difficulties will be many; and they are but imperfect men. Let us pray daily for them. And look out for fresh openings in the heathen world. Deny yourselves in superfluous expences, and save more for God.—About nineteen parts of the world out of thirty are pagans still! And still the Eastern and Western antichrist count their votaries by millions. O pity a benighted world! Let the love of Christ constrain you. Surely our Redeemer has not yet received one half of the reward he merited by the travail of his soul.

Let it appear that you have some degree of the same kind of love to souls that was in Christ Jesus! His love to immortal souls induced him to lay himself out for their good incessantly. When he was found in fashion as a man, and felt all the innocent infirmities of humanity, the prospect of saving a Samaritan Adultress made him forget his own hunger and fatigue, and the delight his mind took in his Father's business infused fresh vigour into his weary body. All through his life on earth it was his meat and his drink to be doing good, though he perpetually endured the contradiction of sinners against himself: and though their enmity became more and more inveterate, he was not to be overcome of evil, but died praying for his murderers. Dear brethren, let us aspire after more of the same disinterested benevolence that was so perfectly exemplified by our blessed Lord. Imitate his self-denial, his diligence, his ardour, his unwearied zeal. Shew that the objects which lay so near to his heart, lie very near to your's.

It has given us singular pleasure that the benefactions of our distant friends have been attended with many prayers. At *Folkstone*, in *Kent*, where our brethren had only received information of our attempt from the republication of our Plan in the Baptist Register, they immediately formed a corresponding Society in aid of the Mission, and appointed a monthly meeting for extraordinary prayer upon the subject, to be attended with a collection for the same purpose. We

hope

hope others will imitate this example, especially where the monthly prayer-meeting for the revival of religion was not previously established. In the churches of our association, and many others who had for some years past united with us in that practice, we hope the state of the Heathen will be particularly remembered, as well as the revival of evangelical piety among ourselves, and other protestant churches; and we trust you will then, and at other times, continue to pray for the Missionaries who are already gone out, and beg that the Lord will raise up more such labourers, and open a door for them in other pagan countries. The work in which our brethren are engaged is arduous, their difficulties and temptations will be many, and though we highly esteem them, we know they are liable to err and mistake, unless the Lord shall keep them continually. Therefore we beseech you to be much in prayer for them, that the Lord would keep and prosper them.

After some singular interpositions of providence, which remarkably made way for all brother *Carey's* family to attend him, they set off in good health and spirits. One of them wrote thus to a minister in London, at three o'clock in the morning of their departure*:—"The ship is come—the signal made—the guns are fired—and we are going with a fine fair wind. Farewel, my dear brethren and sisters, farewel. May the God of Jacob be our's and your's, by sea and land, for time and eternity! Most affectionately adieu!"—All circumstances combine to encourage us, beloved brethren, to go on in this attempt. Future difficulties may occur, but He that has helped thus far, will still be a God at hand, and a God afar off; to help us at home, and them abroad. Let us rely upon him. And if you do not find your utmost hopes accomplished on their first arrival, be not disheartened. Remember how long *David Brainerd*, laboured among the Indians in *North-America*, before his labours were crowned with such great success. And in *Greenland*, the *Moravian brethren* waited a considerable time before the seed they sowed in that inhospitable climate began to promise a joyful harvest. But if the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain; be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh; then the reapers shall receive their wages, and gather fruit unto eternal life, that both he that soweth, and he that reapeth may rejoice together.

Dear brethren, we close this short epistle, by committing

* The Letter was dated June 10, 1793.

you to God, and to the word of his grace; praying that while we, and you, are solicitous for the salvation of those that were brought up in Heathenism, we may also find the work of the Lord going forward among ourselves; that many souls may be effectually awakened, convinced and converted in our congregations, who, though they have been brought up in a land of gospel light, are at present as far from vital godliness as professed pagans: and may each of us, who have already professed to have been turned from darkness unto light, be enabled to walk as the children of the light, and of the day; having no fellowship with the unfruitful works of darkness; but living as such who are the lights of the world, the salt of the earth. Your privileges are glorious, your obligations are proportionable. Your principles tend in the most powerful manner to constrain you to depart from all iniquity, and to abound in the work of the Lord. If, indeed, you know those things which are contained in the gospel of Jesus, happy are ye if your whole deportment evinces the influence of evangelical truth upon your hearts and lives! The grace of our Lord Jesus Christ be with you all. Amen!

M I N U T E S.

Tuesday evening 6. Brother Hopper, of Nottingham, was chosen Moderator, and Brother Ryland, minister of the place, began in prayer; the letters from the churches were then read, minutes made of their contents, and Brother Burton, of Foxton, concluded.

Wednesday morning 6. Spent two hours in social prayer: the following brethren being engaged, Ed. Sharman who supplies the church at Moulton; Benj. Evans, late a student at Bristol, now a probationer at Sutton-in-the-Elms, whence Brother T. Edmonds is removed to Upton; Mr. Hunt, of Watford; A. Payne, of Walgrave; and John Edmonds, of Guilsborough.

10½ Brother Gill began in prayer; Brother Fuller gave a short account of the nature and design of the Association; Brother Morris, of Clipstone, preached from 1 Cor. i. 30. *Of him are ye in Christ Jesus, &c.* Brother Mills, of Sheephead, prayed; Brother West, of Carlton, preached from Heb. ii. 10. *It became him for whom are all things, and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.* Brother Sutcliff, concluded in prayer.

Evening 6, Brother Craps, of Spalding, prayed, and Brother Pearce, of Birmingham, preached from 1 Tim. i. 2. *The glorious Gospel of the blessed God.* Brother Hogg, of Thrapston, closed the service with prayer.

Thursday morning 6. Brother Mabbott, of Hoddesdon, in Hertfordshire, began in prayer; after which the ministers belonging to the association gave a brief account of their spiritual exercises in the course of the last year; and Brother Blundell, who

who was lately ordained pastor of the church at *Arnsby*, concluded the public meeting in prayer.

The ministers and messengers staying awhile, to attend on some farther business of a more private nature, the accounts of our small fund were examined: two poor brethren were allowed half-a-guinea each, toward their expences in attending the association; three guineas were voted to encourage supplies for the new interest at Derby; and one guinea for the congregation at Braybrook; a guinea also was voted for a minister in strait circumstances.

It was resolved to receive into this association the church lately formed at Burton-upon-Trent, among whom our Brother Briggs occasionally labours in the word of the Lord.

Resolved also, That the congregation of Pædobaptist Dissenters at Creaton having shewn peculiar friendship to our distressed brethren at Guilsborough, whose place of worship was burnt down, by some unknown incendiaries, on the 25th of December last; the whole association consider them as entitled to our hearty Thanks, which the Moderator is desired to transmit. Many other of our dissenting brethren, who are not of our own denomination, have also shewn that sympathy to our Guilsborough friends which calls for our respectful acknowledgments. At the same time we add a public declaration of the sense we have of the gracious attention of his *Majesty*, and the Ministers of State, who have offered two hundred pounds reward for the detection of the cruel offenders.

Resolved, That the next Association be held at Sheephead, on the Tuesday, Wednesday, and Thursday, in the week after Whitsun-week, June 17, 18, and 19, 1794. Brother Craps and Brother Ryland to preach; in case of failure, Brother Fuller and Brother Sutcliff. Put up at the Crown.

Resolved, That having been disappointed respecting the preparation of the Circular Letter, through our Brother Carey's call to the East-Indies, a copy of the charge to the Missionaries, and of the Letter to the Indian christians, be printed, instead of the epistolary address, and a short letter only be prefixed, tending to excite increasing zeal for the propagation of the Gospel.—The Moderator closed in prayer.

State of the Churches since the last Association.

Added.		Diminished.	
Upon a profession of faith	88	By death	37
By letters of recommendation	7	Dismission	7
Restored after exclusion	1	Exclusion	10
Total Increase		Total decrease	54
Clear Increase		42	

The number of communicants in all the churches is 1596.

T H E
KENT AND SUSSEX ASSOCIATION
OF BAPTIST CHURCHES,

Consisting of those which meet at *Ashford, Sandhurst, Smarden, Tenterden, Folkstone, Bessels Green, and Chatham*, in Kent; and at *Battle, Rye, Rotherfield, Wivelsfield, Lewes, Brightelmston, and Handcross*, in Sussex.

Maintaining the important Doctrines of Three equal Persons in the Divine Essence; eternal, and personal Election to Holiness here, and Eternal Life hereafter; the original Guilt and Depravity of Mankind; particular Redemption; free Justification, by the imputed Righteousness of Christ alone; efficacious Grace in Regeneration, and the Perseverance of the Saints to eternal Glory.

Assembled at *Chatham*, KENT,
The 4th and 5th days of June, 1793.

TUESDAY, the messengers of the churches met at four o'clock: the 423 Hymn in Rippon's Selection was sung; and Brother Knott prayed. The names of the messengers were then called over, and Brother Middleton was chosen Moderator, and Brother Knott, Scribe. The Moderator read the preliminaries of the association, and then called for the letters of the respective churches, which were also read; in which it appeared that the churches at Tenterden and at Smarden were destitute of pastors. The church at Battle having avowed the error of Universal Restoration, it was agreed that the said church should be separated from this association, which was accordingly done. The Moderator prayed and adjourned the assembly at five o'clock.

Public worship began at seven o'clock, and was conducted in the following manner: Sung, Rippon, 427. Brother Booker prayed. Brother Middleton preached from Hab. iii. 2. *O Lord, revive thy work in the midst of the years.* Sung, Rippon, 98. Brother Copping concluded in prayer.

A Letter from fifteen persons announcing that they had withdrawn from the church at Battle was read, declaring their disbelief of the Universal Restoration of Devils and Men from Hell, and desiring advice and help of the associated churches. Agreed that the Messengers do represent this case to their respective churches. Adjourned.

Wednesday, the Messengers met at six o'clock, and the following brethren engaged in prayer; Vine, Finn, Pope, and Stace. The Circular Letter, which Brother Knott had been appointed to draw up, ON THE SIGNS OF THE TIMES, was read, approved, and ordered to be printed. The Moderator concluded; and the assembly adjourned at eight o'clock.

Public

34 THE KENT AND SUSSEX ASSOCIATION, 1793.

Public worship began at half past ten o'clock, and was conducted in the following manner: Brother Atwood read the first Chapter of Paul's Epistle to the Philippians: Sung, Rippon, 254. Brother Atwood prayed, Sung, Watts, II. 165. Brother Purdy prayed. Sung Watts, I. 135. Brother Copping preached from Psal. lxxxvi. 17. *Shew me a token for good.* Sung, Rippon, 342. And Brother Humphrey concluded in prayer.

It was agreed that the annual *Fast-day* be observed by the Churches in this Association on the first Wednesday in November next, as usual; and that the *Prayer-meeting* be continued on the first Monday evening in each month, in the ensuing year. This Association heartily approves of THE PARTICULAR BAPTIST SOCIETY FOR PROPAGATING THE GOSPEL AMONGST THE HEATHEN, instituted by the Northamptonshire Association, and will do all in its power to encourage the same.

It was agreed that Brother Middleton should write the next Circular Letter, and that an answer to one of the following questions be recommended to him as the subject of it; 1. *What are the best evidences of the grace of God in a believer's heart?* 2. *What is the nature of Christian candor?*

It was agreed that the next Association be held at Sandhurst, in Kent; on the first Tuesday and Wednesday in June, 1794. Accommodations at the Angel. Brethren Knott and Humphrey to preach. The Moderator concluded in prayer, and dismissed the Assembly, at five o'clock. In the evening, Brother Swain, of Walworth, near London, preached a lecture from Isa. xl. 31.

The state of the associated churches of Kent and Sussex.

Baptized	-	82	Dismissed	-	8
Received by Letter	-	8	Excluded	-	15
Restored	-	2	Dead	-	22

	92		51
Increase	-	-	41.

THE YORK AND LANCASHIRE ASSOCIATION, OF THE DENOMINATION OF PARTICULAR BAPTISTS.

Connected with the Churches at Gildersome, Leeds, Rawden, Halifax, Salendine Nook, Waingate, Hebden Bridge, Rochdale, Bacup, Cloughfold, Ackrington, Blackburn, Preston, Coln, Barnoldswick, Cowling Hill, Sutton, Elland, Manchester and Masborough.

Met at Masborough, near Rotherham, YORK, May 22, 23, 1793.

Wednesday, May 22d; Mr. A. Greenwood opened the service by prayer, and a short account of the nature and design of the Association.—Mr. Ashworth preached from Matthew xi. 20. Met

Met again in the evening. Mr. Hirst was chosen Moderator. A hymn was sung, and Mr. Littlewood prayed. The letters from the churches were then read, and afterwards the circular letter drawn up by Mr. Fawcett, on THE CROSS OF CHRIST, which being approved, was ordered to be printed.

Met again on Thursday morning. Mr. Littlewood prayed, and preached from Rev. iii. 19, and Mr. Hirst from Rom. xvi. 24. The service was concluded with prayer.

N. B. It was the opinion of the Brethren present, that, for the sake of convenience, the association ought to be held at places nearer the centre; but as many were absent, the determination of this is referred to a future opportunity.

The next association to be held at Hebden Bridge, on the Wednesday and Thursday in Whitsun-Week, 1794. Messrs. Langdon, Sharpe and Crabtree, are requested to preach; or in case of failure, Messrs. Hirst, Hartley and Littlewood.

Mr. Hirst to draw up the Circular letter on "Repentance." Put up at the Old White Lion, Hebden Bridge.

✠ The state of the Churches much the same as last year; but as some of the societies omitted sending letters, the increase &c. cannot be exactly ascertained.

* As this is a long letter, and has been printed in the form of a pamphlet, and pretty generally circulated, it may perhaps be unnecessary to reprint it in the Register. EDITOR.

THE

WESTERN ASSOCIATION,

Of the Elders, Ministers and Messengers of the several Baptist Churches meeting at *Kingsbridge, Exeter, Prescott, Wellington, Yeovill, Loughwood, Horsington, Bridgewater, Crookerton, Frome, Paulton, Bratton, Calne, Melksham, Grittleton and Malmesbury, Sarum, Portsmouth, Wotton, Horsley, Pithay and Broadmead in BRISTOL, Sodbury and Bradford.*

Having received Letters also from *Falmouth, Chacewater, Plymouth Dock, Plymouth, Bovey-Tracey, Cullumpton, Tiverton, Bampton, Stoke Gomer, Upottery, Hatch, Lyme, Chard, Croscombe, King Stanley, and Thornbury.*

Being met in Association at *Bradford, WILTS.*
May 21 and 22, 1793.

Tuesday, May 21, met at three o'clock. Brother Mosely began in prayer, Brother Tommas, of Bristol, was chosen Moderator, the preliminary articles were read, and also 39 letters from the churches. Brother Taylor, of Calne, then concluded that service in prayer.

Another

Another service was begun at seven o'clock in the evening by Brother Penn, of Kingsbridge. Brother Hughes preached from Matt. v. 16, and closed in prayer.

Wednesday, the 22, met at six o'clock in the morning for prayer. Messrs. B. Thomas, Perry, Morgan, Symmons and Sotteridge prayed; then attended the private business of the Association, and adjourned.

The forenoon service was begun at ten o'clock by Brother Belsher in prayer; Brother Kingdon succeeded. Brother Tommas, of the Pithay, preached from 2 Cor. vi. 1, and closed the service in prayer.

The General Letter drawn up by Brother Redding, ON THE DUTIES WE OWE TO GOD, TO SOCIETY, AND TO OURSELVES, was read, and the assembly adjourned.

The afternoon service was begun by Brother Horsey at three o'clock in prayer. Brother B. Francis preached from Luke xiv. 23, and closed the meeting in prayer.

N. B. Singing at proper intervals.

Agreed to recommend the Dartmouth case.

Agreed to hold the next Association at Chard, the Wednesday and Thursday in the Whitfun week; our Brethren John Tommas and B. Francis to preach the sermons; and in case of failure, our Brethren William Clark and Robert Redding.—Brother Birt to draw up the Circular Letter.

In the associated churches there were last year,

Baptized	100	Dead	65
Received by Letter	13	Dismissed	12
Restored	3	Excluded	13
	<hr/>		<hr/>
	116		90
Increase.	26		

A very valuable member of the Western association thus writes, "Near 30 ministers were present, and a great number of serious persons, from all the adjoining parishes, to worship and enjoy God. What upon earth can be more like heaven? We met, kept together, and parted in love and peace; and it was generally observed that the tokens of the divine presence were evident in the various exercises of worship."

The contributions to the ASSOCIATION FUND enabled the members of it to distribute £ 42, to necessitous churches and individuals.

MINUTES OF THE THREE
PARTICULAR BAPTIST ASSOCIATIONS,
In *WALES*, 1793.

The Circular Letter from the three Associations written on THE INSPIRATION OF THE SCRIPTURES, is thus prefaced—"The Ministers and Messengers of the several Churches of Jesus Christ, owning the only true God, the Father, the Son, and the Holy Ghost, in Union inseparable, yet distinguishable; professing Faith before Baptism, and practising the laying on of Hands on the baptized, with others (*not approving the Imposition of hands*) all holding the Bible to be the only perfect Rule of Doctrine, Practice, and Experience; our Light in which may be seen partly in the *Confession of Faith*, usually mentioned."

THE SOUTH WEST ASSOCIATION,
Held at *Cwm-du*, the second Week in June 1793.

MET *Tuesday* evening, praised the Lord who preserved us in journeying; Brother Daniel Jones prayed for a blessing upon our convention; then Brother David Lewis preached from Ps. cxxx. 7. and Brother D. Evans, of Maes-y-berllan, from Jer. xxxi. 10. and concluded the opportunity. Adjourned to eight next morning.

Met *Wednesday*, according to appointment. First of all, supplications were made by Brother W. Thomas, and another; then the Letters from the churches were read, by which it appeared that they were mostly in peace, and but one without addition last year; ministerial gifts increasing among several. Three churches desired the association next year. Brother David Evans, the pastor at Dark-gate, Caermarthen, is dead: his departure is our loss. Several of the churches made complaints this year; we hope they often carry them to the Lord, who hears the desires of the poor, and the groanings of the prisoners. At 11 o'clock, our concerns in church and state were seriously laid before the hearer of prayer, by the brethren H. David and James Lewis; then Brother W. Williams preached from Isa. liii. 1. and Brother B. Davies from Isa. xxxii. 2. and Brother J. Jones from Rom. x. 4. At six, Brother J. Evans prayed, and Brother J. Reynolds preached from Isa. lv. 4. and Brother Gabriel Rees from Rom. iv. 3. and we had reason to say, morning and evening, *Surely, the Lord is in this place*. Adjourned to nine next day.

Met *Thursday* according to appointment; first of all Brother Benj. Phillips prayed for a blessing. Then we proceeded to business.

We

38 THE WELSH SOUTH EAST ASSOCIATION, 1793.

We humbly judge, that in future it will be more agreeable for each association to draw up their own letter, as formerly, that they may be the sooner had in the churches.

We agree to exhort the churches in this convention to endeavour to have Welsh schools, that youth may be taught to read the scripture.

Is it regular, according to the New Testament, to call several congregations of Christians, one church?

We permit the church belonging to Cwmivor, to send among the churches to receive their love and assistance towards defraying the expence which has attended building their meeting-house.

The Association next year to be at Llanelli, on the second Wednesday and Thursday in June, and the Brethren B. Davies, D. Evans, of Maef-y-berllan, and Christmas Evans, to preach.

The churches to keep Wednesday month after the Association, to return thanks for a peaceable country, when confusion abounds so much in other lands.

The whole concluded in prayer by Brother G. Rees.

Signed by the Moderator,

W. WILLIAMS.

Baptized	- - -	160	Excluded	- - -	57
Restored	- - -	24	Dead	- - -	65
Received by Letters	-	3			

187

122

Increase this year 65.

THE SOUTH EAST ASSOCIATION.

This Association was held at *Llanwenarth*, the first Week in *June*, 1793.

Met about five *Tuesday* evening, Brother J. Jones of Ramoth prayed. Praises were sung, then Brother J. Richards preached from Rom. xiv. 17. and concluded with prayer and praise.

Met on *Wednesday* morning before ten; the Brethren John Evans, of Dolau, and Timothy Thomas, prayed; then Brother Henry David preached in Welsh, from Jer. l. 34. and Brother B. Francis, in English and Welsh, from Deut. iii. 25. concluded in prayer and praise.

Met again about half after two, Brother D. Oliver prayed, then Brother D. Powell preached from Acts v. 20. and Brother Gab. Rees from 1 John ii. 1. concluded by prayer.

Met *Thursday* before ten, Brother John Hier prayed, then the letters from the churches were read, in which it was found that an addition had been made to every church but two.

When the following articles were agreed upon:

To

To receive the new church at Aberhaveſp, in Montgomeryſhire, into the aſſociation.

That Brother D. Oliver ſhould viſit thoſe churches who had not aſſiſted, to requeſt their benevolence towards defraying the expences of the meeting-houſe at Yſtrad-daſodog.

That Brother D. Powell be permitted to go to all the churches, to requeſt aſſiſtance towards the expence of the two meeting-houſes at Nottage and Bethel, Glamorganſhire.

That the churches ſhall keep a meeting in a month after the aſſociation, to return thanks to God for his providential tenderneſs towards us in ſpiritual and temporal concerns, particularly on account of the mildneſs of our civil government.

That the aſſociation be next year at Olchon, in Herefordſhire, on the firſt Wednesday and Thursday in June, according to the regulations agreed upon laſt year, and the Brethren Timothy Thomas and Miles Edwards to preach. The letters to be read Thursday morning.

The whole concluded in prayer by Brother M. Evans.

Signed by the Moderator,

HENRY DAVID.

Baptized	119	Dead	42
Reſtored	8	Excluded	34
By letters	2	Diſmiſſed	1
	<hr/>		<hr/>
	129		77
Increase		52	

THE NORTH WALES ASSOCIATION,

Met at Cefn the fourth Week in June, 1793.

Wednesday morning, the Brethren James Evans and Daniel Davies prayed, then Brother Joshua Thomas preached in Welch and English from Rom. xvi. 25. and Brother John Evans, of Dolau, from Prov. iii. 17. Brother J. Jones concluded in prayer. Adjourned for a ſhort time.

Met again, Brother T. Thomas prayed in Welch, and Brother J. Jenkins, of Wrexham, in English, then Brother Morgan Rees preached in English and in Welch, from Judg. vi. 24. and Brother John Williams, of Horeb, from 1 Cor. i. 23. and after him Brother D. Saunders from Pf. xxvii. 4.

Met Thursday morning. Brother Morris Griffiths prayed, and the letters from the churches were read; the accounts in general were comfortable, yet a few things mournful. The following articles were agreed upon.

That Brother J. Williams be permitted to go through the churches to requeſt help towards defraying the expences of the new meeting-houſe at Crekith, Carnarvonſhire.

That

That the Association, next year, be held at Ebenezer, in Anglesea, on the last Wednesday and Thursday in June. The Brethren Gabriel Rees, Daniel Davies, and John Jones to preach.

That a day of thanksgiving be kept Wednesday month after the association.

The whole concluded in prayer by Brother Christmas Evans.

Baptized	51	Dead	24
Restored	10	Excluded	12
	—	Dismissed	3
	61		—
			39

Increase - 22

Increase at	{	Cwm-du	65
		Llanwenarth	52
		North	22

139

OBSERVATIONS.

The Circular letter this year was written by a member of the South-west association, which is the second in order; for that reason, the Breviates of the second are here inserted before those of the first.—The time now fixed to keep the associations is, for SOUTH-EAST, the first *Week* in June; SOUTH-WEST, the second *Week*, and the NORTH, the fourth *Week*, so the day of the month is not now mentioned.

This year the Moderator in North Wales, by pre-engagement, was obliged to go off before the business was finished, so could not properly sign the letter.

The South-east association was near Abergavenny, a considerable town. More English in the service would have been agreeable there. The South-west was in a country where most understood Welsh better than English. Cefn, near New Bridge, where the Northern was held, is in the road from Wrexham to Oswestry, on the very border of the English, and some persons from Wrexham attended there.

The congregations sang at proper intervals in the three conventions. JOSHUA THOMAS.

OBITUARY

For 1793.

The Rev. JOHN REYNOLDS, A. M. London.

MR. JOHN REYNOLDS, late pastor of the Baptist Church meeting at Cripplegate, London, was born January the 5th, 1730, in the parish of Farmington, near North Leach, Gloucestershire, of Thomas and Mary Reynolds. His father was a farmer, and afterwards lived at Little Riffington, about a mile from Bourton-on-the-Water. His mother was baptized, and became a member of the Baptist church at Bourton, when she was big with child of him. He was brought acquainted with divine things at 12 years of age, under the ministry of the Rev. Benjamin Beddome, of Bourton, who baptized him when he was about 14 years old. He learned Latin and Greek of the Rev. Mr. Creed, a clergyman, one of the masters of the school at North Leach; went to the Baptist Seminary at Bristol at about 18, and preached occasionally at 20, chiefly at Bromsgrove, Bratton, Cirencester, and Cheltenham, and more constantly at Oxford about three years and a half. He came to Cripplegate in April 1766, and having served the people for some time, went into the country, but returned to them September 20, following, and was next day admitted a member, by dismission from the church at Bourton. He was ordained pastor at Cripplegate the 2d of October, the same year. The service was conducted in the following manner:

After the congregation had sung, Mr. John Wynn, one of the deacons of the church, prayed. Dr. Gill then desired that some proper person would mention the reason of the meeting. Mr. Wynn, who was on this occasion the mouth of the church, informed the audience, That having lost their late excellent pastor, the Rev. Mr. John Brine, they had been earnest at the throne of grace, beseeching the Lord to provide for them a successor according to his own heart; that he had in his kind providence sent Mr. Reynolds amongst them, whom they had in private called to be their pastor, which office he had accepted, and that they were now met publicly to testify the same. Dr. Gill then desired the members of the church to recognize this call by the lifting up of the right hand; which being done, and Mr. Reynolds having renewed his declaration of acceptance, Dr. Stennett prayed. Dr. Gill

MAY 1794.

D

addressed

addressed the minister from 2 Tim. i. 13. *Hold fast the form of sound words which thou hast heard of me, in faith and love, which is in Christ Jesus.* Mr. Burford prayed. Then Mr. Wallin preached to the people from 1 Cor. xii. 25. *That there should be no schism in the body, but that the members should have the same care one of the other.*

The praises of God were sung, and Mr. Anderson concluded the service by prayer, and a scriptural benediction.

Nothing very remarkable attended Mr. Reynolds's labours among his people. His sermons were orthodox and methodical: they seemed to be principally delivered memoriter, with a considerable degree of earnestness which was generally conspicuous, notwithstanding the injury his voice had received from a peculiar accident. One day shirting himself, he unthinkingly put his studs between his lips; on a sudden his breath drew one of them into his mouth, and down his throat. This so affected the organs of his speech, as to render his delivery unpopular, particularly so, if at any time he took cold, when it was difficult for him to speak loud enough to be understood, unless by those who were near the pulpit. His success was far from being equal to his wishes, but probably greater than his own modest opinion of it. He has been heard in the private circles of his friends to speak with a peculiar solicitude for the conversion of souls—if it were but *one* soul under his own ministry. Prudence distinguished him. No man, among his brethren, was more frequently consulted in difficulties than himself, and he was deservedly esteemed by christians of the different denominations who knew him, both the ministers and the people. The college at Providence, in Rhode Island, conferred on him the degree of Master of Arts in the year 1770. His name never appeared to any thing, as his own publication, except to a discourse preached before the Bristol Education Society, and printed at their request, in the year 1782. The text of it is Eph. iii. 8. *Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.* The sermon is quite in his own manner, unornamented indeed, but serious, evangelical, and full of matter.

Of late years, Mr. Reynolds was rather corpulent. For some months before his death he felt a general languor overspread his frame, which detained him from the house of God.

But in the midst of his debility he went and preached his farewell sermon to his flock, from Psalm xxiii. former part of the 4th verse. *Yea though I walk through the valley of the shadow*

shadow of death, I will fear no evil; and meant, if he had been spared to go out again, to have considered the following words, for thou art with me, thy rod and thy staff they comfort me.

Through his affliction he was always serene, and sometimes happy. The 76th Hymn of Dr. Watts's 2d book. *There is a land of pure delight, &c.* was one of his favourites. 1 Cor. xiii. 10. was a pleasing scripture to him; *But when that which is perfect is come, then that which is in part shall be done away.*

In his illness his pulpit was filled partly by his ministering brethren, the pastors of the Baptist churches in London, and mostly, for several weeks, by Mr. John Giles, now pastor of the church at Eyethorn (or Haythorn) in Kent. On Thursday evening, in the last week of his life, when Mr. Giles had mentioned to him the late Rev. Mr. Rogers's saying, "I have been the Lord's working servant, and I am now his waiting servant." Mr. Reynolds replied, "I trust with an honest heart, I can say the same." Mr. Giles said, "That death was a solemn subject to the people of God in health, but he supposed it appeared much more so in the *near* prospect of one's *own* dissolution." Mr. Reynolds very emphatically answered, "It is *really* so:" and added, "I have sometimes been entertained with elegant compositions of divinity, and also with such as have displayed a good taste, free from wit, but full of argumentation and genius.—Here he paused and panted for breath, and then said, "But none of these things will do now—nothing short of the good old plain truths of the Bible. The unchangeable love of God, and the vicarious sacrifice of Christ are the foundation of my faith and hope." Now he was again exhausted, but recovering a little, with solemnity and a peculiar accent, he said, "Here is *terra firma*;" and repeated with much exertion, "I say, Mr. Giles, here is *terra firma* for a dying man."

The ministers who paid him the most frequent visits in his illness were Mr. Booth, Mr. Thomas Thomas, and Mr. Timothy Thomas.

He departed this life Feb. 6, 1792, aged 62 years and one month, and was buried the 14th, in Bunhill Fields, near his predecessors Mr. Skepp and Mr. Brine, and has left behind him a believing widow and two sons. Mr. Booth delivered an Address at his grave; and on a following Lord's day preached a sermon to the church and congregation at Cripple-gate, from a passage of which Mr. Reynolds was very fond; John xiv. 2, 3. *In my father's house are many mansions, if*

it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, &c.

The spot where he is interred is, according to the intersections of the ground, number 52 East and West, number 29 North and South, in which there is a head stone with this inscription,

To the memory of
The Rev. John Reynolds, A. M.
Who, after having been many Years
Pastor of a Protestant Dissenting church
Near Cripplegate,

With Hope of a glorious Resurrection,
Slept in Jesus, Feb. 6, 1792,

In the 63 year of his age.

An angel's arm can't snatch me from the grave;
Legions of angels can't confine me there.

Mr. CHARLES BEALER,
A Deacon of the Baptist Church,
Euhaw, Upper Indian Land, South Carolina.

Mr. BEALER was a German. He went to America a poor orphan at ten years of age, and was kindly received by an opulent and worthy family. Proving industrious and diligent, and acquiring considerable skill in agriculture, he was encouraged in the line of his business by several gentlemen of great wealth and respectability.

At a proper time of life he entered into the conjugal relation, and acquitted himself as a tender and affectionate husband. Blessed with children and servants, he proved a prudently indulgent parent, and a generous master: and, by the blessing of heaven on his labour and frugality, he enjoyed the enviable medium betwixt penury and affluence. Towards his neighbours, and strangers of all descriptions, he uniformly shewed kindness, benevolence, and hospitality. He was punctual in his engagements, of undoubted veracity, and strictly honest. As a citizen, he cheerfully contributed his part for the support of government, and, with the principles of a true patriot, he discovered on every proper occasion, a becoming concern for the good of his country; nor did he spare to risk his life or health in its defence. In his military capacity, he was tender of prisoners, cruel to none, and of unquestionable courage. To these valuable moral endow-

ments

ments, God was pleased to add, in a remarkable degree, his renewing grace. And though this crowning and special blessing was bestowed at a period of his valuable life somewhat advanced, his attainments in vital religion were conspicuously eminent. Decency and simplicity marked his appearance; modesty, cheerfulness, and affability distinguished his deportment. In conversation he was free, pious, and edifying: in prayer he was brief, but frequent and fervent. He was a constant reader, and a sincere lover of the holy scriptures. Upon the maxims, and by the excellent rules of these lively oracles, he formed the most shining parts of his truly amiable character. He heard the word preached, and walked in all the sacred ordinances of the gospel with a high degree of reverence and devotion, and was distinguishingly zealous in the cause of God. It is well known that for several of his last years, he appeared to have the prosperity of religion infinitely more at heart than his own private interest. In his happy family, among mankind at large, and in the house of God, he was undeniably the exemplary and eminent christian; but in his office AS A DEACON, HE EVEN EXCEEDED HIMSELF. In the discharge of this important trust, all his gifts and graces seemed to converge to a single point, and shine and burn unrivalled. But alas! he is gone! A lingering and painful tympany, as heaven's awful messenger, has borne him hence. Vain, in his case, was the best of medical assistance.* But in all his continually increasing pains of body he possessed his soul in patience. He frequently expressed his hearty reconciliation to all the dispensations of providence, and his sincere affection for all men. With the utmost pleasure he spoke, on the verge of time, of the Lord's gracious dealings with his soul, and declared his full assurance of future happiness. Important instructions, wise counsel, and pathetic exhortations flowed from his dying lips. The last words he uttered were, "Bless the Lord, O my soul, and all that is within me, bless his holy name." To the last moment,

"His mind was tranquil and serene,
No terrors in his looks were seen,
A Savior's smile dispell'd the gloom,
And smooth'd his passage to the tomb."

Ripened for celestial society, and filled with the divine consolations of religion, he cheerfully resigned his happy soul to God on the 13th of March 1792, in the 55th year of his

* His Physician was Dr. Howseal.

life. The emotions excited by this awful, solemn, and yet pleasing event, in his worthy family, in the church, and in the vicinity at large, language is too cold to describe.

The following Hymn was sung upon the solemn occasion.

HYMN 181. Rippon's Selection.

1. When sins and fears prevailing rise,
And fainting hope almost expires,
Jesus, to thee I lift mine eyes,
To thee I breathe my soul's desires.
2. Art thou not mine, my living Lord,
And can my hope, my comfort die?
Fix'd on thy everlasting word,
That word which built the earth and sky.
3. If my immortal Saviour lives,
Then my immortal life is sure;
His word a firm foundation gives,
Here let me build and rest secure.
4. Here let my faith unshaken dwell,
Immoveable the promise stands;
Nor all the powers of earth and hell,
Can e'er dissolve the sacred bands.
5. Here, O my soul, thy trust repose,
If Jesus is for ever mine,
Not death itself, that last of foes,
Shall break an union so divine.

Mr. ROBERT MOSELY,

A Deacon of the Baptist Church at Birmingham.

IN early life it pleased God to reveal his Son in the heart of Mr. Mosely. The direct means of his first serious impressions were the conversation and advice of a pious friend, at a time he had never heard the gospel preached. His astonishment was great when he began to attend the experimental ministry of the late Mr. James Turner, of Birmingham, in hearing his own character so well portrayed, his first desires and hopes expressed, and the very subjects he had been wishing to be made acquainted with introduced and illustrated to his full satisfaction. This circumstance he often mentioned in the latter part of his days. He used to say, that the work of God upon his heart, previous to his attending an

an evangelical ministry, so prepared him for receiving the word, that *at once* he perceived the truth and fitness, the glory and excellency of the doctrines of grace. Nor, to the day of his death, had he a scruple about that system which considers salvation as originating in everlasting love, accomplished by everlasting faithfulness, and terminating in the everlasting glory of the eternal and sovereign God.

Discriminating grace filled him with wonder and praise. He scarce ever had a first interview with a young convert but he enquired, "Are you not astonished, my friend, that the great God should chuse *you*, and redeem *you*, and call *you*, and leave so many of your fellow-creatures, and perhaps your own relations, in a state of darkness and danger?"

But though his heart realized the sentiments of unmerited salvation, he took not thence a licence to omit good, or to do evil. No man was more jealous of the practical influence of the doctrines of grace on himself and others; and nothing was more detested by him than that representation of the gospel which annihilates the believers obligations to the law. He could distinguish between the remission of the penalty and the abolition of the precept; nor had he so learned Christ as to be indifferent to that which his Redeemer came to magnify and make honourable. His taste was remarkably changed after he received the gospel. Previous to his conversion, he was inordinately fond of the violin; to this idol he sacrificed every moment he could redeem from his employ, his table, or his bed; but no sooner did he know the melody of the songs of Zion, than he flung away the instrument of his former mirth, and from that moment never felt an inclination to amuse himself with it, or hear its sound again. But he did not lose his pleasures—he exchanged them for pursuits of a nobler kind, and better suited to the appetites grace had formed in him. Himself was the best judge, and for forty years he never repented the exchange. The principal pleasure of his life was the public worship of his Saviour. No part of the scriptures more truly represented his affection than the passage he selected for his funeral text, "I have loved the habitation of thy house, and the place where thine honor dwelleth." He proved his regard for the sanctuary, and for him who dwelleth there,

1. By a *regular attendance*. He was not one of the professing vagrants of the day, who are only gratified with old tunes from new instruments. Novelty had its attractions no doubt with him, but its charms were never equal to his sense of duty. Whoever was absent, *he* was never from the house of

God, unless he was God's prisoner. Nor did he limit his attendance to the seasons or places of public worship; often, even in weakness of body, he has left a comfortable habitation on a wintry night to meet some of the younger part of the congregation for social prayer, &c. Would to God that every Deacon, in every christian church, would go and do likewise. How assisting to the minister, and how useful to a congregation would *such* Deacons be! Lord multiply them that they be not few!

2. Mr. Mosely was remarkable for *early attendance*. Till his last illness, *he* never disturbed the congregation by an unseasonable entrance, nor insulted his Maker by voluntarily neglecting any part of the service of his house.

3. *His devotion in the house of God was great*. His soul prostrated in prayer, was enraptured in praise, and generally susceptible of the best impressions which the subject preached from was adapted to make. A minister who often preached when he was present, remarked, from the effect Mr. Mosely's attention had upon him, "If our people were better hearers we should be far better preachers." But Mr. Mosely came on purpose to obtain fresh wisdom and grace, and what he sought he generally found.

Few men, even of those who rank high in the christian world, can be found his equals for habitual spirituality;—as remote from enthusiastic cant as from stoical apathy, his love abounded in knowledge and in all judgement. Who ever found him, when in health, indisposed for spiritual conversation? He was always more disposed for heaven than earth, longing to depart and to be with Christ.

It must not be concealed, that his natural temper was peculiarly irritable; but if his passions were ever unduly roused, he would confess the hated warmth in solemn penitential prayer before God, even in the presence of his friends, with such unfeigned sorrow, that he who had ever known what it was to be forgiven surely could not hesitate a moment to forgive—himself was the greatest sufferer; his imperfections were his burden, and for him to recollect was to desire a deliverance from them.

Two qualities which add beauty and value to the christian character were eminently united in him.—the humility of the pilgrim, and the fortitude of the warrior. He was naturally modest to an extreme, yet from a prevailing regard to the honour of God, he could never see sin without reproofing it.

Being decidedly of opinion that nothing was estimable farther than it was useful, he never studied the accumulation of
needless

needleless wealth, but as (at one part of his life especially,) his gains were great, so was his bounty : not that he made any ostentatious shew of his benevolence ; on the contrary, from principle he kept the greatest part of his charities from the knowledge of his nearest relatives ; striving literally to fulfil our Lord's command, " Let not the left hand know what the right hand doeth." And as what is known came to light by accident, it is more than probable that time will continue to shed fresh honor on the benevolence of his heart, and the beneficence of his hands.

He lived a life of dependance upon God, and, like his dear and intimate friend, Mr Mewis, he never went a journey without calling his friends together to assist him in prayer ; nor ever returned without requesting them again to join in praise. On these occasions, he would freely communicate to his confidential friends (the party was generally formed of his pastor and brother deacons), a statement of his situation as to body, mind, and connections in trade, that they might be the better prepared to lay his case before God, to sympathize in his affliction, or to partake of his joy.

His conversation was truly in heaven, and there was no topic on which he so much loved to hear a minister dwell, as the joys of the celestial world. There were three things that made the thoughts of heaven delightful to him,

1. Because there he should be perfectly holy.
2. Because he should never meet with interruption in his spiritual services ; for this, he often said, was the chief thing that pained him on the sabbath day, that it was so soon over.
3. Because it was a state of *pure society*. O how his eyes used to sparkle, and his heart leap for joy, when this subject was introduced from the pulpit—to spend eternity with Abraham, and all the godly patriarchs ; Isaiah, and all the prophets ; Paul, and all the apostles ; Stephen, and all the martyrs ; Christ, and all his saints. This overcame him, and whether in the body or out of the body, he could sometimes scarcely tell.

His death was a great loss to the church from which two officers besides, *viz.* Mr. John Harwood, and Mr. William Mewis had been removed by death the same year. Of the former, an account is already given in No. 6. of the Register, page 495, and of the latter, some articles worth preservation are likely to appear in a succeeding part of the publication. May we be followers of them who through faith and patience inherit the promises !

The following Memorial, in Golden Capitals, is hung up
in the Meeting-house belonging to the General Baptists,
in the Priory of the White Friars, in the Parish of *St.*
James, in the City of *Norwich*.

A Memorial,

Dedicated to the singular Merits of
A faithful Confessor, and laborious Servant of Christ:
Who with Christian Fortitude, endured Persecution
Through many Perils, the Loss of Friends and Substance,
And Ten Persecutions for Conscience Sake,
A Man endowed with every Christian Grace and Virtue,
The Rev. Mr. THOMAS GRANTHAM,
A learned Minister of the baptized Churches,
And pious Founder of this Church of Believers baptized:
Who delivered to King Charles II. our Declaration of Faith
And afterwards presented to him a Remonstrance against Persecution,
Both were kindly received, and Redress of Grievances promis'd.

He died xvii. Jan. MDCXCII, aged LVIII. Years,
And, to prevent the Indecencies threatened to his Corps,
Was interred before the West Doors,
In the middle Aile of *St. Stephen's Church*, in this City;
Through the Interest, and much to the Credit of
The Rev. Mr. JOHN CONNOULD,
By whom, with many Sighs and Tears
The Burial Service was solemnly read to a crowded Audience:
When, at closing the Book, he added,

This Day is a very great Man fallen in our Israel;
For after their Epistolary Dispute, in Sixty Letters, ended,
That very learned Vicar retained,
The highest Esteem and Friendship for him whilst living,
And was, at his own Request, buried by him, May MDCCVIII.
That Mr. GRANTHAM was a very great Man, appears
In those Letters, and in Numerous printed Works.

Also, when engaged in Public Disputations,
Successfully displaying the well accomplished Logician:

For to such Exercises of Skill and Literature

He was often called in that Disputing Age.

Blessed are the Dead which die in the Lord, yea, saith the Spirit,
They rest from their Labours and their Works do follow them.

The Rev. JEREMIAH DARGAN,
Near *Windsor, North Carolina.*

THE Rev. JEREMIAH DARGAN was born, converted, and called to the ministry in South Carolina; and removed into North Carolina about 1769. At first he was united with the *seperate* Baptists, but afterwards joined the *regular* Baptists. Eminent piety and flaming zeal distinguished him. He scarcely ever preached a sermon without shedding tears very plentifully, and his sermons always seemed to take an uncommon effect upon his auditory. He lived in Bertie county, near a little town called Windsor, and continued preaching in the county (a place very destitute of the gospel, and scarcely a Baptist in those parts when he came thither) for about 16 or 17 years; in which time he was a mean in God's hand to gather a church of about 200 members; and, after a long affliction of the gravel, he departed this life on the 25th of December 1786, with a lively hope of acceptance through Jesus Christ; and on his death-bed requested that the Rev. Mr. Lemuel Burkitt, now of Northampton County, North Carolina, should officiate at his funeral solemnity. Mr. Burkitt accordingly preached on the occasion to a crowded auditory from Luke ii. 29, 30. *Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.* The sermon at the request of friends has since been printed.

The Rev. SAMUEL HARRELL,
Hertford County, *North Carolina.*

THE Rev. SAMUEL HARRELL, Hertford County, North Carolina, was the son of John Harrell, Esq. of the said county, and a member of the Rev. Jeremiah Dargan's church. He possessed very eminent gifts, and continued preaching for several years, but never took the pastoral care of any church. Being a man of bright intellects, and a good education, he held a station both in the civil and military departments. He was clerk of Hertford county court, and occupied that office for a number of years until his death, and was Major of the Militia of that district; and notwithstanding all his worldly incumbrances he was a very zealous, pious man, and an ornament to religion. At last being taken with a nervous fever he departed this life in January 1791.

Rev.

The Rev. HENRY ABBOT,
Camden County, *North Carolina*.

On thursday the 26th of April 1792, died the respectable, and Rev. Mr. HENRY ABBOT, of Camden county, North Carolina, son of the Rev. JOHN ABBOT* of St Paul's Church, London. He came over to America very young, without the consent or knowledge of his parents. He first embraced the principles of the *general* Baptists, and was baptized by one of their ministers; afterwards being convinced of his mistake he joined the *particular* Baptists. He was called to the ministry about the year 1762, removed into Camden about 1765, and became pastor of a church in that county, and continued preaching and baptizing until his death. He was orthodox in principles, exemplary in his life and conversation, particularly useful in church discipline, and was very much esteemed by the most respectable persons in the county. He had the honour to be one of the Representatives of the county in State Congress for the formation of the State Constitution; and again in a second Convention for the deliberation on the Federal Constitution; and at last, after a short but violent sickness of five days, he departed this life in peace. His request long before his death was, that if the Rev. Lemuel Burkitt survived him, he should attend his funeral solemnity, which he did; and to a lamenting auditory preached his funeral sermon from 2 Tim. vi. 7, 8. His wife died before him, and he left no child,

Mr. JOHN HALL,

Many years a Deacon of the church at Hamsterly, *Durham*.

THIS good man, son of Henry and Jane Hall, of Hamsterly, was born in the spring of 1712. His parents being religious characters, and members of the church, brought him up in the nurture and admonition of the Lord, and habituated him from his infancy to attend upon the public worship of God. Their house was a little sanctuary to which the pious in the village often resorted for friendly conference and social prayer; where ministers were received, and strangers who came up to hear the gospel were often hospitably entertained. Many were the prayers offered to God, both by themselves and others, for the salvation of their children, most of whom died in their youth; and the two that arrived at maturity were called early by the grace of God. John was preserved from ungodliness and worldly

* At his father's death, he was proved to be the son of the Rev. John Abbot in order to receive his legacy.

lusts, and brought to an experimental acquaintance with the renovating power of religion under the ministry of the venerable William Carr, by whom he was baptized and received into the communion of the church about 1732, in the twentieth year of his age. He had a lively sense through life of the great importance of religion, of the Redeemers glory and excellence, of the greatness of his love, and the sweetness of communion with God. He was called to the Deacon's office about the year 1760, which he discharged to the honour of God, and the comfort and edification of his brethren. Few persons ever exemplified the power and virtue of real religion more than he did, or obtained more generally the esteem and good will of all men. The church highly esteemed him, the congregation revered him, all who knew him respected him, and even the wicked and profane among men spake well of him, and have been heard to say, *If ever there were an honest and a good man, John Hall was one.* As his whole life was formed upon the sacred principles of revealed religion, so he met his death, through the medium of gradual decay, and some very acute and painful complaints, with fortitude, unshaken confidence, and a hope full of immortality. He died the last day of April, and was buried on the second of May 1793. His funeral sermon was preached from Prov. xii. 26. *The righteous is more excellent than his neighbour.* After the introduction, explaining the character of the righteous, and shewing that righteousness was the supreme excellence of man, the minister, Rev. Charles Whitfield, proceeded to consider the comparative excellence of the righteous, and here enumerated the following distinguishing branches of the deceased man's character:—"Perfection he aimed at, but never professed to have attained, though he far exceeded many of those, who, in modern times have laid claim to it. I cannot enumerate his many excellencies, but I beg leave to mention the following, and appeal to you if he did not possess them in an unusual degree, while I entreat you to imitate him herein.

"He had a just sense both of the truth, nature, design, and everlasting importance of religion. This was become so habitual that he preferred it before all other things, and esteemed its prosperity as his chief joy.

"He was peculiar for spiritual mindedness. The word of Christ dwelt richly in him, and his meditations were in the law of his God both day and night. He sedulously avoided whatever would hinder his contemplations. The decay of
his

his hearing in the latter part of his life; though attended with inconvenience, he esteemed as a mercy, since, when in places of business, he was not offended with the profane tongues of the men of the world, as he had formerly been.

“Another of his excellencies was spirituality and prudence in conversation. No egotisms, no vain discourse dwelt upon his tongue; but his speech was always with grace, seasoned with salt, meet to edify the persons present. He had an excellent method both of introducing and supporting religious conversation, without disgusting the enemies of religion, or wounding any of its friends. His unaffected modesty and simplicity rendered him acceptable to all.

“I must not omit to remind you that he was an amiable, and in many respects, an excellent casuist. How often has the awakened sinner, the disconsolate penitent, and the tempted christian, resorted to him for advice, and opened their secret sorrows to him, when they had not resolution to advise with a minister? And with what sound doctrine and solid sense has he administered the healing balm!

“His fervent piety, and his excellent talent in prayer, I hope you will long remember. His family, his friends, and this whole congregation are witnesses to the same, and will retain a sense of the many comfortable seasons which you have enjoyed with him in this important branch of divine worship.

“There is another excellence which I cannot forbear to mention, because he exceeded most men I ever knew in this part of the christian temper, I mean His resignation to the will of God. He was never taken by surprize. However things turned up he was always content. However adverse any dispensation, he never said more than, *It might have been worse*. It is not forgotten that about twenty years ago, when he had a field of corn so shaken by the winds that scarce a grain was left in the ear, upon entering into it, and taking hold of it, he said to the reapers, *Well, it might have been worse. Here is good straw left for which we should be thankful*.

“In short, his candour and humility, his prudent zeal for religion, his benevolence and hospitality, were all truly excellent; and I have often thought, that in all the circle of my acquaintance, to none could the words of our Saviour concerning Nathaniel be more justly applied than to him, *Behold an Israelite indeed, in whom there is no guile!*”

This good man married Hannah, daughter of Jonathan Angus, of Painshels, above 50 years a deacon of the church, and a person of eminent sanctity. The name of Angus has long

long been famous in that country for piety and nonconformity. John and Hannah lived to a good old age, exemplifying the virtues, and demonstrating the felicity of the conjugal state. *They were lovely in their lives, and in their deaths not long divided.* When he had been speaking to his friends or family of his approaching dissolution, which he waited for with patience, but looked for with ardent desire, she has been heard to say to him, *Do you forget me, and the lonely state in which I shall be left?* To which he as often replied, *Keep yourself easy, you will not be long behind me.* And so it came to pass. He was buried on May 2. She began to be very poorly on the 24th of that month. She died on the 26th, and was buried on the 28th, in the 78th year of her age. *Let me die the death of the righteous, and let my last end be like theirs!*

MISS MARTHA HALL,

Late Daughter of the Rev. George Hall, of *Ipswich.*

(Extract of a Letter.)

MY Daughter MARTHA having been acquainted with divine things several months, was baptized, and joined the church in the beginning of March 1793. She sat down with us at the Lord's table but two ordinance days; for at the latter end of April, her disorder, (which appeared to be a decline,) confined her to the chamber, and in a fortnight afterwards to her bed, on which she lingered till the 14th of October, when she died triumphantly in JESUS, just eighteen years of age. She endured much pain and weakness, but was patiently resigned, and in general very comfortable in her mind, enjoying much of the presence of God. Her faith being lively and strong, she frequently talked very familiarly of death, and for weeks before she departed, longed to be gone, often crying out, "Come Lord Jesus, come quickly:

"Father, I long, I faint to see,

"The place of thine abode."

About eight or ten days before she died, being, as she thought, very near her end, she called her mother, myself, and sisters, to her, rose up in the bed, affectionately embraced us all, and took her leave of us, saying, Farewel my dear and honoured father; I have heard many sweet sermons from your lips, a double and dear father you are to me; I am going to glory; God bless you; then clasping her mother in her arms, she said, Farewel, my dear mother, a kind mother you have been to me, I love you much, but my JESUS better; then throwing her arms all around our eldest daughter (a member also of the church) with serenity and satisfaction, she said, (among
man;

many other things) Adieu my dear sister, I had expectations of enjoying some years of christian converse with you, but the Lord has kindly ordered it otherwise; we are now to part; yet it will be but for a little while; we shall ere long meet in glory never to part more, and O what a blessed meeting that will be. I am going home to my Jesus, and O how I rejoice at it. She desired us to send for some of her christian friends, to whom she also bid adieu; speaking with pleasure of her wished for approaching dissolution, and desired, had it been possible to have seen all the members of the church. So far was she from being afraid of death, that she seemed almost in raptures at the thoughts of going where perfect holiness and happiness reign, saying,

“ If sin be pardon’d, I’m secure,
“ Death has no sting beside.”

Finding afterwards that death came not so soon as expected, she appeared disappointed. She saw and felt herself a poor sinner, but was enabled to look by faith to Christ for salvation. Nor can I doubt that our loss is her everlasting gain. The funeral text, at her particular request, which Brother Ridley, a Minister, and fellow member of the church, preached from was, Eccl. xii. 1. *Remember now thy Creator in the days of thy youth.*

The very day after dear Martha was buried, another daughter was taken ill (about nine years of age) and died in less than three weeks.

On the morning of the Lords day that she died, I saw she was very near her end. After preaching in the forenoon I found her in dying circumstances; but I was to preach in the afternoon also, and administer the Lord’s Supper. When the public service was over, our dwelling house being near the Meeting, I was going in to know how she was, but my wife desired I would not, as the groans of the child were too affecting to bear; I therefore stepped back, and, as well as I could, administered the ordinance;—while we were celebrating it the dear creature died. You may be sure, Sir, these were very affecting scenes, and such, as I think, I shall never forget. Who could witness them and not exclaim with Pope.

“ O the pain, the Bliss of dying.”

May the young people in our congregations, as well as our selves, learn the important lessons such providences are calculated to teach us. Amen.

Mrs.

Mrs. HANNAH ROGERS,

Wife of the Rev. William Rogers, D. D.

Professor of English and Belles Lettres in the University of
Pennsylvania.

THE maiden name of this amiable lady was GARDNER; her parents belonged to the society of *Friends*, in the city of Philadelphia, in whose principles she was of course educated, and during her continuance among them, filled up her place, even from a child, with propriety, and was much esteemed by the whole connection.

Being accustomed to a frequent perusal of the BIBLE, her mind became impressed with the divine appointment and continuance of Water Baptism: as she read for herself, she saw that the subjects of this ordinance were BELIEVERS, and the only mode, IMMERSION. Labouring under this conviction, she began occasionally to go to the Baptist Meeting in Philadelphia, then under the pastoral care of the Reverend Mr. MORGAN EDWARDS, nor was she ever opposed by any of her relations in so doing.

A separation having ensued between Mr. Edwards and his charge, the Baptist Church in Philadelphia sent to Rhode Island for Mr. WILLIAM ROGERS, who had just been licensed to preach, that he might visit them, and fill the vacancy: he accepted the invitation, and arrived at Philadelphia in the month of December 1771. During this winter, and the following spring, it pleased God to pour out his spirit among that people, and *six* persons were added to the church by Baptism, which some of the neighbouring *Elders* administered. Mr. Rogers having been in the mean while *unanimously* requested by the Church and Congregation to become their pastor, he was solemnly ordained as such on the 31st day of May 1772. The work of the Lord still continuing among them, he baptized before the close of that year, *twenty-two* persons, who were mostly of the young and rising generation. Among this number was Miss HANNAH GARDNER, then in the 18th year of her age: but, previous to her becoming a member of the Baptist Church, she sent, of her own accord, and made known her design to the society of *Friends*, soliciting from them a letter of dismission, and assigning her reasons why she should not be denied. This request was, in about *twelve months* after, complied with, and expressed in
MAY 1794. E such

such terms as reflected no small credit on that respectable body.

In June 1773, Miss Gardner was married to the Reverend Mr. Rogers, and soon discovered those qualifications which peculiarly fitted her for the important and critical station in which she was *now* to appear.

To those who were so happy as to be favored with her acquaintance, and they were *numerous* and *respectable*, one may with propriety appeal to justify the declaration, that she was no stranger to a most *enlightened* mind, and a heart truly benevolent. Her conversation was always, especially upon religious subjects, animated and improving; her disposition affectionate and friendly; and her charity liberal without ostentation. She often declared, that "a pompous profession of piety, or bearing the name of Christ, would avail us nothing, if we sent the hungry empty from our doors, refused to comfort and relieve the naked traveller, or turned a deaf ear to the cries of the widow and the fatherless." Connected with her *benevolence* towards the poor, may be mentioned that *hospitality* which she uniformly discovered towards all her friends, wherein she was equalled by *few*, and excelled by *none*. Her religion was warm and elevated, without the least semblance of hypocrisy or enthusiasm; she was a steady admirer, as well as an able defender, of the doctrines of grace, commonly stiled *calvinistic*, but no bigot. Though a firm Baptist, she loved all those of every name and denomination who love our Lord Jesus Christ in sincerity.

Mrs. Rogers was of a very weak and delicate constitution. For many years she had laboured under a tedious and distressing indisposition, which the physicians who attended her said, would have long since consigned her to the grave, had it not been for her unusual flow of spirits; these, to use their expression, "kept her alive." She has been known, when racked with bodily pain, frequently to have sat up for the entertainment of her own, or her husband's company, and on their retirement, to be obliged immediately to go to her chamber, apprehending she would be never able to leave it again.

She had four children, three of whom died before her. From the death of her last child, a dear and promising boy, who departed this life, July 17, 1788, in the 4th year of his age, on whom she almost doted, may be reckoned her *fixed* and *gradual* decline. Since this period, she was but seldom capable of waiting upon God in public, which occasioned her much sorrow of heart.

Directed

Directed by her physicians, and advised by her friends, she went in the summer of 1793, to Bethlehem, in Pennsylvania, for the benefit of her health; where she met with the politest and most cordial reception from the worthy BISHOP, brethren, and sisters of the *Moravian* church; who testified their good wishes and sincere attachment by their earnest prayers for her speedy restoration.

On her return from Bethlehem, she was persuaded to go to New York to meet her husband, who was then in the state of Rhode Island. After *his* arrival in New-York, in the course of a few days, they set out for Philadelphia; drawing near to the city, they heard that the inhabitants were very sickly, and dying fast, but could not, from the most particular enquiries, ascertain the nature of the disorder, it being at an early period of its breaking out.

As soon as they arrived at their own house, they saw distress painted on every countenance, the citizens fleeing in every direction, and heard from their neighbours that the prevailing epidemic, was the *yellow fever* *, of the most malignant or pestilential kind; at this time, however, confined to a particular part of the city, but which soon began to spread, and finally pervaded every street and alley in all directions: During the height of the disorder, for many days successively, one hundred persons on an average were buried; all business stopped, excepting what related to the *sick*, the *dying*, and the *dead*—A universal gloom prevailed among those who remained in town!

Mrs. Rogers was frequently importuned by her husband, and many others, to quit the city, but could not be prevailed upon to do it; she was principled against it: “This, she used to say, is a rod from Heaven, and where can we go from the presence, the power, and the justice of God? To his protection I commit myself and mine, and fully confide in his preparing us for *whatever* may befall us.” She was very fond of the works of the late Rev. Mr. MACGOWAN, and would quote from his first sermon on the book of Ruth, the following applicable expressions: “We may well say, Lord, what is man when left to himself? There is such a thing as fleeing from a lion, and being met by a bear; so Elimelech fled from the famine, and met with certain death in a land of strangers. It is good in every case to have the word, the counsel of God, for the rule of our conduct.”

* This melancholy visitation commenced in that truly distressed city about the 3d of August 1793, and ended about the 10th or 12th of November following, in which short time 4000, or upwards, of the inhabitants died. Among the number, some of the most valuable citizens!

From the surrounding mortality, and an *impressed* mind, she anticipated a *death*, or *deaths* in her own family, and would say to her afflicted husband, "Dear Mr. Rogers, I must leave you; you know the spot * where I wish to be buried."

On the 3d of October, in the evening, she fell sick, and on the 10th, at ten o'clock, P. M. her immortal spirit winged its way to God, who gave it. During her illness, which was very severe, she was all resignation to the will and pleasure of JEHOVAH: she seldom spoke, but her language was that of prayer. After almost every visit from the physician who attended her, she would say, "My dear Mr. Rogers, be composed, these visits are of no avail." The evening before her departure, as her husband and son were sitting *silent* in the room, she cried out with a remarkable strong voice, "O God, have I been impatient? If I have, forgive me! O my Jesus, into thy hands I commit my spirit!" Whenever her husband asked her, whether he should pray with her, she replied, "*Pray*, yes, but pray for my full submission to the will of Heaven."

The last words she *ever* uttered on earth were an attempt at prayer; clasping her hands together, she said, "O God—Almighty!——" and failed—This was twenty hours before she expired!—"The many virtues that adorn human nature, and dignify the female character, shone conspicuous in this truly amiable and exemplary lady †."—Such characters should not disappear and be forgotten; they should be exhibited to the public view, that by the public they may be admired and imitated.

Very soon after Mrs. Rogers's decease, the following eulogy appeared in the Philadelphia newspapers of that month, drawn up by a worthy and feeling friend of the *Presbyterian* church in that city.

"On Thursday evening, the 10th instant, departed this life, after a few days illness, in the 40th year of her age, Mrs. HANNAH ROGERS, consort of the Rev. Dr. WILLIAM ROGERS.

"Mrs. ROGERS was exemplary in her life, as a professor of christianity, and her exit was correspondent thereto, resigning her spirit with calmness and serenity into the hands of her Redeemer, in full confidence of the divine mercy, and with a joyful hope of a resurrection to eternal life.

"The numerous connections and friends of the deceased will drop a sympathizing tear to her memory, and unite in

* Close by the side of her last deceased child, of whom mention has been made.

† Providence Gazette.

condoling with her bereaved husband and only son in their irreparable loss.

“ Her mind was tranquil and serene,
No terrors in her looks were seen,
A Saviour’s smile dispel’d the gloom,
And smooth’d her passage to the tomb.

“ The Lord’s day following, a very excellent discourse, on this solemn event, was delivered in the Baptist Church, by the Rev. Mr. THOMAS USTICK, from John xvii. 24. *Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.*”

Possessing the *grace*, and living the *life*, this excellent woman had the consolation of departing in the full enjoyment of *faith**; the Baptist interest, by her death, loses a respectable member, and the cause of virtue and religion a warm advocate and shining pattern!

To resign into the arms of death so affectionate a wife, and such a tender mother, must certainly have been a most severe trial; but the consideration that it was ordered by that BEING, who is too wise to be mistaken, and too good to be unkind, ought to silence every opposing thought! “ The choicest flowers we collect from the garden of society, which yield us the richest fragrance, too often fade in our bosom, drop their leaves, and moulder in the dust.” She has beyond a *doubt* exchanged a prison of clay for celestial liberty; sin for holiness; darkness for light; sickness and pain for unimpaired health; sorrow for eternal joy; and a wicked world for glory.

“ The Sword, the PESTILENCE, or Fire,
Did but fulfil *her* best desire;
From sins and sorrows set her free,
And brought *this saint*, O LORD, to THEE.

Dr. Rogers was seized with the same fever himself a few days after the death of his wife; but it pleased JEHOVAH, in the midst of judgment to remember mercy †; medical applications were owned and blessed, and he recovered. His son, who was almost constantly with his parents during their sickness, providentially escaped the dire contagion!

* It is remarkable that the people of God, of every religious society, who died of this fever in Philadelphia, at that time, were generally composed, and professed a willingness to exchange worlds.

† During the continuance of the fever, *six* ministers of different religious congregations died, besides *four* or more public speakers among the Quakers, or society of FRIENDS. *Seven* ministers who had the disorder were restored to health.

Extract of a letter from a Member of Congress, in the State of Rhode-Island, to Dr. Roger's of *Philadelphia*, dated *Providence*, Oct. 31, 1793.

"Dear Sir,

"Great changes have taken place, not only in *your* family, but in many others in *Philadelphia*, since I had the pleasure of seeing you at my house, on Friday the 9th of August last. Changes which we then little contemplated as so soon to be realized, but such as teach us the vanity and uncertainty of every thing we esteem most dear and valuable to us *in this transient scene of things*. It was not long after you left us before we had accounts of the melancholy, contagious, and mortal sickness which soon overspread your beautiful, and till lately, flourishing and happy city; and which has involved it in all the extremities of the most inexpressible distress, of which you *yourself* must have had no small portion.—O my friend! I sympathize—sincerely sympathize with you in the heavy loss you have sustained, in the death of your excellent and amiable lady, who was *so much* and *so deservedly* beloved, esteemed, and respected by all her acquaintance.—Little did I think the last time I saw her with you, at your house in *Philadelphia*, just before I left the city, that I was then taking my leave, never more to witness the gracefulness of her manners—the amiableness of her disposition, the courteousness and civility of her deportment towards her family, friends and acquaintance.—But she *has been*, and we ought to be thankful to the holy Power, which has given us all our being—that *she has been a blessing to you, to her friends, and to the world*—and we must submit to the will of divine Providence, that *she should be here no more*.—I hope you experience the beneficent and preserving goodness of Almighty God in supporting and comforting you amidst the scenes of sorrow, sickness, distress and death, with which you have been so much surrounded.

What God intends—is his alone—

Let us not bar his great opposeless will,
By seeming more than he would have us be :
So shall the *chain*, that links propriety,
Remain unbroken.

—Sink not beneath imaginary sorrows :
Think on the various accidents of life :
Think on the *mighty power of awful virtue* ;
Think on that Providence that guards the good,
————— and *hope* ;

"Hope is a sweet flatterer, whose delusive touch
Sheds on afflicted minds *the balm of comfort*—
And smooths the pillow of disease and pain."—

Think

The people of New England in general, deeply sympathize in the distresses of their Philadelphia brethren. Many churches have set apart days for humiliation and prayer, when all the tender feelings of the heart have been melted into sympathetic compassion, in contemplating the ineffable scenes of woe in which you have been involved—When a melancholy gloom has overspread the congregation, and the tear of pity has been seen trickling down many a dejected countenance. Wednesday the 9th instant was observed in this way, by all the religious societies in this town—I usually attend public worship in that where Doctor Hitchcock officiates—after prayer he delivered a discourse on the occasion, from the first chapter of the Lamentations of Jeremiah, first verse. And when the words, *How doth the city sit SOLITARY, that was full of people! How has she become as a widow—* were pronounced, I felt a fullness at my heart, which you can better conceive than I can describe—it was the sensation of the tenderest sympathy—But such as I have repeatedly felt in reading and contemplating the accounts of your distresses.”

From the Rev. Mr. Ustick, *Philadelphia, Dec, 13, 1793.*

Doubtless you have, ere now, received accounts of the late calamity with which our city has been afflicted. It may not be impertinent for me to superadd a few remarks relative to our society in general, and my own family in particular.

Divine providence seemed to make it our duty contentedly to remain in the city; though a friend had kindly offered to furnish us with accommodations about 20 miles from town. I felt some difficulty in quitting my post at such a time; and thus delayed until one of my children was taken sick, which settled me in the persuasion that it was the will of Heaven we should stay where we were. For nine weeks we had sickness in the family; four of my children were ill; two at a time were taken with the *Epidemic*. Through divine mercy they have all happily recovered, and were some of them permitted yesterday to join in the general Thanksgiving. Dr. Rogers was so kind as to assist in the service of the day; he delivered a pathetic discourse from the words of our dear Saviour, *Blessed are ye that mourn for ye shall be comforted.* In the afternoon, I engaged the attention of the audience with observations from that apostrophe of Jesus, in Luke xvii. 17. *Were there not ten cleansed? But where are the nine?*

In our society since the 1st of Jan. 1793. we have lost about ninety persons, and our church has lost 15 or 16 members since the beginning of August last. Among them were Mr. Van Horne, the minister's brother, and Mrs. Ferguson their sister.

E X T R A C T S

From the American Association Letters, &c. and from the personal Correspondence between the *English* and the *American Brethren*.

THE REDSTONE ASSOCIATION (Virginia, &c.) met at George's Creek, Saturday, September 29, 1792.

The introductory sermon was preached by the Rev. John Corbly, on 1 Cor. xv. 25, *For he must reign till he hath put all enemies under his feet*. Letters from only ten churches were received; the rest, it is thought, were prevented, by the troubles on the Frontiers, from sending their messengers and letters.

Lord's day, September 30. 1st sermon by the Rev. David Loofbourrow, on John vii. 37. The 2d by Rev. John Corbly, on Mat. viii. 11. The 3d by Rev. Absalom Bainbridge, a Messenger from the Ketockton Association, on Rev. x. 1.

Monday, Oct. 1. After transacting various business, particularly recommended it to the churches, to consider by next Association, Whether the laying on of hands on all baptized persons, as such, is an ordinance of Christ, and the neglect of it a bar to communion, &c. Appointed the next yearly meeting to be at the Forks of Cheat, to begin on Saturday before the first Lord's day in June; and our next *Association* to be held at Philadelphia church, on Great Red Stone, to begin on Saturday before the last Lord's day in September.

The Circular letter to the churches this year is a serious address on *Brotherly Love*, and would have filled about two octavo pages had it been printed.

The UNITED BAPTIST ASSOCIATION, formerly called the *Kebukee Association*, holden at Bear-Creek Meeting-house, Lenoir County, North Carolina, October 1792.

Saturday, October 13. The introductory sermon was preached by Brother Martin Ross, according to appointment, from 1 Tim. iii. 14, 15. *These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.*

Brother Nathan Mayo was chosen Moderator; and Brother Needham Whitfield, Clerk. Brother Jesse Reed was chosen Assistant-Clerk. Letters from forty-two churches were read.

The churches in Wake county, in Craven county, on North-River, on Muddy-Creek, and on Pungo river, petitioned for admission: on satisfactory information of their doctrine and practice they were received.

Resolved,

AMERICAN LETTERS, 1793.

Resolved, That Brother Etheridge, Brother Hines, Brother Bryan, Brother Harmon, and Brother Oliver, be a committee to examine the sundry petitions for a division of this Association, and make report. Voted, That Brother Etheridge, Brother Moral, Brother Harmon, and Brother White, preach on the morrow; and that public worship begin at nine o'clock, A. M. Adjourned to Monday morning half after 8 o'clock.

Monday, October 15, Met according to adjournment. Brother Bryan, from the committee appointed to consider the petitions in the letters for the division of this Association, reported—That for sundry good reasons we think it expedient for a division to take place, and that Tar River be the dividing line. The association concurred with the report; and do recommend it to all the churches in this union, to make their minds known in their letters to the Association at next meeting. Resolved, That Brother Burkitt, Brother Read, and Brother Rofs, be a committee to prepare a form of ceremony to solemnize the rites of matrimony; and to make report to the Association at next meeting. Brother Abram Baker is appointed to write the Circular Letter for the next year; *On the Duty of Ministers to their Churches.*

The Association to be held next year at Brother Rofs's Meeting-House, near Skewawkey, in Martin county, the Saturday before the second Sunday in October. The Reverend Thomas Etheridge is appointed to preach the introductory sermon, and divine service to begin on Saturday, at 11 o'clock, A. M.

The Circular Letter which is on the doctrine of *Original Sin*, fills about two pages in quarto. And the 48 churches in this ciation include 3522 members.

The BAPTIST GENERAL COMMITTEE, holden at Muddy Creek Meeting-house, Powhatan County (Virginia,) 1793.

Saturday, May 11. At noon, Elder Lewis Lunsford (by request) preached an introductory sermon from Rev. iii. 1, 4.

After prayer, the Committee proceeded to business. The corresponding Associations, with their Delegates, are here enrolled, viz.

1. *Middle District*.—Eleazar Clay, Bernard Todd, and Thomas Burfoot.

2. *Culpeper*.—George Eve.

3. *Roanoke*.—Samuel Harris, John Williams, Reuben Pickett, and David Lawfon.

4. *Goshen*.—John Waller and Andrew Broaddus.

5. *Dover*.—William Webber, Reuben Ford, John Courtney and Lewis Lunsford.

6. *Strawberry*.—Robert Stockton, W. Johnson, and Samuel Goodwin.

7. *Albemarle*.—Benjamin Burger.

Elder

Elder William Webber was chosen Moderator, and Elder Andrew Broadus, Clerk, *pro tempore*. A letter from the Georgia Association, and a letter from the Ketockton Association, were read. The *Select* Committee to arrange the business are, Elders Reuben Ford, John Waller, Robert Stockton, George Eve, John Williams, Eleazar Clay, and Benjamin Burger.

Elders Andrew Broadus, Peter P. Roots, and Samuel Harris, were elected to preach on the morrow (Lord's day.) Divine service to begin at ten o'clock, A. M. Adjourned till Monday morning nine o'clock. On the Lord's day, the ministers appointed preached to a numerous audience, and we hope we were not destitute of the sensible presence of the divine Majesty.

Monday, 13th. Met according to adjournment, and after divine service, proceeded to business. The Circular Letter was read. Resolved, respecting hereditary slavery, That the subject be dismissed from the Committee, as we think it belongs to the legislative body. An answer to the Letter from the Ketockton Association was read.

The report of Elder Williams respecting a plan for a SEMINARY OF LEARNING was made, and a Committee appointed to consult on prosecuting the business, viz. Elders John Williams, Lewis Lunsford, Eleazar Clay, John Waller, and George Eve, who reported as follows:—We recommend that Brethren John Williams, Eleazar Clay, Thomas Burfoot, Bernard Todd, George Eve, Henry Toler, Thomas Read, Stephen Woodson, sen. David Barrow, Reuben Ford, Matthew Woodson, Thomas Johnson, John Poindexter, and Simeon Walton, be appointed as trustees for the said Seminary; to hold a Board of Conference at Dover Meeting house, the last Saturday in September next, and that a majority of them shall have a right to proceed to business, in choosing seven gentlemen, not of the Baptist Society, to complete the number of twenty-one Trustees,—to appoint substitutes for any of the brethren above mentioned, in case of death, failure, or resignation—to make what corrections they may think proper in Elder Williams's plan, and to devise ways and means for carrying the same into immediate execution.—This recommendation was received.

Voted, That a Committee be appointed to prepare a Memorial to the Assembly, praying the repeal of all laws vesting the property of the Glebes solely in the hands of the *Episcopalians*, as believing such laws to be oppressive:—accordingly Elders John Williams, John Waller, and Eleazar Clay were appointed. Agreed that the Memorial, now preparing, be put in the hands of Elder John Courtney, to be presented to the next session.

Agreed that the next General Committee be held at Winn's Meeting-house, in Hanover county, the second Saturday in May next.

The ELK-HORN ASSOCIATION (Kentucky), held at Tate's Creek, Madison county, 1792.

Friday, August 31. At 25 minutes past 12 o'clock, Brother James Garrard delivered the introductory sermon, from Eph. v. 1. *Be ye therefore followers of God, as dear children.* After worship proceeded to business. Brother John Gano was chosen Moderator, and Brother Augustine Eastin, Clerk. Letters from 23 churches were read. Twenty-four churches were enrolled, including Indian Creek (South Licking), and Sugar Creek, received at this session, the members amount to 1700.

Our sister Association of Salem sent a Letter and Minutes, which were read, and her messengers, William Taylor and Joshua Morris, took their seats.

Saturday, September 1. Met pursuant to adjournment. After divine service, proceeded to various business.

The Committee appointed by the last Association to revise the Confession of Faith, continued. The Circular Letter *On Providence*, by Brethren Wood and Drake, read and received. Agreed to defer the Queries in the different Letters until next Association.

Next Association to be held at Bryan's Station, third Saturday in May next. Brother William Wood to preach the introductory sermon; and in case of failure, Brother John Smith.

The same ASSOCIATION was held at Bryan's, Fayette County, (Kentucky), May 18, 1793. And continued by adjournments until the 21st.

Saturday, May 18. At 12 o'clock, Brother William Wood delivered the introductory sermon from Isa. xxvii. 13. *And it shall come to pass in that day that the great Trumpet shall be blown; and they shall come which were ready to perish.* Letters from 21 churches were read; most of which are in peace, but appear to be in a languid state; few additions having been made this year. Brother James Garrard was chosen Moderator, and Brother Augustine Eastin, Clerk.

The churches at Grassy Lick and Flat Lick, at their request, were received into this Association, in which there are 26 churches; 1847 members.

Monday, May 20. Met pursuant to adjournment, and after attending to several queries, Agreed, As nothing is more earnestly to be desired among the people of God, than union and fellowship, That an attempt be made for an union with the Baptist Association, south of Kentucky: and that our Brethren Ambrose Dudley, James Garrard, John Taylor, John Price and Augustine Eastin, are hereby appointed a Committee to attend their next Association; with full power to confer freely on terms of union; and if there should be hopeful appearances of effecting the same, they may, with them, appoint a time and place for the churches in both Associations, to convene by their Delegates to carry said union into effect.

Agreed

Agreed to make an attempt to open a correspondence with the Redstone Association of Baptists.

The Committee appointed by the Association at Cooper's Run, and continued to revise the Confession of Faith, &c. reported, That some phrases in the 3d and 5th chapters would be better, if put in words easier to be understood by weak minds: and in chap. 24, instead of the words "A lawful oath is a part of religious worship," offer the following amendment, "An oath should be taken in religious fear." This is all in their opinion that wants any amendment. The Treatise of Discipline, they think needs correcting and enlarging.

Tuesday, May 21. Met again, and after much business, Agreed, That our next Association be at South Elkhorn, the second Saturday in October, this year, and that Brother Augustine Eastin preach the introductory sermon; and in case of failure, Brother Elijah Craig.

N. B. Our churches will please to take notice of the following resolve of the Committee of the Separate and Regular Baptists, met at the Stone meeting-house, in Madison county, on Saturday 8th of June 1793:

We, the Committee, have agreed, that each of our churches, in both unions, shall have the liberty of sending two members to meet in General Convention, in order to form an union between the two bodies of Baptists, and that they meet at Marble Creek the last Saturday in July next, at 10 o'clock, A. M.

Thomas Ammon, Andrew Tribble, Moses Bledsoe, Robert Elkin, and Robert Clarke, jun. *Committee for the Association South of Kentucky.*

Ambrose Dudley, James Garrard, John Taylor, John Price, and A. Eastin, *Committee for Elkhorn Association,*

As the Circular Letter is short, and does not quite fill a page, the substance of it follows:

Dear Brethren,

THE Letters from the different churches convey this melancholy idea, that coldness and indifference have spread their baneful influence over the minds of too many; and that the Divine presence is, in a great measure, withdrawn from us. Does not this call for mourning and lamentation? We may be sure, dear Brethren, that we have need of examination. Let us therefore put these serious and solemn questions to each of our consciences: Is the fear of God before my eyes? Do I live in obedience to the Divine law? Do I discharge the duties I owe to God, to his church, and to the world? Do I live a life of self-denial and mortification? Is my house a house of prayer? Is my seat never empty in the house of God? Do I honour God with my substance? Am I engaged in watching over my brethren in love; in reproving the wicked; and in comforting the tempted? If we are faulty in these things, what can we expect without a reformation? Suffer us to exhort you to the faithful discharge of

of those duties. The way to obtain our first love is to do our first works.

THE WARREN ASSOCIATION, held at the Baptist Meeting house in Attleborough, 1793.

Tuesday, September the 10th. At two o'clock, P. M. Brother Baldwin, according to appointment, preached the introductory sermon from 1 Peter v. 1, 2. *The Elders which are among you I exhort, who am also an Elder—Feed the flock of God which is among you.*

After public worship proceeded to business. Read the letters, and enrolled 41 Churches, consisting of 3621 members.

Sermon in the evening by Brother Peak, from Rom. v. 2.

Wednesday, Sept. 11. Met according to adjournment. Received letters and minutes from the corresponding Associations. Read the Circular Letter prepared by President Maxcy. Voted, To desire the Trustees of the BAPTIST EDUCATION FUND to meet at Boston on the first Tuesday of October next, at 3 o'clock, P. M. in order to appoint a Chairman, Treasurer, and Secretary; and to transact any other business that may be thought necessary. That Mr. Benjamin Morgan Stillman be added to the number of Trustees heretofore chosen. That any seven of the Trustees shall make a quorum. That the Committee appointed to give advice to any persons, or Churches, who may be aggrieved by being taxed to other denominations, be the same appointed last year.

A report of the General Committee from this and the neighbouring Associations, who met at Cheshire on the 26th of June last, was read; from which we give the following extract: "We recommend to each of our Associations to appoint one or more of their members, to collect an account of the time and manner of the constitution of each Church, and when their ministers were ordained; with any revivals of religion among them; and also a particular account of sufferings from those who have supported religious teachers by tax and compulsion; and that these accounts be communicated to our next general Committee." Voted, That it is the opinion of this Association, that the next meeting of the General Committee would better answer the proposed design, to be held on the Tuesday after the next meeting of this Association at Sturbridge, 2 o'clock, P. M. at which time it is hoped, that the necessary communications will be made.

Chose Messengers to our sister Associations; proposed supplies for destitute churches. Appointed Elder Backus to write the Circular Letter for next year; Mr. Gano in case of failure. Voted to hold our next Association at Templeton, the Tuesday after the first Wednesday in September 1794. Brother Gano to preach the introductory sermon; in case of failure, Brother Alden.

THE CIRCULAR LETTER*.

ON THE MORAL LAW.

Brethren,

IN an age when mankind are regaining their native rights, and assuming the privilege of thinking and acting for themselves, we deem it not unimportant, that the nature of the DIVINE LAW, the design and manner of its administration under the mild reign of the Gospel, should be explained.

A want of proper attention to this subject will leave us utterly in the dark as to the deformity of sin, and the nature of salvation by grace. Would you ever know your true state, you must know your obligations; would you ever know your obligations, you must know the law by which they are ascertained and defined. The laws given by God, to the Jews, were of three kinds, moral, positive, and political. Moral laws are those which result from the fitness and propriety of things, and respect the duty and government of accountable agents. Positive laws are those which originate wholly in the will of the legislator. Political, are those which regulate the economy and administration of civil government. The divine, or, as it is commonly called, the Moral Law, necessarily results from the connexion subsisting between God and rational beings: God is infinitely excellent—man is wholly dependent. Hence, it is fit and reasonable that men should love God. That God is to be loved, whether we are disposed or not, is the united voice of reason and revelation. How absurd is it for a child to say, "It is not my duty to love my parent because I hate him!" He pleads his crime as his excuse. A concise summary of the Moral Law is contained in these words of Jesus: "Thou shalt love the Lord thy God with all thy heart; and thy neighbour as thyself."

This law is perfect. It cannot therefore be satisfied with imperfection. If it can admit an abatement in its demands, through any infirmity or disqualification in the creature, then it ceases to be a law. The nature of justice is eternal right; neither to be annulled by the caprice, nor varied by the mutability of man. An immoderate attachment to the objects of our unlawful passions, an overbearing propensity to justify the decisions of our wills, and to approve the actions of our lives, obscure our perceptions of truth, and induce us to accommodate the nature of the divine law to our sinful infirmities. But let us not be deceived. Let us recur neither to our dispositions nor circumstances to investigate the nature of justice. Let us throw aside our prejudices; let us extinguish our passions; let us forget our infirmities. Let us rise into the region of pure intelligence, and in the bright light of the divine Spirit con-

* It is somewhat abridged. EDITOR.

template

template God's law, and the extent of our obligations. That law requires the whole heart. Can it then be satisfied with less? If it can admit one degree of imperfection, by the same rule it can another. Where then is the standard of right? No where.

The law which can vary necessarily destroys itself. *This law is immutable.* Its demands are always the same; neither varied by time or place. It not only requires us to love God with all our hearts, but constantly with all our hearts. God is to be loved, because he is what he is. His nature originates our obligations. If then it was once right that we should love God, it is now right, and always will be right; for he is "the same, yesterday, to day, and forever." God's will, which is an exhibition of his nature, is the rule of our duty; not our feelings and wishes. Our sins alter not God, and therefore alter not our duty, or diminish our obligations. The law of God requires constant love; for "love is the fulfilling of the law." But this law includes a great variety of particulars. God commands us not to kill, not to steal, not to bear false witness; in short, not to sin in any way. That love which fulfils the law is opposed to every kind of sin. Hence the law extends not to our external conduct only, but to all the passions and motions of our hearts.

View the law then as perfect; view it as immutable; requiring your whole affections, requiring them constantly; including what all just laws include. In this way you will readily perceive the use and design of the law under the gospel. It was not given to the Jews that they should obtain life by it, but "that the offence might abound." "I had not known sin," says Paul, "but by the law;" and that it was "added, because of transgressions, until the seed should come to whom the promise was made." He also styles the law "the ministration of death," "the letter" that "killeth." If we apply any part of the law to ourselves, to us it becomes the ministration of death. For, as we are sinful, we can neither obey its precepts, nor endure its penalties. While we are alive without the law, perceiving neither its perfection nor extent, we imagine our own obedience adequate to its requisitions; but when the commandment comes, arresting our hearts by divine power, "sin revives," discovering its strength; we feel its condemnation; we die; we relinquish our hopes of life, which originated in our ignorance of the law, and were cherished by a haughty confidence in our own goodness. Thus we become "dead to the law." You will remember, then, Brethren, that the great design and use of the law, are to exterminate our prejudices in favour of ourselves, and to teach us the true nature of sin. The law is not a rule by which we are to obtain life; but "Christ is the end of the law for righteousness, to every one that believeth." Look then unto Christ. Take the law and the gospel
in

in him. Rest satisfied with his righteousness, and submit unto him who is the head and king of his people.

Our present meeting has been harmonious, and not without some tokens of the divine presence.

And now, Brethren, we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified.

By order of the Association.

HEZEKIAH SMITH, *Moderator.*

THOMAS BALDWIN, *Clerk.*

The PHILADELPHIA BAPTIST ASSOCIATION was held by special appointment, at Southampton, Bucks county, Pennsylvania, on Tuesday and Wednesday, 29th and 30th of October, 1793, having been prevented meeting at the time appointed in the city of Philadelphia, by a prevailing infectious disorder, with which God in his providence has been pleased to visit that city.

Tuesday, October 29. At three o'clock, P. M. the introductory sermon was preached by the Rev. David Jones, from 1 Cor. xv. 24, 25. *Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign till he hath put all enemies under his feet.*

Wednesday morning, Rev. Oliver Hart was chosen Moderator, and the Rev. Burgiss Allison, Clerk. Letters from 17 of the associate churches were read, and a letter from the Elkhorn Association, Kentucky, with their minutes.

The Association taking into consideration the awful dispensations of divine Providence in the epidemical disorder now raging in the city of Philadelphia, together with the great drought in our part of the country, and general declension in vital piety, recommend that Tuesday the 12th day of November ensuing, be observed as a day of humiliation, fasting and prayer, throughout our churches; and should it please God to remove any part of these judgments previous to that day, that his mercy therein be remembered with public thanksgiving at the same time.

Brother Memminger to preach at 4 o'clock, P. M. Adjourned to half past 3 o'clock, P. M. Met agreeably to adjournment. Brother Fleeson having been appointed to write a Circular Letter in consequence of Brother Smalley not bringing forward the one he was nominated last Association to write, accordingly wrote one, which being read was approved. Brother Smalley was appointed to write the Circular Letter for the ensuing year, upon the subject on which he was to have written for the present. The Association to meet next year at Philadelphia, on the first Tuesday in October, at 3 o'clock, P. M. Brother Allison to preach the introductory sermon; and in case of failure, Brother M'Laughlin.

The

The CHARLESTON ASSOCIATION, held at the *High Hills of Santee*, the 2d of November 1793.

The two first days were employed, as usual, in the public exercises of devotion; concluding on the Sabbath afternoon with the administration of the Lord's supper.

On Monday, 11 o'clock, A. M. the introductory sermon was delivered by the Rev. Richard Furman, from Eph. iv. 3. *Endeavouring to keep the unity of the spirit in the bond of peace.*

Letters from nineteen churches were read, and the names of the delegates enrolled. Rev. Richard Furman was chosen Moderator; and Mr. Frame Woods, Clerk. Letters and minutes from the corresponding associations were received and read.

The church at Enon, consisting of 16 members, applied for admission into this association, and on satisfactory information of their faith and practice, were received by their delegate. This church originated from that at Great Saltcatcher, and was constituted the 7th of May 1793; Rev. Messrs. Alexander Scott and James Sweat being present and assisting.

Agreed to receive the church at the Three Runs into union, when they shall attend by their delegates.

Mr. Botsford having been prevented by sickness from completing the Circular letter on the subject proposed at the last meeting, he is requested to have it prepared for the next year. The Moderator was desired to prepare one for the present occasion. Brethren were appointed to write to the corresponding Associations. Agreed, That the system of discipline be put to the press without delay; and that Mr. Furman, to whom the superintendence of this business is committed, be requested to import Confessions of Faith and Catechisms *.

Agreed; That it be recommended to all the churches in union to observe the 3d Wednesday in December next, as a day of solemn fasting and prayer to Almighty God, to implore his mercy on all our churches, and on our country at large; to pray for the peace and security of these United States, for a general reformation among our people, and for the direction and preservation of our government; That we may have a sanctified use of the afflicting dispensations of divine providence, and particularly of that awful dispensation with which the city of Philadelphia has been visited; and, should the affliction be continued till that time, that their fervent intercessions in behalf of our distressed brethren and fellow citizens in that city, be presented at the throne of grace.

Agreed also; That a day in *every month*, at the discretion of each church, be held throughout the year, as a day of united and fervent prayer FOR A REVIVAL IN RELIGION.

Agreed that our next session of association be at the Upper Fork of Lynch's Creek (Flat Creek meeting house), on Satur-

* Mr. Furman has, according to the above request, applied to Mr. Rippon for 200 of the Confession of Faith, 200 Catechisms with proofs, and 800 without proofs. EDITOR.

day before the first Lord's day in November next. The sermon to be delivered by Rev. Henry Holcombe; in case of failure, by Rev. Joshua Lewis.

Mr. Furman was unanimously requested to furnish a copy of his introductory sermon for the press. Concluded with solemn prayer.

In the twenty-four churches of this association are 1987 members.

A SHORT SKETCH OF REVIVALS IN RELIGION.

Middleborough, MASSACHUSETTS, Aug. 31, 1793.

An amazing coldness and stupidity has long prevailed in our part of the country, until a revival was granted at Plymouth, about 40 miles from Boston, last winter †. It began at a *vain* meeting, of which they had many. The conscience of one of the company was so awakened as to be a warning to others, which soon turned their frolics into religious meetings; and the pastor of the church, Dr. Chandler Robbins, a pious *Congregational minister*, was all alive in his work; and a large number have been hopefully converted there. I preached among them twice in May, and I hear that the work still prevails. A great work of reformation is also going on in Barnstable and Harwich, chiefly among the *Baptists*. And in the beginning of June, some loose young people were awakened in the first *congregational* society in Middleborough, and a number have received comfort among them; but the work hath been much more glorious in the third *Baptist* society in our town. I preached ten sermons among them in eight days, about a month ago, to remarkably attentive audiences; and it is hoped that more than thirty persons have been converted in that congregation since the first of July. Brother Samuel Nelson labours among them with much life and power; and a few have been awakened in our society. Elder Seamans, who went from Attleborough to a town in New Hampshire, called New London, and laboured under great discouragements there till the summer of 1792, hath had such a blessing on his labours since, that he had baptized 55 or 56 the 24th of last May, as he wrote to Elder Robinson; *and the work still went on*. I have also heard lately that it prevails in the district of Maine. O that it may spread universally!

From the Rev. Mr. Ledoyt, dated *Newport, NEW HAMPSHIRE,*
Sep. 16, 1793.

“ Dear Sir,

It hath been a long, dark, and cloudy night with me, and the people here; but glory to our God, the cloud is dispersing fast. His work is begun amongst us; Newport and * Croyden

† Two or three articles mentioned in this letter are hinted at before in the Register, page 547. EDITOR

* Mr. Ledoyt supplies both those Baptist congregations, they are near each other, but about 130 miles N. W. from Boston.

are greatly blessed. There have been *forty souls* hopefully converted in a few weeks among us. I have baptized 29 in four weeks. The work appears to be still going on. I cannot be idle, it is out of my power to answer all the calls I have at this time; but I endeavour to do all I can. Being favoured with health, and the spirit of preaching, I ascend the mountains easy. There is a prospect of a glorious reformation in these parts. O may it spread far and wide!

God hath remembered my family also for good; my three oldest daughters, I hope, are converted; the oldest seventeen years, and the youngest ten years old, are baptized. O *bless the Lord with me, and let us exalt his name together*. I never more sensibly needed wisdom than at the present. You will not cease to pray for me. O dear brother, be strong in the Lord, and in the power of his might. It appears to me there is a glorious day at the very door. Happy are they who are waiting for the coming of our Lord.

Boston, MASSACHUSETTS, Sep. 26, 1793.

About 80 have been added to the Baptists church in New London, New Hampshire, under the pastoral care of Brother *Seamans*, within a few months past; and about as many to the church in Hopkinton. In Salisbury, a small church of our order was gathered last October. In about ten months, 99 have been added to it, and the greater part of them young converts! the work still goes on under the preaching of Brother *Elias Smith*; a young man of very promising abilities. These three places are within a few miles of each other. Our sentiments are spreading rapidly in various parts of this land.

Baltimore, MARYLAND, Nov. 12, 1793.

The only piece of good news I can inform you of at present is, That an acquaintance of mine, living near *Little York*, in Virginia, mentions a gracious and wonderful revival of religion among the poor Ethiopians in his neighbourhood—that 40 negroes were baptized in one day, and that the work went on astonishingly.

A LIST

FOR 1793.

OF the PRINCIPAL BOOKS AND PAMPHLETS which have been *lately* printed by the BAPTISTS; with a few others, whose Authors are here distinguished by the denominations to which they belong.

B.

Rev. JAMES BICHENO, Newberry.

The Signs of the Times; or, the Overthrow of the Papal Tyranny in France, the prelude of Destruction to Popery and Despotism, and of Peace to Mankind. 8vo. pp. 78. Price 1s. 6d. 1794.

Second Edition, with large additions.

Sold by Parsons, and Thomas, London; Cottle, and James, Bristol

MR. BICHENO'S SYNOPTICAL TABLE OF PROPHETIC NUMBERS.

The 23000 years, Dan. viii. 14, which comprehend the length of the vision, from a distinguished pushing of the Persians for conquest, to the cleansing of the sanctuary, begin in the year

B. C.
481.

When Xerxes set out to invade Greece with 5,000,000 of followers, and whose wars were prefigured, Dan. viii. 4, 20. by the pushing of a ram, and end in the year

A. C.
1819.

When the transgression of desolation shall end; Dan. viii. 13. and the abomination which hath made desolate the Church of Christ, and the nations of the earth, shall be brought to a period. Dan. xii. 11.

The 1260 years, Dan. vii. 25. xii. 7. Rev. xi. 2, 3. xii. 6, 14. xiii. 5. the period of the prosperity of the papal beast, till the commencement of the decisive attack on his usurpations, begin in the year

A. C.
529.

When the code of Justinian (the strong hold of clerical tyranny) was first published, and about which time this same emperor declared the Bishop of Rome the judge of all, but himself to be judged by no one, and when also the order of Benedictine monks, the great support of the papacy, was founded; and end in the year

A. C.
1789.

when his prosperity terminates.

The 1290 years, Dan. xii. 11. which comprehend, besides the 1260 years 30 years more for the conflict with Antichrist. begin in the same year

529.

and end in the year

1819.

The 1335 years, Dan. xii. 12. which are to bring to a still more blessed period, begin in the same year

529.

and end in the year

A. C.
1864

The Witnesses, Rev. xi. 7. are slain by Lewis XIV. when he repealed the Edict of Nantes, and tormented, plundered, banished, and murdered, near 2,000,000 of his Protestant subjects, in the year

A. C.
1685.

But who, after being politically dead three lunar days and a half, or about 105 years, begin to revive in the year

A. C.
1789.

When the French constituent Assembly declared for civil and Religious Liberty.

Thus

Thus the decisive attack of the Witnesses for Civil and Religious Liberty, upon the errors, usurpations, and tyrannies of the papal beast, commences in the year . . .

To destroy the papacy, and other antichristian despotisms, at least, so far as to make way for the restoration of the Jews, and to prepare mankind for greater blessings than have ever yet been known upon earth, will take THIRTY years, the period for executing the judgments predicted in I a. xxvi. 20, 21. xxvii. 1. Joel iii. 9,--15. Zeph. iii. 8. as also for the gathering the vintage and pouring out of the vials, which are to be the means of cleansing the sanctuary

To gather and try the Jews preparatory to their conversion, to destroy the remains of tyranny, and to purify and enlarge the Gentile Church, will occupy FORTY FIVE years more; and at the end of which, it is likely, there will be that glorious appearance of the Lord in favor of his servants, promised in Ezek. xxxviii. xxxix. and Zech. xii. 8--14. xiv. and, it is probable, in Rev. xx. 9. Now the Jewish nation is born at once, Isa. lxvi. 8. and the distant heathens are to be converted to Christianity, Isa. lii. 10--15. Jer. xvi. 19. Ezek. xxxix. 21. This is the time of which Daniel says, BLESSED IS HE THAT COMETH TO IT, and which is the year

A. C.
1789.

39

45

1864

The Author of this work at the bar of criticism, where *we* mean NEITHER AT PRESENT, NOR IN FUTURE, to arraign him, nor any one else, has nothing to fear on the score of genius. His statements, it must be allowed, are curious and entertaining, even if they do not appear demonstrative to minds pre-occupied with the laboured and magnificent plans of other writers on the prophetic scriptures. Averse from launching out into the faithless ocean of conjecture, and tempting the main without pilot or compass, he embarks with caution and courage, circumnavigates the sea of Revelation, and as he apprehends, under the convoy of Daniel and John, at length finds himself in a region where the horrid Justinian Code first made its appearance; and, at the very time when the infernal order of the Benedictine Monks was instituted. This notable period is the year of Christ 529—a period indeed which he allows is not *numerically* recorded in the sacred writings, as his other data are, but which, being a time of *marked* infamy, is, he thinks, most probably *the* season from which the holy spirit of prophecy would have us count the rise, the reign, and the ruin of THE MAN OF SIN.

Mr. Bicheno does not, with some expositors, conceive that the *three days and a half*, the time the witnesses are to remain unburied in the streets, intend days of *years* to be counted according to the Jewish years of 360 days each, and so making in all 1260 years, but he interprets them of *lunar* days, as most others do the 42 months Rev. xiii. 5. reckoning, as the Jews did, 30 to a month, which being multiplied by *three*, and adding *fifteen* for the half day, makes 105, the number of years which elapsed between the revocation of the edict at Nantes, and the wonderful revolution of 1789.

Whether this scheme be preferable to others or not, one of its parts comes recommended to us by its originality, and all the rest by their simplicity. The scripture numbers here introduced remarkably agree, and a sum, in which prophecy stands indebted to history, after a long credit of ages, seems liquidated when the "French constituent Assembly," as Mr. B. phrases it, "declared for civil and religious liberty in 1789." Here, therefore, he strikes the *first* balance. Then, with distinguished acumen, looking through the vista of futurity, he calculates, that

the account current of all their affairs will be *finally settled* in the year 1864, when the Lord will gloriously appear in favour of his people—when the Jewish nation shall be born at once—the distant heathen be converted to christianity, and all the ends of the earth see the salvation of God.

We take our leave of this work, the body of which cannot but be interesting to the friends of civil and religious liberty; flattering ourselves that the ingenuity of the plan will procure it a multitude of readers, and being assured, from the well known ingenuous disposition of the author, that he will be the last of men to hinder our full examination of it; and the first, if necessary, to promote its further discussion.

Rev. ISAAC BACKUS, Middleborough, Massachusetts.
The Testimony of the Two Witnesses explained and vindicated: with a few Remarks on the late writings of Dr. Hemmenway and Dr. Lathrop. 2d edition, improved. 8vo. pp. 47. Price 6d.
Sold by Hall, Boston, in New England; and by Thomas Thomas, Houndsditch, London.

Rev. WILLIAM BUTTON, London.
National Calamities tokens of the divine Displeasure; a Sermon preached at the Meeting-house, Dean-street, Tooley-street, Southwark, on Feb. 28, 1794, being the day appointed for a General Fast. Text, Jer. viii. 6. *I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? Every one turned to his course as the horse rusheth into the battle.* 8vo. pp. 33. Price 6d.
Sold by the Author, and by Trap, Taylor, and Thomas, London.

This sermon, in becoming language, very seriously deploras the unhappy war in which we are involved, and the internal divisions of the British empire; all which the author attributes to profligacy and profaness—to luxury, dissipation, and an ardent pursuit of hurtful amusements—to an awful contempt of divine revelation—to the pride of individuals, and the National haughtiness which has so long characterized us.—“Crimes,” to use his own expression, “attended with the most heinous aggravations . . . As our privileges have been, and still are very great, under perhaps the best framed CIVIL CONSTITUTION in the world.” . . . Listen and let him express his opinion freely. Without fear or shame he gives us his political creed in one line of his own, and by this bold extract from Dr. Evans’s sermon on British Constitutional Liberty. “The British Constitution unites the spirit, power, and splendour of an *absolute monarchy* without its tyranny, the wisdom of an *aristocracy* without its oppression, and the freedom of a *democratic*, or popular government, without its licentiousness and disorder, into one uniform, *compact system* of government, which is the pride of every honest Englishman, &c.” Mr. Button’s motives for introducing this quotation, which, no doubt, were numerous, will most probably meet the approbation of *all* his connections, especially as he has virtue enough to admit, what

what it would have been unpardonable in this statement to have omitted, that it is *possible* for our superiors to sin, and that “under the present government there are ABUSES,” and that “their REMEDY is *certainly* desirable.” Is this preaching politics? if it be, then God speed the plow. But call it what we will, it evidently discovers more urbanity and love of our country than the conduct of those who, instead of urging a temperate reform, are for ever telling you, that ministers and professors should have nothing to do with politics; while they themselves are loquacious in the parlour, in the pulpit, from the press; loquacious *every where* on these subjects, not indeed for your politics, but for their *own**.

The latter part of this sermon consists of suitable remarks, according to the spirit of the text, on the divine observation of our words and conduct, our want of repentance and self examination. The author then concludes by recommending earnest prayer to God both for national deliverance, and the fulfilment of prophecy, in the accomplishment of which he is assured *all will be well*. He adds, “I shall then hope for *Great Britain* . . . and not for Great Britain only, BUT FOR ALL THE NATIONS ON the Globe. And I do hope that the present commotions in the earth will issue in the spread of the knowledge of Christ, in the establishment of the Redeemer’s kingdom, and the downfall of Antichrist; which may the Lord hasten in his time.” To this prayer all his devotional readers will no doubt say, *Amen*.

D.

Rev. THOMAS DUNN, (lately from England,) Philadelphia.
The equality of Rich and Poor. A Sermon preached in the Prison of Philadelphia, Dec. 12, 1793, being the day appointed for Humiliation and Thanksgiving on the ceasing of the late Epidemical fever. Text, Prov. xx. 2. *The rich and poor meet together, the Lord is the maker of them all*. 8vo. pp. 24. 1793.

Printed by Mr. Dobson, Philadelphia.

E.

Late Rev. JONATHAN EDWARDS,
President of the College of New Jersey.

Miscellaneous Observations on Important Theological subjects, original and collected. 12mo. pp. 476. 1793.

Sold by Gray, Edinburgh; Verner and Hood, London.

Of the merits of this publication some calculation may be made from the Preface to it, written by the Rev. Dr. Erskine of Edinburgh.

PRESIDENT EDWARDS has left many manuscript volumes of

* This account of Mr. Button’s piece is cheerfully admitted. I mean not to praise or blame the person that drew it up, whoever he is. Far be it from me rashly to determine in a moment, whether it be right or wrong in the good man to introduce this beautiful quotation on politics. I rather incline to think, that if he did wrong in it, his sin was one of the least committed on the fast day—and this said, I make but two remarks, 1. As to myself, in the whole course of my ministry, I never said *half* so much about politics as is contained in this paragraph. 2. If any man can read this sermon without advantage, it must be his own fault, and not the Authors. EDITOR.

observations, on almost all subjects in divinity, which either occurred to him from his own meditation, or from the books he read. He wrote these volumes, not with any design they should ever be published in their present form, but that he might retain thoughts which appeared to him worth preserving, both for his own improvement, and for the instruction and edification of others. The judicious author of the life of this great and good man, gave his opinion, Part IV. Sect. 1. That from these manuscripts a number of volumes might be published, which though more imperfect than if the Author had prepared them for public view, would afford much new light and entertainment to the church of Christ. The high and well merited reputation not only of the books prepared for the press by the President, but of the sermons published since his death, have occasioned many solicitations to his son, Dr. Edwards of Newhaven, to collect and print such part of those manuscripts as might be generally useful. In compliance with these requests, he has not grudged the labour of transcribing this volume of miscellanies, which, if it prove acceptable, will be followed by more, as the Doctor's health and leisure permit.

Many important and original thoughts occur in,
Part I. On the Evidences of revealed Religion: e. g.

Moral and religious knowledge only from revelation, § 19.

Christ and his apostles taught not that the last judgement was near, § 44.

Jesus's prophecies, a proof that he was the Christ, and that he was God, § 49. 96.

Propriety of the general judgement, § 59

Reasonableness of some particular doctrines, § 62.

Miracles of Jesus not opposed by counterfeit miracles, § 65.

Miracles of Jesus superior to those under the Old Testament, § 68.

Much instruction concisely conveyed by scripture metaphors, § 81.

Excellencies of scripture history, § 82.

Propriety of gradual improvement in understanding the scriptures. § 83.

Propriety of room being left for discovering truth by scripture consequences, § 84.

The necessity of divine revelation vindicated against Tindal and others, § 87. 94. p. 257—331.

Jesus proved the Christ, from his destroying heathen idolatry according to scripture prophecy, § 97.

Propagation of Mahometanism not parallel to that of Christianity, § 99.

State of the Jewish nation, an evidence of revealed religion, § 100.

Observation on Christ's miracles, § 105—107.

In Part II. Equally striking and judicious are many of the reflexions on the mysteries of revelation, and in

Part. III. on the Trinity, and Divinity of Christ.

Many

Many, therefore, who relish solid reasoning on religious subjects, though not adorned with the beauties of eloquence, will deem themselves much indebted to Dr. Edwards for gathering these fragments, that nothing might be lost.

Some who had purchased and read Archbishop Tillotson's sermons, Stapferi Theologia Polemica, Bennet's Inspiration of the Scriptures, Grotius de Veritate Religionis Christianæ, Sir Isaac Newton's Chronology, Religion of Jesus Delineated, Deism revealed, and Jones on the Canon, may possibly wish that the large quotations from them had been omitted. But Dr. Edwards was advised to publish them, as they may prove an antidote to the deistical notions spreading in some parts of America where these books are in few hands. The President's originality of genius, and attachment to Calvinist principles, did not hinder his seeking and finding instruction in their writings, whose system of theology was very opposite to his. It were well, if in this he was imitated by all who possess distinguished talents, and who boast of liberality of sentiment."

Rev. JONATHAN EDWARDS, D. D. (a Congregational Minister), New Haven, Connecticut.

1. *All divine Truth profitable*, illustrated in a Sermon preached at Hamden, Jan. 11, 1792; at the Ordination of the Rev. Dan. Bradley to the pastoral Charge of the first Church in Whites-town, in the state of New York, on Acts xx. 20. *And how I kept back nothing that was profitable unto you.* 8vo. pp. 42. 1792.
2. A Sermon delivered at the Funeral of the Honourable Roger Sherman, Esq. Senator of the United States of America, who deceased the 23d of July 1793, on Psalm xlv. 1. *God is our refuge and strength, a very present help in trouble,* 8vo. pp. 24. 1793.

Sold by Mr. Morfe, New Haven.

Rev. JOHN ERSKINE, D. D.

One of the Ministers of the High Church of Edinburgh.

The fatal Consequences and the General Sources of Anarchy; a Discourse on Isaiah xxiv. 1, 5. Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof, &c. Preached in the Old Grey Friars Church, before the Magistrates of Edinburgh, Sept. 2, 1792. 8vo. pp. 45. Price 6d. 1793.

Sold by Gray, Edinburgh; and Vernor, London.

The Venerable Author of the above Discourse was solicited to publish it by the late and present Lord Provost of Edinburgh, and all the Members of the Old Grey Friars, Kirk-session, who were his hearers—Gentlemen whose rank and character gave great weight to their request.

Rev.

F.

Rev. JOHN FAWCETT, A. M. near Halifax.

1. The Cross of Christ considered; in a letter addressed to Christians of all denominations, 8vo. Price 2d.
2. Letters to his Friends, by the Rev. John Parker, late Minister of the Gospel at Wainsgate, in Wadsworth, near Halifax. With a sketch of his life and character, by John Fawcett. 12 mo. pp. 214. Price 1s. 6d. in boards, 1794.

Sold by Wills and Button, London; Thomson, Manchester, &c.

Rev. ANDREW FULLER, Kettering.

The Calvinistic and Socinian Systems examined and compared, as to their Moral Tendency; in a Series of Letters addressed to the Friends of vital and practical religion, especially those among the Protestant Dissenters. 8vo. price 3s. 6d. in boards, 1793.

Those who purchase 6 books may have a 7th gratis.

Sold by Button, Thomas, Mathews, and Gardiner, London;
by James, Bristol; and Smith, Sheffield.

Before Dr. Priestly left England, an eminent minister of the Independent denomination asked him, "Whether he had seen Mr. Fuller's piece on Socinianism?" the Doctor said, "He had not." To which this Gentleman replied, "Then, Sir, be assured that it behoves you to see it." The man who, in any circle, recommends this publication, risks nothing, but does credit to his understanding and his heart. Some of the best judges of polemical divinity, among the protestant Dissenters, have said, that the work is an ornament to the Author and his connexions; and, without exception, one of the best human compositions they ever read. We have the pleasure to announce a *second* edition of it just issuing from the press, which, we hope, will make way for another.

But it would be an increasing felicity could we add, That a subscription is opened by the affluent*, among the friends of primitive religion, for purchasing the whole impression, in a way most respectful to the author, and for printing a smaller, or else an abridged edition, the whole to be distributed among poor Ministers and Christians. How much good might be done by a prudent and well-timed benevolence of this sort, year after year, when any interesting publications throw themselves in our way!

* The Editor of these sheets does not take rank among the affluent, but he will be happy, as an individual, to encourage the above laudable plan, should it meet the general approbation, and be agreeable to the author, into whose mind, it is probable, the thought never yet entered.

Attributed

G.

Attributed to Mr. WILLIAM GILES, London.

The Guide to Domestic Happiness. In A Series of Letters.

Though fools spurn Hymen's gentle pow'rs,
We who improve his golden hours,
By sweet experience know,
That marriage rightly understood,
Gives to the tender and the good,
A Paradise below.

Fourth Edition, 12mo. pp. 90, 1793.

Sold by Dilly and Button, London.

H.

Rev. ROBERT HALL, A. M. Cambridge.

An Apology for the Freedom of the Press, and for Liberty.

To which are prefixed Remarks on Bishop Horsley's sermon,
preached on the 30th of January last.

Shall truth be silent because folly frowns? YOUNG.

CONTENTS.

SECTION I. On the Right of Public Discussion.

II. On Associations.

III. On a Reform in Parliament.

IV. On Theories and Rights of Man.

V. On Dissenters.

VI. On the Causes of the Present Discontents.

8vo. pp. 108. Price 2s. 6d. 1793.

Sold by Robinson, London; Lunn, Cambridge; and James at Bristol.

Rev. HENRY HOLCOMBE, Euhaw, South Carolina.

1. A Sermon on Isaiah liii. 1. *Who hath believed our report?*
Containing a brief illustration and defence of the doctrines
commonly called Calvinistic. Preached before the Charleston
Association of Baptist Churches, Nov. 7, 1791. 8vo. pp. 39.
1793.

2. A Sermon occasioned by the death of Mr. Charles Bealer,
who cheerfully resigned his soul to God, March 13, 1792,
in the 55th year of his age. Text, John xi. 25. *I am the
resurrection and the life, he that believeth on me though he were
dead, yet shall he live.* 8vo. pp. 12. 1793.

Sold by Messrs. Markland and M'lver, Charleston.

K.

Rev. JOHN KNOTT, Chatham.

A Vindication of the Doctrine of the Godhead of Jesus Christ,
in answer to Mr. S. Kingsford's publication, entitled, The
Supremacy of God the Father, and the Inferiority and Sub-
ordination of Jesus Christ, the Son of God, asserted and prov-
ed. 12 mo. pp. 34. Price 4d. 1793.

Sold by Button, London.

Rev.

L.

Rev. JOHN LIDDON, Hemel Hempstead.

The General Religious Instruction of the Poor, the surest Means of providing universal National Happiness: represented in a Sermon preached on September 30, 1792, at Hemel Hempstead, Herts; for the Benefit of the Sunday Schools established in that Town. 8vo. pp. 31. Price 6d. Sold by Dilly, London.

M.

Rev. JOHN MARTIN, London.

Sermons on the Character of Christ.

CONTENTS.

- SERMON I. On the Prophecies of Christ.
 II. On the Pre-existence of Christ.
 III. On the Incarnation of Christ.
 IV. On the Infancy and Youth of Christ.
 V. On the Baptism of Christ.
 VI. On the Temptations of Christ.
 VII. On the Miracles of Christ.
 VIII. On the Preaching of Christ.
 * Postscript Sermon VIII.
 IX. Christ calling others to Preach.
 X. On the Sententious sayings of Christ.
 XI. Prophetic Declarations of Christ.
 XII. On the Sufferings of Christ.
 XIII. On the Resurrection of Christ.
 * Appendix to Sermon XIII.
 XIV. On the Ascension of Christ.
 * Appendix to Sermon XIV.
 XV. On the Intercession of Christ.
 XVI. On the Second Coming of Christ.
 XVII. Christ the Sum of the sacred Scriptures.
 * Errata and Notes.

Printed for I. Martin, Bookseller, 432, Oxford-street, London,
 8vo. pp. 456, Price 7s. 6d. in boards.

R.

Rev. WILLIAM RICHARDS, A. M. Lynn.

A Serious and plain discourse concerning Baptism, in its Connexion with the first Principles and Spirit of Christianity: Wherein the *Rite* itself is carefully and distinctly pointed out; its Scriptural *Subjects* clearly and fully ascertained; and its *Import* and *Design*, or the Doctrine it is intended to convey calmly and honestly delineated. Written originally in the Welsh Language, and addressed to the candid, the dispassionate, and the inquisitive among Pædobaptist of the Principality. To which are now added, some Thoughts on the Perpetuity of that Christian Ordinance. 8vo. pp. 54. Price 1s.

Sold by Button, Thomas, and Taylor, London.

JOHN

JOHN RIPPON, London.

1. The BAPTIST ANNUAL REGISTER for 1790, 1791, 1792, and part of 1793; including Sketches of the state of Religion among *different Denominations* of good Men at home and abroad.

From East to West, from North to South,
Now be his Name ador'd!
EUROPE, with all thy millions, shout
Hofannahs, to thy Lord!

ASIA and AFRICA, resound
From shore to shore his fame;
And thou AMERICA, in songs,
Redeeming love proclaim.

Octavo pp. 594, including heads of the Rev. Dr. Evans, the Rev. Robert Hall, and the Rev. Dr. Manning, with a Polymeric Table of America. Price 6s. 6d. half bound and lettered. *Seven copies for six.*

2. *The Baptist Catechism*, commonly called *Keach's Catechism*; or, A brief Instruction in the principles of the Christian Religion, agreeable to the Confession of Faith put forth by the Elders and Brethren of many congregations of christians (baptized upon Profession of their Faith) in London, and in the country; owning the doctrines of personal election and final Perseverance.

Compared with the early editions, and revised.

With proofs, at 18s. an hundred.

Without proofs, at 9s.

3. *A Scripture Manual*; or, *a plain representation of the Ordinance of Baptism*: designed for the use of all who would answer a good conscience towards God, and give a reason of their Faith and Practice with meekness and fear.

Price 1d. or 7s. 6d. a hundred.

4. Advice to Students having in view the Christian Ministry, addressed to them at the Academy in Bristol, by the late Rev. Caleb Evans. D. D.

Price 3d. or 2s. a dozen.

5. The 5th edition of a Selection of Hymns from the best authors, intended to be an Appendix to Dr. Watts's Hymns and Psalms; with the names of suitable tunes placed over each Hymn. 1793.

12 mo. Price 3s.—better paper, and bound in calf, 3s. 6d.

* * * Good allowance to those who purchase a quantity.

The above, and also Mr. Rippon's Selection of Tunes, price 5s. (a 7th copy of which book is allowed on every six), may be had of Mr. Rippon, and of all the persons in England and America who sell the Register.

Rev.

Rev. JOHN RYLAND D. D. Bristol.

The Earnest Charge and humble Hope of an affectionate Pastor; being the substance of three Discourses addressed to the Church and Congregation, in College-lane, Northampton, Dec. 1, 1793. and published at their request, 12mo. pp. 72. Price 1s. Sold by Button and Thomas, London; Brown, James, and Cottle, Bristol.

These were Dr. Ryland's farewell sermons to the Church at Northampton, in consequence, both of the repeatedly unanimous invitations he received from the Baptist Church in Broadmead, Bristol, to become their Pastor; and the pressing solicitations of the Bristol Education Society, and its numerous friends, to become the President of the Academy. The discourses were printed in compliance with the parting request of the church at Northampton, to whom they are dedicated, in a preface of mingled humility and love. They seem intended as a serious memento to his old friends of what they had been taught; and as a faithful harbinger to his new connections, of what they might expect. It is much more easy to conjecture than to express, what his feelings must have been on this occasion. "Six and twenty years," says he, "had I been your fellow member, I had preached to you constantly near three and twenty, and been your pastor above twelve; nor were we ever more closely and cordially united than at the time when the providence of God called me away from you, in so unexpected a manner." The well informed, concerning this removal of our excellent friend, know not which of the three most to admire—his prudent, deliberate, well advised conduct—the wise choice of one church—or the benevolent sacrifice made by the other. But difficult as this parting work must have been, the good man properly addressed himself to it.

The two first discourses are on Acts xx, 31. WATCH AND REMEMBER. After some brief but pertinent remarks

I. On Christian watchfulness—on a devout remembrance of past instructions and warnings, professions and experiences, dangers and deliverances, and on the connection which subsists between these two duties—The Author proceeds

II. To apply the solemn charge particularly to professed christians:

I. With reference to the articles of their FAITH. Here having observed, That we are never well informed of the truth till we are conformed to it—he thus distributes his advice: "*Watch* against a spirit of dogmatical arrogance and bigotry; *remember* you are far from infallibility, or perfection in knowledge; and others have an equal right of private judgment with yourselves.—*Watch* against a spirit of boundless curiosity, and a fond love of novelty: *remember* you are warned not to affect to be wise above what is written, or to intrude into things that are unseen: but at the same time, *watch* against a lazy indifference to a progressive acquaintance with the things of God, and *remember*, that the Bible contains an unexhausted mine of religious

gious knowledge, which you have not yet explored.—*Watch* against all notions which flatter human pride, and that encourage the idea of merit in a sinner; and ever *remember*, That the design of God in the gospel is to abase all the haughtiness of man, that his free grace may be exalted as the only source of a sinner's salvation; and *watch* equally against sentiments which tend to encourage licentiousness or sloth: *remember* it is Christ's design to bring apostate creatures back to God.—*Watch* against all sentiments that oppose God's moral government, and make void his law; either as representing the *unregenerate* as fallen below all obligations to any thing spiritually good, or the *regenerate* as raised above every idea of duty; *remember*, that the law of God is too *holy, just, and good*, to admit of any abrogation or abatement.—While I warn you against every thought that would impeach the equity of the divine Government, I would equally caution you to reject every idea that militates against the sovereign freeness of Grace.—*Watch* against degrading ideas of the person of CHRIST; *remember*, he is the only foundation of a sinner's hope, and that the efficacy of his atoning sacrifice depends on the dignity of his person, as *God over all blessed for ever*.—*Watch* against the denial of the personality, divinity, and effectual operations of the HOLY SPIRIT; *remember*, that the application of redemption is no less necessary than its impetration; and as our *guilt* could be removed by none but a divine Redeemer, so our *depravity* cannot be subdued but by a divine Sanctifier.—*Watch* against the abuse of those important doctrines; *remember*, that the foundation which God hath laid, is adapted to sustain an holy temple, and no other kind of building will accord therewith.—In fine, *watch* against all sentiments that would lessen your abhorrence of sin, prevent holy joy in God, or make you careless of your moral conduct; *remember*, he who hath delivered us from the curse of the law, hath not lessened our obligations to obedience. He came not to save his people from their duty, but from their sins. Think not that the *promise* of perseverance supercedes the *duty* of persevering.

Dr. Ryland then applies the charge,

2. To christian EXPERIENCE.

Let each one *watch* his OWN HEART. remembering the charge given by the wisest of men, "Keep thy heart with all diligence for out of it are the issues of life."—*Watch* against hypocrisy and self-deception; *remember* that God cannot be deceived, and "will not be mocked."—*Watch* against formality and self-righteousness; *remember*, as an antidote against the former, that God demands the heart, and as a preservative from the latter, that "by the deeds of the law there shall no flesh be justified"—*Watch* lest any one should be found to have only the semblance of conversion, and not really be "born of God:" *remember*, that counterfeit grace will soon be detected.

Watch against those partial DEFECTS which too often attend the experience of true Christians, and which consist in that want of proportion

proportion in our views of divine things; and affections towards them, which greatly impairs the beauty of true religion: *remember* that God, in his word, has given his people the most lovely and consistent discoveries of all his glorious perfections.

Watch against those corrupt MIXTURES which sometimes attend the experience of real christians. Many *sinful* exercises of the heart may attend even the exercises of grace, even in the seasons of our sweetest enjoyments; *remember*, it is not your being assuredly right in one thing, that will prove you right in another.

Watch against BACKSLIDING from God; *remember*, one neglect leads to another, and God has said, the backslider in heart shall be filled with his own ways.

Watch against the DEGENERATING of your experience; *remember* and tremble, lest it should issue in your falling into open and scandalous immorality, dreadful darkness and despondency; or should prove all your past experience to have been hypocrisy and delusion.

3. TO OUR PRACTICE and visible behaviour before men, the language of the text is next applied—and thus the brethren are entreated: Be *watchful* over the whole tenor of your lives; *remember*, “the grace of God teacheth us” to “live soberly, righteously, and godly in this present world.” *Watch* over your tempers, appetites, affections and passions—and against the beginning of temptations. Whatever you make an idol of will be a cross to you, if you belong to God, and a curse to you if you do not.—Study relative duties.—Shew that you love universal holiness; *remember*, “He that saith, he abideth in him, ought himself also to walk, even as he walked.”

Watch over your own conduct in the management of your secular concerns; *remembering*, that the fashion of this world passeth away. *Watch* your temper and conduct towards the enemies of religion: *remember*, “The wrath of man worketh not the righteousness of God.” Instruct opposers with meekness. “Walk honestly,” and “in wisdom towards them that are without.” *Watch* particularly over your disposition and behaviour towards each other: *remember*, Christ hath said, “By this shall all men know that ye are my disciples, if ye have love one to another.” Finally, *Watch* against all earthly mindedness, and a worldly spirit; and *remember*, that your citizenship is in heaven.

Our Author's text in the evening was Acts xx. 26. PURE FROM THE BLOOD OF ALL MEN. Through this discourse also we should have gladly followed him, had not our extracts from the two first sermons been so copious. But though we are denied the pleasure of giving a syllabus of a sermon interesting from end to end; one passage of it may be selected as a fair specimen of the doctrine and manner, of the far greater part of the Puritans, Nonconformists, and other *genuine* Calvinists. “I have endeavoured,” says he to his congregation, “to shew you the

the freeness of Gospel invitations, addressed to the guilty, the helpless, and the vile; without requiring any good qualifications in them, as the preliminary ground of their right to *come to the Saviour*. Yes, and I now again assure you, on better authority than that of good John Bunyan, that the gospel is *good news to the vilest of men*, and that any sinner on earth, who has heard of Christ, may *Come*, and *welcome* to him, for his complete salvation. You need not *first* know your election, or prove your regeneration, neither of which can be proved or known while you reject him; but though the former is the remote, and the latter the immediate cause of any man's embracing the Redeemer, both are entirely secret, till the heart is united to Christ, and actually coincides with the great ends of his redemption. 'Unto you, O men, I call,' in the Redeemer's name, for his 'Voice is to the sons of men,' as self-ruined, and helpless, 'without strength,' and 'ungodly.' 'Look unto me,' saith he, 'and be ye saved, all the ends of the earth, for I am God, and there is none else.' There is not a sinner in this congregation but has as fair a warrant to apply to the Saviour as any of the saints now in glory had, previous to their first application. Whoever enquires, '*May I come to Christ, and will he receive me if I do?*' I reply boldly, yes, you may, and he will undoubtedly save you with an everlasting salvation. If your question were, 'How may I know that I *have been* with Christ?' I should give a different answer; I should enquire what have you received from him? I should bid you, "Examine, if you be in the faith," and if Christ's image is formed within you? But for the ground of your encouragement to come to him, I wish you may seek for nothing else but the *gracious and indefinite CALL* of his word. I know this to be the doctrine of the *old Calvinists*, and I believe it to be the doctrine of God's word, and had I preached the contrary for many years past, I could not have thought myself *pure from the blood of all men*. On this ground it is that I have treated Unbelief as a sin, and the *worst* of all sins. Yet carefully explaining my meaning, that by unbelief I do *not* intend a doubting of your own safety, which I wish all to do who have not scriptural evidence of it. But by unbelief I mean, an avervation of mind from God's method of salvation, a discrediting of God's testimony concerning his Son, a rejection of Christ's mediation, a refusal to rest with complacency in the doctrine of the cross, or an habitual unwillingness to return to God in the name of Jesus."

S.

Rev. SOLOMON STODDARD,

Pastor to the church at Northampton in New England, from the year 1683 to 1729.

The Safety of appearing at the Day of Judgment, in the righteousness of Christ, opened and applied. 12mo. Price 3s. 1792.

Our venerable friend, the Rev. Dr. ERSKINE of Edinburgh, has favoured us with the following account of this treatise, and its au-

MAY 1794.

6

thor

thor. "Mr. Stoddard was pastor 46 years of a church at Northampton, New England where he died, 1729, in the 86 year of his age. His sermons were searching and experimental, yet rational and argumentative; and often peculiarly suited for awakening the secure, directing in the great work of salvation, and assisting the doubtful in judging their spiritual state. Thrice in the course of his ministry, there were remarkable seasons of general religious concern, and of numerous conversions among his people. It is no wonder that one so diligent and successful in the work of the Lord was highly esteemed and beloved by a church, most of whose members had been brought up under his ministry. Though his station was in a remote corner of New England, his strength of genius, depth of judgment, acuteness in reasoning, and knowledge of divinity, were so uncommon, that, in difficult cases, his advice was much sought and valued, and his influence great through the whole of that country. By his distinguished talents, and high reputation, he proselyted many to an opinion, opposite to the general sentiments at that time, and, as his grandson, President Edwards, has shewn, opposite also to Scripture, viz. That some who suspect, or know themselves unconverted, may, notwithstanding, lawfully partake of the Lord's supper. Dr. Increase Mather, and others, who justly disapproved and opposed that notion, with a laudable candour and impartiality, admired and recommended his practical writings. His most valuable work, *The safety of appearing in the Righteousness of Christ*, thrice, in a short time, printed at Boston, was never, till now, published in Britain.

It examines not learned, critical, or philosophical objections against the doctrine of Imputed Righteousness; but, in a plain and practical strain opens the ground and encouragements of faith; resolves the doubts of a jealous unbelieving heart, and unfolds the subtle workings of a self-righteous spirit. In these views, it is the best treatise I know on the subject; though those will think otherwise, who relish the beauties of language and composition more than they regard the importance and justness of the sentiments.

I agree with some of my worthy brethren, of different denominations, that it has inaccurate expressions, But the general tendency of the book is to shew, that our claim to the pardon of sin, and acceptance with God, is not founded on any thing wrought in us, or acted by us, but only on the Righteousness of Christ. The Author therefore means not these ambiguous expressions in the dangerous sense in which some have used them: and the book contains a salutary antidote against the poison which these expressions have sometimes conveyed. If it is asked, Why I did not alter or expunge these obnoxious expressions? I reply, Because I had no right to do it; and such freedoms with dead authors, appear to me, presumptuous and unjust.

May the divine blessing render this treatise as useful in Scotland as it has been in America!"

Rev.

T.

Rev. DAN TAYLOR (a General Baptist) London.

A Sermon occasioned by the death of Mrs. Elizabeth Taylor who departed this life, Oct. 22, 1793, in the 49th year of her age: With a short account of her life, and a description of her character. Text, Psal. xlviii. 14. *This God is our God for ever and ever, he will be our guide even unto death.* 12mo. pp. 82. 1794. Sold by the Author; Marfom, Knott, Button and Ash, London.

Rev. DANIEL TURNER, A. M. Abingdon.

1. Letters Religious and Moral, addressed to a young Gentleman in India, and others: designed to inspire the minds of Youth with the Love of Piety and Virtue. *Second edition.* 12mo. pp. 218. Price 3s.

2. Free Thoughts on the Spirit of free Inquiry in Religion; with cautions against the abuse of it, and persuasives to Candour, Toleration and Peace, amongst Christians of all denominations. Sold by Marfom and Thomas, London; and Watts Abingdon.

CONTENTS.

Section. I. The Necessity and Importance of free inquiry.

Seet II. The Necessity of great care and circumspection in our inquiries.

Seet. III. The necessity of adhering to first principles.

Seet. IV. A fair unprejudiced study of the scriptures recommended.

Seet. V. Concluding reflections.

12mo. pp. 148. Price 2s. sewed. 1793.

Sold by Johnson, Knot, Marfom, and Thomas, London.

Rev. JOSHUA TOULMIN, A. M. (a General Baptist) Taunton.

1. The History of the Puritans, or Protestant Nonconformists, from the Reformation to the Death of Queen Elizabeth; with an account of their Principles; their attempts for a further Reformation in the Church; their Sufferings; and the Lives and Characters of their most considerable Divines. Vol I.

By DANIEL NEAL, A. M.

A new edition, revised, corrected, and enlarged.

To which are prefixed some Memoirs of the Life and writings of the Author. 8vo. pp. 524. price 6s. 6d. Sold by Dilly*.

2. *The Character and Reward of the faithful Servant considered and improved.* A sermon preached at Bridgewater, March 10, 1793; on occasion of the much lamented death of the Rev. Thomas Watson. 8vo. pp. 32. price 6d. Johnson

* In a very pleasing letter which I have received from Mr. Toulmin, he says, "You will greatly oblige me by any hints or communications which may tend to improve my edition of *Neal*, or to assist my design of CONTINUING THE HISTORY OF THE DISSENTERS TO THE PRESENT TIME." He adds, "It is meant, I apprehend, by Mr. Lloyd, of Bristol, and Mr. Crutwell of Bath, to keep the subscriptions open till the last volume is published, when the price will be advanced." EDITOR.

A LIST OF THE PARTICULAR BAPTIST MONTHLY MEETINGS,
IN LONDON AND SOUTHWARK
IN THE YEAR 1793.

Place.	Time.	To begin.	To preach.	To pray.
Mr. Booth's	Jan. 24	Stennett	Swain	Tho. Thomas
Mr. Tim. Thomas's	Feb. 21	Swain	Williams	Rippon
Mr. Button's	Mar. 21	Williams	Tim. Thomas	Dore
Mr. Dore's	Apr. 25	Tim. Thomas	Tho. Thomas	Stennett
Mr. Martin's	May 23	Tho. Thomas	Burnside	Swain
Mr. Swain's	June 20	Burnside	Button	Tim. Thomas
Mr. Rippon's	July 25	Button	Dore	Booth
Mr. Tho. Thomas's	Aug. 22	Dore	Rippon	Williams
Dr. Stennett's	Sep. 19	Rippon	Martin	Button
Mr. Williams's	Oct. 24	Martin	Booth	Burnside
Mr. Burnside's	Nov. 21	Booth	Stennett	Martin

The Minister of each Place concludes the meeting.

The Society at Cripplegate, not being certain of their continuing in a church state, wished to be omitted in the list of Monthly Meetings for 1793.

The ten churches whose ministers and messengers constitute the PARTICULAR BAPTIST FUND, (nine of which are registered in the above list), collected for 1793, £.620 13 5 sterling; which was distributed this spring 1794, to indigent pastors, churches, and students, in various parts of England and Wales.

Formerly a few of the more affluent churches in the country, made an annual collection, and sent it to the fund in London. There seems to be a growing inclination in several places to revive that benevolent practice. The Rev. Mr. Kinghorn's church at Norwich, last year, took the lead in this business, by collecting £.7. 9. 4.—a circumstance this truly pleasing, and which furnishes an example, perhaps worthy of being copied by Sister Churches in the several counties, many of whom are both equal in number and superior in circumstances to several of the congregations in London, which, nevertheless, always contribute generously to this institution.

The Mission in Wales encouraged as usual.

AN ACCOUNT OF THE FOUR COUNTRY CASES,
WHICH WERE PATRONISED IN LONDON, 1793.

Place.	Presented.	Recommended.	Wanted.	Collected.
Roe	Feb. 6, 1789	Mar. 1, 1793		89 15 6
Wotton-under edge	May 1, 1789	June 7, 1793	94 3 8	94 3 8
Moleston	June 5, 1789	Aug. 2, 1793	340 0 0	
Shipley		Oct. 4, 1793	100 0 0	66 7 0

A Sketch of the Presbyterian Mission in Nova Scotia, extracted from a letter forwarded by the Rev. Dr. ERSKINE of Edinburgh, to Mr. Rippon.

THE GENERAL ASSOCIATE SYNOD, which met at Edinburgh in the beginning of May last year, are heartily grieved at the reluctance of Preachers to undertake Missions to North America, whither they have sent such as have been inclined to go from time to time. Among the rest the Rev. Mr. M'GREGOR, ordained by the Associate Presbytery of Glasgow, May 31, 1786, was sent as a Missionary to the *Gaelic* congregation of *Pictou*, Nova Scotia. "His disinterested and exemplary conduct in the undertaking, and his patient continuance in his labours, resemble the spirit of the primitive apostolic times," and have been attended "with great success." A letter from him was read before the General Associate Synod at Edinburgh, May 3, 1793, in which he *beseeches* that venerable body to send over Ministers immediately, more especially as a considerable number of emigrants, chiefly Roman Catholics, from the West Highlands and Isles, are gone thither, who much need the Gospel, and usually attend on his ministry—He says, "The assistance of a minister who could speak but the *English* would relieve the difficulty," as such a minister might conduct public worship with one half of the people, while he himself is dispensing the means of grace, in another language, to the rest. But he adds, That "if the Synod were to send over presently six or seven Missionaries, there is little reason to fear they would want labour or sustenance." He then endeavours to remove the objections which he supposes some young ministers have to an employment as Missionaries in that country; arising from the disagreeableness of a long voyage—a residence in a strange land—the difficulty of leaving relatives and acquaintance—and a probability of being successfully employed at home. He had formerly given information concerning the climate. *As to fog or mist*; excepting the fishing banks round the south and east coasts, Nova Scotia, he says, is clearer than any part that he ever saw of Scotland. *As to the rain*, he is confident they have "much less there than in Scotland, as November is the only month that can be called rainy." *As to wholesomeness*, Nova Scotia is the far more wholesome of the two. "There are people here from a variety of nations, and it is generally agreed, that it is the most wholesome place they have been in." *As to the severity of the climate*, the winter is severe, "but not so disagreeable, nor hurtful, as the cold, wet, fleety weather at home; nor have we ever above three nights severe frost at once; and at any rate, our charming spring and summer make up fully for the severity of our winter. I believe there is no part of the globe where there is a more beautiful spring than in Nova Scotia."

Mr. M'Gregor nearly concludes his letter with the following warm and affectionate address; "My dear young brethren, let me

me recommend America to you. Whatever it be to others, it is the best place for Ministers that I know in the world. Only be prevailed upon to come. You will see that every thing which seemed against you will be really for you. The very ignorance of the people will be unspeakably in your favour; for there is every probability of your being more successful among such, and you will have a far better opportunity of observing the success of your labour than if you were to enter into the labours of others, or build where the foundation was previously laid. I have been here above six years, in as disadvantageous circumstances, I suppose, as any whom the Synod ever sent to this continent; and though indeed I have been in it, in weakness, in fear, in trembling, yet I account it the happiest thing that ever befel me that I was sent to America. I had my reluctance, my struggle, ere I set off; but I have reason to bless God while I live, that I was not suffered to comply with the counsels of flesh and blood to stay at home. I am sure that all the world would not keep you out of America if you only knew what it yields. O taste and see that our God is good. Only believe, and you shall surely see his glory, you shall see it far beyond what you can expect. He will supply all your need according to his riches in glory by Christ Jesus. He will grant you more of the unutterable and glorious joy of faith in this wilderness than in the most splendid cities of Britain. You shall indeed be partakers of the afflictions of the Gospel. Let this be your joy, not your discouragement, for no suffering shall befall you here but what shall be measured out to you by infinite tenderness, love and faithfulness; and according to your ability to bear; and withal counterbalanced with exceeding joy. God will make all grace to abound towards you, that ye always having all-sufficiency in all things may abound unto every good work, being enriched in every thing unto all bountifulness to God's praise. I shall not say that God is better in America than in Britain, but I mistake it if you shall not find him better to you."

Extracts of letters from Mr. David George, the Negro Minister, at *Free Town*, SIERRA LEONE, dated from Sept. 13, to Oct. 10. 1793.

After we had been in the Downs four days, we sailed; but the wind soon came a-head, and drove us almost back to our former station, where we continued a fortnight. We then were bound for Plymouth, but running foul of another vessel, our bowsprit was carried away; after this we sprung a leak, and we put into Plymouth, and got repaired again. The day after we put to sea we were chased by two cutters, from early in the morning till about twelve o'clock, when one left us, but the other began to fire at us: we hove too
but

but when they came up and spoke with us they were satisfied. We now stood on our passage. Our topmast was carried away before we came to Bulam, and there we were on a rock till the tide rose and got us off. Before we arrived at Sierra Leone, our topmast was carried away again, but we got safe there on the 7th of August last, about five in the afternoon; and I found my wife, all my children, and my congregation well. The vessel was hourly expected, but it was thought I would not return so soon. I was well received by Mr. Downe, our Governor; and when the people of the colony heard that I was come, they rejoiced much, and at my landing they came down so thick that I could scarcely get along. Some of them took me by the hand and led me through. I have great reason to thank Almighty God for his goodness who carried me over the seas, and returned me safe home again. I was hearty all the homeward bound passage. On Lord's day, the 11th, I preached in my congregation from Thomas's words, John xx. 28. *My Lord and my God.* The Spirit of the Lord seemed to give me utterance, and the meeting was joyful. It is a very healthful time with us for this part of the year. There are not many ill. We are now building on our Town Lots, and some on their Farms; and the people begin to be seasoned to the country. They are getting into a good way, especially those that are on their lands; and I am in great hope we shall all do well in a few years. I am very glad to tell you that the work of God revives here among our people, and I hope it will begin among the NATIVES OF AFRICA. I had the pleasure of baptizing one person the first of September, and four more on Saturday the 6th of October. My Elders, Sir, and all the congregation, thank you for your goodness to me while I was in London, and we all humbly give thanks to the Gentlemen, and every one of the brothers in your congregation, and in others, for the charity they have shewn our church, in the blessed gift of a meeting-house, which the Lord has put it into your hearts to make us a present of: and also for the kind offer, that if the Lord should encline any one of us to come home*, to get instruction in the ministry, you would keep him a year and teach him. Thank the dear Friend that considered us in this†; we take it as a great favour, and leave

* By *home* he means England. When the brethren, Rippon and Pearce, were collecting from him the account of his life, which appears in the preceding volume, page 473, they both observed, that in speaking of this country he generally called it *home*; and being asked why he did so, he replied, Almost all our people, in different parts call it so.

† He probably means Dr. Ryland. EDITOR.

it to the Lord, hoping that he may make some one of us fit to carry on his great work, and be useful; but a direct answer to this we hope to send in a short time. I want to hear from you, and all the brothers, and all the ministers. I want to know how religion flourishes in London.

Please to tell these few words to all my friends in Christ, and, after a while, if the brothers want me to come again, you must let me know, and I'll try and come.

The church in Sierra Leone, together with me, cease not in our prayers to make mention of you all; all the brothers, and the sisters, and all my acquaintance in London. Hoping that you will not forget me and them at a throne of grace.

Please to forward the letters to Brother Geard of Hitchin, and Brother Pearce of Birmingham: and give my heart love to Brother Booth and Brother Thomas, and to the Brother a good way out, where the Gentlemen were so kind to me*.

MISSION AMONG THE HEATHEN.

Messrs. Thomas and Carey, with the greater part of their families, on board the *Maria Princeffe*, a Danish East India-man, left the Downs, June the 10th, 1793. Getting under sail, they had just time to write a line†, by which it appears they were cheerful and happy. Letters have been received a few weeks since from Calcutta, by Mrs. Thomas's friends, written October last. Mr. Rippon has others, which were written a little after, from the same place; the last of them, dated Nov. 8, 1793. This intimates, "That the Earl of Oxford East India-man had arrived, and *that our Missionaries were expected by the next ships.*" The friends of these good men, in London and the country, are now every day hoping to hear of their safe arrival about that time. It is pleasing to add, That Mr. Fuller, the worthy Secretary of the Society, spends most of this month ‡ in town collecting for the support of the mission, and meets with very good encouragement.

* He means Mr. Walker, Minister at Saffron Walden, Messrs Searles the Bankers in that town, and Mr. B. Cleaver of Newport, near Walden,

† It is printed above in page 30 of this Number.

‡ May 1794.

O B I T U A R Y

FOR 1793 AND 1794.

Rev. CALEB HARRIS, *Llanwenarth.*

The Rev. Caleb Harris was born at New-castle in Emlun, a town in Carmarthenshire, on the bank of the river Teivy. He was baptized about 1738, and joined the Baptist church then under the pastoral care of that eminent minister of the gospel, the Rev. Enoch Francis, father to the present Rev. Jonathan Francis for many years pastor of the Baptist church at Pen-y-vai, Glamorganshire; and to the Rev. Benjamin Francis, pastor at Horsley, Gloucestershire. Messrs. C. Harris, and Jonathan Francis, were both baptized at the same time. Not long after, Mr. Harris removed to Aber-gavenny, in Monmouthshire, where he settled, and had a dismission to the Baptist church at Llanwenarth, near that town.

He was a very serious, solid, hopeful young man, and was prevailed upon to exercise his talents, in a probationary way, about 1742. In February 1742-3, Rev. Roger David, the pastor at Llanwenarth, died; and in about six weeks after, it pleased God to make another breach there, by the decease of Rev. William Meredith, aged about eighty, who had been for many years a worthy laborious assistant, and a very acceptable help in the ministry among the different branches of the church, which, in his time, lay very wide, and are since formed into separate churches; yet his modesty was such, that he could not be persuaded to be ordained.

As to Mr. Harris, the church thought him too young in the ministry at that time, to sustain the pastoral care; therefore they invited the Rev. Thomas Edwards to that charge, which he accepted. He was a very amiable young man, a member at Blaenau, a neighbouring church. Thus they were again happily settled in a pastor, and Mr. Harris assisted him. He was an excellent preacher, of a very meek temper, and exemplary conversation, but was fast declining in health, and ripening apace for a better world. He finished his work and warfare in the summer of 1746, aged but 34. Rev. Miles Edwards, now pastor at Trostnant, near Pontypool, is his son.

Mr. C. Harris had exercised with acceptance for about five years, and now the church desired him to accept the pastoral care: with his usual modesty he complied, and continued to discharge the trust reposed in him as long as bodily strength

Nov. 1794.

H

strength

THE OBITUARY, 1792.

strength continued, which was about forty-four years after his ordination; these, with the five before it, make his services in this church of near fifty years continuance.

Mr. H's parents designed their son for business, and educated him with no other view. After he began to preach, he had no further literary advantages but what he obtained from close application. He was naturally modest, of a weakly constitution, and seldom went much abroad. He drew up the Circular Letter in 1747, and preached at the Associations in 1752, and 1754.

About 1750, and after, Mr. C. Harris was much exercised with an uneasiness that arose in the church concerning the doctrines of the Trinity, and the proper Deity of Christ. Several ministers were invited to assist in settling that dispute, among whom the Writer of this was one *. The late Dr. Joseph Stennett happening to come into the country at the time of the uneasiness, preached upon the subject with great concern. The debate gradually ceased, and peace was restored. Mr. Harris was a zealous advocate for the commonly received doctrines of the Trinity, and the proper Divinity of our Lord Jesus. Though he did not often go abroad, he had much care at home for many years, with little help, except now and then occasionally. The chief assistance he received in the ministry was from Mr. Morgan Harris, a very valuable young man, whose father, of the same name, and grandfather Mr. John Harris †, had been very worthy and excellent pastors of the church at Blaenau. Mr. Morgan Harris, father of the Morgan Harris who assisted Mr. C. Harris, was very acceptable at home and abroad among all the Baptist churches in Wales. His ministerial gifts, his great prudence, with his meek and courteous behaviour, rendered him very engaging wherever he was known. But after a precarious state of health, he finished his course in February 1746-7, aged about 42. He left one infant, whose name was John, and the mother with child of another, which proved also to be a son, and was called Morgan. Morgan was of a weakly constitution, rather more so than his father, but a remarkably pious young man, of very good understanding, and of a most excellent temper and behaviour. He became a member at Llanwenarth; was regularly called to the ministry in 1774, and ordained in 1779 to assist the feeble pastor Mr. C. Harris; and an agreeable help he was; but he died in the beginning of 1790, about 43 years of age. He left a son, an infant.

* Rev. Joshua Thomas, of Leominster. EDITOR.

† Of this excellent man, Mr. John Harris, see an account in the History of the Welsh Association, page 4.

Mr,

Mr. C. Harris, after the death of Mr. Morgan Harris his assistant, preached but seldom. His daughter, an only child, is married to Mr. John Harris, named already; they live in Abergavenny. The latter part of his time the father removed to them, to be under the tender care of his daughter. He was tranquil and comfortable in mind under the gradual decays of nature, and had the use of his faculties to the last. He departed this life on the 27th of May 1792, in the 77th year of his age, and was interred in the burying ground of the meeting-house at Llanwenarth. His successor, according to his desire, preached his funeral sermon, in Welsh, from 1 Cor. xv. 55, 56, 57. and Mr. Morgan Rees preached it on the same words, in English.

Mr. THOMAS ADAMS,

A *Deacon* of the Baptist church, at *Leominster*.

This good man finished his course on the 21st of April 1792, aged 70 years, in the comfortable view of his interest in Christ, and a glorious eternity. He filled his office near thirty years, till he was rendered unable by the decays of nature. On the evening of the first ordinance day that he was confined at home by weakness, he said to his pastor, who called in the evening to see him, "This is the first ordinance day that I have been absent from the table since I joined the church."—Then he added, "I always contrived affairs beforehand so as not to be absent on Lord's Supper days." A considerable part of his time he was a farmer, about four miles from the town, yet he, and Mrs. Adams, conscientiously observed that caution, *Not forsaking the assembling of yourselves together as the manner of some is*. Both of them carefully, and in good time, attended the house of God, on Lord's days, and week days also; and after their residence in town they were equally exemplary in this respect, though they had many cares, and a family of ten children. Mrs. Adams died on the 14th of March 1791, aged 57.

Rev. JOHN NUTTALL, *Goodshaw Chapel*, Lancashire.

Mr. John Nuttall was pastor of the Particular Baptist Church, at Goodshaw Chapel. He began his labours in this neighbourhood in the year 1747: by his ministry the church was raised, and he commenced pastor of it about 1749, and left it in a flourishing state at the time of his exit, which

was March 30, 1792. He was found in the gospel; preached it faithfully, continued in it steadily, was made useful to many; and although he was not without his failings, yet he was judged to be a truly pious and faithful servant of the Lord Jesus, in whom he trusted for salvation. He is succeeded in his office by Mr. John Pilling, ordained the first of May, 1793, who is a promising young man, and likely to be useful.

REV. JOHN PARKER, *Wainsgate*, near Halifax.*

Mr. John Parker was born at Barnoldswick, near Coln, March 10, 1725, O. S. He was the son of Thomas Parker, a native of Ireland. When he was about eleven years of age, his father fixed him in a family then residing at Stooks, about three miles from the above named village. Here he continued a long time; in the latter part of which, his gravity and seriousness were such as caused him to be both feared and loved.

Mr. Parker was brought under serious impressions when he was about fourteen years of age. In this early part of life he was long confined by a disorder which affected his limbs; but the affliction was in mercy, for it pleased God, during his confinement, to bring him to a deep sense of the evil of sin, and to give a turn to his mind and thoughts which was, in a course of time, productive of the happiest effects. But being incapable of attending the public means of instruction, though he was awakened to an awful apprehension of his deplorable condition as a sinner, he had no knowledge of salvation by Jesus Christ. For a long time he had sore and heavy conflicts in his mind. He read his Bible with great diligence, and cried to God for his gracious guidance, and for the pardon of his sins; but found no immediate relief. Sometimes he thought his case absolutely hopeless, and was dreadfully harassed by temptation, and distracted with blasphemous and atheistical thoughts. About this time a pressing invitation was given him to go and hear that eminent minister in the Establishment, the late Rev. Mr. Grimshaw, of Haworth. Mr. Parker was very reluctant to go, partly on account of the lameness which still attended him, and partly because he had but very faint hopes of obtaining any benefit. The request was urged again and again, with the promise of a horse to ride on. He at length complied; and it pleased the Almighty so to illuminate his benighted mind by the discourse

* This account of Mr. Parker is taken from *His life and letters*, lately published by the Rev. John Fawcett, A. M.—A work which cannot be known without being highly esteemed. EDITOR.

he then heard, that, it is believed, he never afterwards sunk into his former despondency. Mr. Grimshaw, who was at that time expounding the thirty-nine articles, was to him a messenger of peace, while he shewed how the guilty sons of men are pardoned through the blood of Jesus Christ, who came to seek and to save that which was lost. This was good news to our young convert. He heard with astonishment and joy of that divine expedient which infinite wisdom has contrived, through which God can be just, and yet the justifier of him that believeth in Jesus. He saw the fitness of the remedy to his own case, and, believing the testimony of God concerning his Son, experienced that peace which the gospel administers to a wounded conscience. The doctrine of a sinner's justification by the perfect righteousness of Christ, now much engaged his attention. His distance from Haworth prevented his frequent attendance there: However, when he was somewhat better able to walk abroad, he went to several different places of worship nearer home. But while he wished to hear of complete salvation by grace, he found that the prevailing and fashionable mode of preaching led men to depend for acceptance with God, not on the atonement of the Redeemer, but on their own sincere obedience; or if they have failed in that, on their repentance, and purposes of amendment.

This disquieted him much; he, therefore, modestly introduced himself into the company of one or two of those clergymen on whose ministrations he then attended, hoping to obtain more satisfaction from them in private conference, respecting the important points above mentioned, than he had done from their public preaching; but to his great mortification, he found himself disappointed.

It seems about this time, he began to hear that judicious, steady, and eminent minister of Jesus Christ, the late Mr. Alvery Jackson, pastor of the Baptist church at Barnoldswick; and he left the established church with great reluctance; for he had a strong attachment to it; but by degrees his prejudices against Dissenters were overcome, as he found Mr. Jackson's preaching, and manner of life, conformable to the sacred scriptures. At length, he commenced a member of the society, united together under his pastoral care: And as he spent much of his leisure time in reading his Bible, in devotional exercises, and conversation with those who feared God, he made speedy advances in knowledge and piety. Mr. Jackson, who was a man of great reading, and very considerable abilities, being delighted with the company of his young friend, and conceiving favourable hopes of his future usefulness

ness in public, took great pains for the cultivation and improvement of his mind. The worthy man's labours of love were not ill bestowed; for our young friend profited much by them, and always spoke of Mr. Jackson with great respect and veneration.

In the year 1753, Mr. Parker was called to the work of the ministry. When it was first mentioned to him, being impressed with a consciousness of his own inability, he trembled at the idea of appearing in a public character. The unwearied importunity of the church to which he belonged, at length prevailed on him to attempt to expound and improve some portion of God's word. But his inward discouragements still prevailed, and his modest diffidence induced him to form a resolution to make no farther trial; this resolution, however, was at length over ruled, and it might be said almost literally, that Mr. Parker was *thrust forth* to labour in the vineyard.

Besides preaching occasionally at Barnoldswick, and other places, he was rendered very useful to a people in Bolland. The Lord rendered him acceptable wherever he came, and made him the instrument of turning many to righteousness. Mr. Jackson died Dec. 31, 1763, and our esteemed friend, the year after, was settled as the minister and pastor of the church and congregation at Barnoldswick. Here he continued to labour with diligence, fidelity and fervour, for many years; till, by affliction, being rendered quite incapable of fulfilling the duties of his office, he resigned it.

Wherever he came, it was still his endeavour to promote the welfare of those who were near him. He did not assume an air of austerity and moroseness; but, on the contrary, he was mild, gentle, affable and chearful in conversation. He had the peculiar felicity of gaining the attention of the company into which he occasionally fell, and instructed or admonished them without exciting their disgust, or kindling their resentment. He laboured to excel in the art of winning souls; and studied how he might, within the limits of a good conscience, become all things to all men, that by all means he might save some. In the families where he was at any time providentially cast, the young children, and even the servants and dependents were regarded by him; he gently hinted instruction to them, and offered up suitable petitions to God on their behalf; for he made it his practice to join in social worship with those who entertained him at their table, or occasionally furnished him with a bed. The great end he had in view in his preaching, he also sought to promote by his friendly visits; and thus he seconded in the parlour what he advanced

advanced in the pulpit. In the gift of *public* prayer, Mr. Parker excelled most men in his connexions. While addressing God his soul seemed to expand and delight itself, as in its proper element. Without being tedious, he offered up petitions suited to the cases of all present, in such a stream of devout and unaffected eloquence, that, to adopt the language of the late Marquis of Halifax, concerning some of his contemporaries, "A man would be inclined to believe that heaven itself dictated his words to him." The reason why he excelled in this happy talent was, in all probability, his being so much habituated to devotional exercises in *private*; where, from day to day, he poured out his soul before God, for himself, for his friends whose cases he particularly remembered, for the whole church, and for all men. The posture he chose in his hours of retirement, at least frequently, was that of prostrating himself with his face to the ground. This posture he thought most becoming an unworthy sinful creature in addressing the most high God. In the year 1755, Mr. Parker was married to Mary Atkinson, who was to him an industrious faithful and affectionate companion to the end of his pilgrimage, and who is now waiting in patient expectation to rejoin him in a better world. He was a pattern of conjugal tenderness; always discovering the greatest regard for the wife of his bosom, sympathizing with her in all her infirmities, ever speaking kindly to her when present, and well of her when absent; striving to make her comfortable, and endeavouring to promote her spiritual and eternal welfare. As a pastor to the flock, over which the Holy Ghost made him overseer, he was diligent, peaceable, affectionate, and faithful. He gave full proof that he sought not theirs but them; being content with a small contribution from them for his support.

Though he was steady in his own religious sentiments, and held fast what he looked upon to be the truth, yet he was very candid to those who differed from him in doctrine or practice, leaving them the same liberty to think and judge for themselves, which he knew he had a right to take.

It pleased God to exercise him with heavy and manifold afflictions. His constitution was greatly injured in his youth; the effects of which attended him through life, and followed him to the grave. For some years, he was rendered incapable of attending steadily to the duties of his ministerial office, by a complication of disorders, chiefly of the nervous kind. He was frequently convulsed, and affected with a shivering, like that of a person in a strong fit of the ague. These afflictions occasioned his resigning the pastoral office

at Barnoldswick, and with it he gave up all dependence upon the people for support. He had a small plot of land at Lees, where he resided, which furnished him with the means of keeping two or three Cows; and through prudence, industry and œconomy, together with some tokens of kindness from his distant friends, his wants, and those of his family, were comfortably supplied. For some time he continued in a great measure silent with respect to preaching. But it pleased God so far to mitigate his complaints, that he accepted the invitations of his christian friends, and began to make little excursions, and to officiate as a supply in such congregations as needed his assistance. This afforded him many agreeable interviews with those who highly respected him, and for whom he had an equal regard, and contributed to the recruiting of his health and spirits. It seems that in the year 1790, he accepted of an invitation from the society at Waingate, in Wadsworth, near Halifax, to remove to them with his family, and be their stated minister. Here this worthy man was to end his days. So long as he had strength and health to do it, he not only preached publicly on the Lord's days, but more privately from house to house; where he might have an opportunity of addressing those who neglected public ordinances; and thus, like the great apostle, he warned every man, and exhorted every man night and day with tears.

He was far from seeking to amuse his hearers with lofty notions, and swelling words of vanity. He used great plainness of speech in delivering the most important of all messages, and, by sincerity and integrity, commended himself to every man's conscience in the sight of God. Though he seldom, if ever, wrote his sermons, it was evident to every attentive hearer, that what he delivered was not crude and undigested, but the result of the closest thought. In all his discourses he pursued a regular plan, supported every doctrine he advanced by proofs judiciously selected from the sacred scriptures, and illustrated his meaning by apt and striking similies. It cannot be supposed that his abilities in the pulpit always shone with the same degree of splendour. He had his dark as well as his lucid intervals. But when he was under a favourable gale, and his subject peculiarly interesting, who could hear him without astonishment! It was a feast divine to sit under the sound of his voice at such seasons. A torrent of sacred eloquence, issuing from the fervour of his mind, seemed to carry away the hearts of his hearers before it. This was eminently the case in the vigorous part of his life; yet, when he was enfeebled with disease, and decrepit with age, his preaching exhibited a picture of dignity in ruins.

As he was deeply impressed with the importance of the message he had to deliver, he did not degrade it by coarseness, and inelegance of language. Men of learning and refinement have been heard to declare, That they were much pleased and edified by his discourses.

As to his religious sentiments, they were those we commonly distinguish by the name of moderate Calvinism. His strain of preaching was experimental and practical. He laboured most assiduously and constantly, to inform the ignorant, to quicken and rouse the secure, to direct the humble inquirer, to comfort the mourner, to exalt the divine Redeemer, and to promote that vital and practical holiness, without which no man shall see the Lord. He testified to all, the nature, the necessity, the importance, and the proper fruits of repentance towards God, and faith in our Lord Jesus Christ. He dwelt on the obligations under which the subjects of Christ's kingdom lie, to obey his laws, and to be conformed to his example. If you would have deprived this good man of his chief delight, you must have debarred him from spending his strength in the service of his divine Master: his work was his reward.

The very night before that in which he expired, he was remarkably cheerful in the company of a few of his friends, whom he endeavoured to encourage in the way of holiness, and to establish in the truth as it is in Jesus. The following day he wished to be alone, that his meditations on approaching glory might not be interrupted. Death to him had lost its terrors, and appeared with a mild and gentle aspect. The last enemy he could welcome as his friend.

It had long been his desire, with submission to the divine will, that he might finish his labours and his life nearly together. And God was graciously pleased to grant his request. When he had discharged the duties of the very day on which he expired, he went to rest, silently fell asleep in his Saviour's arms, and had a quick transition from this world to another. Who can forbear, on such an occasion, to say,

Life take thy chance, but O for such an end!

The last time Mr. Parker appeared in the pulpit, which was but a few days before he was called to receive his reward, as if he had known that his end was so near, he preached from that memorable text, Phil. i. 21. "For to me to live is Christ, and to die is gain." Both parts of it were exemplified in him. Christ was his life while he lived, and death was his gain when he died.

Mr.

Mr. Parker died on the 29th of May 1793, in the 69th year of his age. On the 3d of June, he was interred at Barnoldswick, where he had spent the greatest part of his life. A great concourse of people assembled on the occasion, to take their final leave of a man so much, and so generally respected; and they were addressed from the pulpit, in a discourse founded on the words of the apostle Paul to the elders at Ephesus, Acts xx. 25. "And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more." It was a solemn season, and perhaps will not be soon forgotten. A funeral sermon was delivered at Waingate, the Sabbath following, June 9, from the words we have already mentioned, which, it seems, had dwelt much on Mr. Parker's mind for some of the last days of his life, Phil. i. 21. "For to me to live is Christ, and to die is gain." In compliance with the request of his much loved friend, the Rev. Mr. Fawcett, sen. was employed in the mournful office on both occasions. Mr. Parker was of the middle size, pretty strong made, and well built; but he rather stooped a little in the shoulders. He had a good deal of colour in his face, which was the effect of a scorbutic habit. His hair was soft and straight, of a light colour in the early part of his life, then grey, and at last as white as wool, till by little and little, it almost all fell off. His eyes were frequently attended with a little inflammation. But in the year 1791, he had a fever which almost deprived him of his sight, and rendered him ever after incapable of renovating his ideas by reading the sacred scriptures; but he was so well acquainted with them that he could still preach, though he lamented that he could not see the audience before him.

In the immediate views of death, we see in him nothing of the insensibility of the Stoic, the levity of Petronius, or the fluctuation of Socrates; but a mixture of solemn awe, true fortitude, rational tranquility, and lively hope—Hope founded, not on his own religious attainments, but on the all-sufficient Redeemer, and his perfect righteousness. Mr. Addison has justly observed, that "There is nothing in history which is so improving to the reader, as those accounts which we meet with of the deaths of eminent persons, and of their behaviour in that dreadful season."

Dr. Young, speaking of the death-bed of the just, has the following striking and energetic lines;

The chamber where the good man meets his fate,
Is privileg'd beyond the common walk
Of virtuous life, quite in the verge of heaven.
Fly, ye profane! if not, draw near with awe,

For here resistless demonstration dwells.
 You see the man, you see his hold on heaven.
 His God sustains him in his final hour!
 His final hour brings glory to his God!
 Sweet peace, and heav'nly hope, and humble joy,
 Divinely beam on his exalted soul,
 Destruction gild, and crown him for the skies,
 With incommunicable lustre bright.
 We gaze, we weep; mixt tears of grief and joy!
 Amazement strikes! devotion bursts to flame!
 Christians adore! and Infidels believe!

Mr. Parker never professed to be a poet, but as so many of our christian friends have of late been bereaved, the subsequent specimen of his easy verse on the death of a very amiable minister, may not be unacceptable.

Consolatory Verses sent to Mrs. Ann Slee, on the death of her husband, the Rev. Isaac Slee †, who departed this life, Jan. 13, 1784, at Haworth, in Yorkshire.

Did *Abra'm*, at the call of God,
 Lay his dear *Isaac* on the wood,
 Nor once refuse to lift his hand,
 To slay the youth, at his command?

Why then should you refuse to part
 With *Isaac*, though so near your heart?
 Why grieve to see your husband die,
 When Jesus calls him to the sky?

Although his sun went down at noon,
 His destin'd work on earth was done;
 He's now releas'd from ev'ry pain,
 And freed from ev'ry moral stain.

His groans no more affect your ears,
 Excite your pity, or your tears;
 His sighs no more your bowels move,
 Nor wound your sympathetic love.

He now has reach'd the peaceful shore,
 Where stormy billows rage no more,
 And could he speak to you, he'd say,
 "O weep not o'er my breathless clay!

"I've gain'd the point, and won the prize;
 "I have a mansion in the skies;
 "From all distress and danger free,
 "I am where oft I wish'd to be.

† The Rev. Isaac Slee, was originally a minister of the established church; after he saw reason to dissent he was baptized by the Rev. Charles Whitfield, of Hamsterly, Durham, and became pastor of the Baptist Church at Haworth, where he continued till he was removed by death to glory.

“ My body now, from pain releas’d,
 “ Within the peaceful grave shall rest,
 “ Till the last trumpet shake the skies,
 “ And bid the sleeping dead arise.

“ My wasting flesh and mould’ring bones
 “ Shall spring to life when Jesus comes,
 “ And rise to meet him in the air,
 “ New dress’d, immortal, strong and fair.

“ You saw me, with a tearful eye,
 “ Beside you languish, faint and die;
 “ You saw the painful conflict cease,
 “ For then, I enter’d into peace.

“ My happy soul secure from harms,
 “ Rests not in your’s, but Jesus’ arms;
 “ Could you my present glory see,
 “ You’d long to die, and be with me.”

’Tis true, my friend, your partner’s gone,
 And you, alas! are left alone;
 The stroke to you must seem severe,
 To part so soon with one so dear.

But let this thought your heart revive
 Though he is dead, he’s still alive;
 His joy should give your soul relief,
 And check the torrent of your grief.

Doubtless his spirit finds a place
 Among the ministers of grace;
 For they who souls to Jesus win
 Shall bright as stars in glory shine.

Advanc’d to a celestial throne,
 He bears the palm, and wears the crown;
 He triumphs in immortal bliss,
 And reigns in life, where Jesus is.

Rise then above this dusky sphere,
 In longing hopes to meet him there,
 On yonder bright celestial shore,
 Where death shall part your souls no more.

Be waiting for the happy day;
 Your partner has but led the way;
 The shining throng will make you room,
 And *Isaac* shout to see you come.

Rev. JOSHUA ANDREWS, *Chapel-y-ffin*, Brecknockshire.

He was baptized in Nant-y-gollen, near Pontypool, and joined the Baptist church at Pen-y-garn, under the pastoral care of Mr. Miles Harris, in 1732 or 1733. Not long after, he

he was encouraged to exercise his ministerial gifts in the vestry, Lord's-day mornings, before public worship began; and then to go for some time to Bristol, under the tuition of Mr. Fokett and Mr. H. Evans. He went thither in 1736. That was a remarkable year at Bristol for students from the Principality, in those early days: these five were there at that time, Messrs. Benjamin Vaughan, Evan Jenkins, Griffith Davies, Joshua Andrews, and Caleb Evans. Mr. Andrews understood English tolerably before he went, and so did not remain there very long; but he preached, while in England, at Tetbury, Kingstanley, Chalford, Weston near Ross, &c. Afterwards he was an assistant at Pen-y-garn, to which church he originally belonged. About 1740, he was ordained on purpose to assist the pastor Mr. Miles Harris; yet not ordained at Pen-y-garn, the chief meeting-house, but at Usk, with a view to revive a dying interest that way, where Mr. Nathaniel Morgan, and others, had been so useful and honourable. The meeting was kept there that the people, seeing the order and method of the church, might be edified. Mr. Andrews visited the churches in South Wales. He was very solid and judicious; his doctrine was sound, and his conduct exemplary; yet his talents were not very popular. Toward the close of 1743, he supplied, in a probationary way, at Llanwenarth, but did not settle there.

The church at Olchon was destitute about the year 1745, Chapel-y-ffin, a branch of Trosgoed church, now Maes-y-berllan, joined them, and both became one church. Mr. Andrews was chosen to be their pastor, but he was so circumstanced that he could not conveniently remove his family to live among them. It was agreed that he should be at Olchon two Lord's-days in the month, and on one of them break bread; and the people were to provide for the other days as well as they could. He was at Pen-y-garn, &c. the other two days. As he had above twenty miles to go to Olchon, it was agreed that his two Lord's-days there should follow one another; that, if it suited him to tarry all the week, he might do it, and be spared the long journey to and fro. He continued to do so mostly for about forty years, and he did it beyond his ability many times. He was often afflicted with an asthmatic complaint, and for more than fifty years frequently appeared like a dying man; yet he seldom missed preaching of a Lord's-day. He had uncommon family trials, and with all, his circumstances in the world were low and straitened: yet, through the whole, his faith, patience, and resignation, were very conspicuous. The greater his trials, the more he shone. For the four or five last years of his life

life he was much confined to his house; and often in greater straits than his friends were aware of. Some months before he died, a friend went to see him, and asked him whether he had any thing to eat? he said, "I have bread to eat, and if I had something besides water to drink, it would be agreeable *." This being known, very much affected his friends, and immediately little collections were made for him. Thus he was a man of sorrows and acquainted with grief; yet as a lamb, he opened not his mouth to complain. The more he was afflicted, the more he was comforted; yea, in this time of penury he was *full* of spiritual consolation. An intimate friend says of him, in a letter, "He bore all his family trials, which were heavy and long, without causing any to think hard of him; and, indeed, he was a man of unblemished character from first to last." In preaching, his delightful subjects were free, sovereign grace, and the glory and fulness of Christ. Some thought him too much above common capacities, but he derived his comfort from the deep things of God in the gospel; and towards the last, he said, That his views of them, and of his interest in them, were more clear and comfortable than ever. He finished his course on the 14th of June 1793, aged about 85. He had laboured in the ministry near sixty years, through inconceivable weakness and affliction. His remains were interred in the burying ground, adjoining to the meeting-house at Trosnant, near Pontypool, Monmouthshire.

Mrs. ELIZABETH FOSTER

Late Wife of the Rev. BENJAMIN FOSTER, D. D.

Elizabeth, the wife of Dr. Benjamin Foster pastor of the first baptist church in New York, departed this life, August 19, 1793. She was the daughter of the Rev. Thomas Green, pastor of a Baptist church in Leicester, about fifty miles from Boston, in New England; who was not only eminent for his useful labours in the Gospel ministry †, but

* This case of Mr. Andrews is very affecting, but not singular: my honoured predecessor, the late excellent Dr. Gill, was once in similar circumstances. Either through the low condition of the church, or the extreme inattention of the Deacons, he was in want. His necessities being suspected, a deputation of enquiry waited on him, to whom he gave this answer, "Brethren, if I had more food I could eat it." Query, Are there not many pastors *now* to be found in Great Britain, who have sufficient reason to adopt the same language? EDITOR.

† It is said, that in the course of his ministry, Mr. Green baptized not less than a thousand persons.

as a Physician distinguished for his success in the healing art. She was the youngest of seven children, five sons and two daughters; six of whom have made a profession of religion. Mr. Foster was her second husband, to whom she was joined in marriage on Jan. 16, 1776, and who succeeded her worthy father in the pastoral care of the aforesaid church, in Leicester, on the 23d day of October, following. Not long after the death of her first husband, Mr. Daniel Hovey, she was convinced of the importance of eternal things, and through divine grace found some consolation in the glorious fulness of the Redeemer. Notwithstanding the hope she now possessed, and could by no means relinquish, she was assaulted with too many temptations and fears to make a public declaration of her faith in Christ, and continued in this uncomfortable state of mind till Mr. Foster's removal to Newport, in the State of Rhode Island, in 1785. In the fall of that year, he was favoured with uncommon success in his labours. The Lord was pleased to revive his work, and particularly to awaken the attention of young people. Some were led to enquire, what they must do to be saved? while others were constrained to tell what God had done for their souls, and to triumph in his victorious grace. In this time of refreshing from the presence of the Lord, Mrs. Foster, rising superior to her fears, was enabled publicly to declare her faith in the Saviour, and in obedience to his command, with others, was baptized. Mr. Foster had the unspeakable satisfaction of performing the sacred rite, and of noticing at the time the most wonderful effects of Almighty power and grace, that ever had been manifested at any season when he was the administrator of that ordinance.

It may be truly said Mrs. Foster was an ornament to her profession: her conversation was becoming the gospel of Christ, exciting the esteem and affection of her numerous acquaintance. Prudence was a signal trait in her character. As she was exemplary in her patience under troubles in general; so through the last long and increasing bodily affliction she endured till she obtained, as there is no reason to doubt, a final and a glorious release. The day before she expired, she expressed her apprehensions of the speedy approach of death; but repeatedly signified that the prospect gave her no uneasiness of mind; the same hope and peace she possessed in Christ for years past now supported her in the solemn hour. If it was the will of God that she should depart, she was reconciled to the event: and in the exercise of divine confidence she committed her spirit into the hands of God.

Rev.

Rev. WILLIAM BUTLER, *Gretton*, Northampton.

On March 15, 1794, died Mr. Butler, the Baptist minister at Gretton, about 11 miles from Kettering. He was sent out of the church of Arncliffe, about twenty years ago. He preached some years at Sutton, in Leicestershire, succeeding to the late Mr. Isaac Woodman. He has been at Gretton about seven years, and appears to have been a useful minister in that place. He finished his course like a christian, and in a manner worthy of a servant of Christ. The Rev. Mr. Fuller, of Kettering, preached his funeral sermon from 2 Tim. iv. 7, 8. *I have fought a good fight, I have finished, &c.* Having some property of his own, he was enabled to subsist by a small income. The congregation at Gretton will feel an heavy loss, and probably find it difficult in future to support the preaching of the gospel.

Mrs. DAVID

Late Wife of the Rev. JOB DAVID, at *Frome*.

There are, it seems, many anecdotes in the life of this amiable Lady, which would not have been unsuitable to the design of the Register. Though these are not communicated, a sincere friendship prompts the following insertion, "In her last illness she discovered the most lively faith in the goodness of God, displayed through a Mediator in the gospel; and her joy was proportioned to it. After having laboured above four years, under repeated shocks of the palsy, in the beginning of March 1794, she was attacked with a severe apoplexy, and about a month after, a second stroke of it finished her course in a few minutes."

Rev. WILLIAM PRICE, *Leeds*.

The funeral sermon of this amiable man was preached at Ebenezer Chapel, in Leeds, August 10, 1794, by the Rev. Mr. Edward Parsons, on Isaiah lvii. 1. *The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come.*

In this discourse, which is now printed, our author, after a serious and striking exordium, describes the *righteous*, as justified by the obedience and death of Christ, and as shewing their faith by the uniform piety of their lives; and

and then, to illustrate the character of *merciful men*, introduces the apposite parable of the good Samaritan. In prosecuting his design, he observes, That persons of these descriptions are like the Ark of God in the house of Obededom, and as the sun when he goeth forth in his might, diffusing bliss through the circles of domestic and social life, in the church and in the world: That the death of such discriminated characters is attended with a *general loss* to survivors, and of course, should be so *laid to heart*, that our dispositions of mind may correspond to the divine dispensations. Mr. Parsons therefore proceeds “to shew the necessity and means of improving such solemn events;” and he does it under the following particulars:

“To lay the death of the righteous and merciful to heart, implies a just estimate and a due reverence of their character—our being affected with such sentiments of genuine and humble sorrow as suit the occasion—a cherishing serious reflections on the conduct of Providence, which has bereaved us of our religious friends—the appropriation of their virtues, or a transcribing their excellencies into our own lives—an exerting ourselves to repair their loss—and, as they *are taken away from the evil to come*, gratitude for their happiness.”

Having filled up these outlines with the animation of a fervid piety, the Preacher enters on the character of his deceased Brother—a character which he was peculiarly fitted to draw, from the great intimacy which subsisted between them for several years; and this we mention with the greater pleasure, because the one was a Baptist, and the other a Congregationalist.

Mr. Parsons being so able to speak for himself, we shall give his account of Mr. Price in his own words.

“As the blessings of salvation are inseparable from the existence of internal grace, I will now proceed to shew how far his * personal interest in the first was decided by the evidence he gave of the last. But I shall avoid praising the dead beyond the probability of rendering his character and example useful to the living. Under the animating assurance that the eulogium of his friends, and the detraction of his enemies, are lost in the approbation of his Lord and master, I cannot sacrifice truth to adulation; or charity to the obnoxious spirit of invective.

“Mr. Price left no biographical materials. If he kept any diary, it was destroyed before he was confined to his chamber; a circumstance the more to be regretted, as the early part of his life was distinguished by some remarkable interpositions of providence, which I cannot recollect with suffi-

* Mr. Price's.

cient accuracy for the merit of public attention. I only know that he was born in January 1757, in Pembrokehire, South Wales, and that, at the age of fifteen, he became a member of a Baptist church there. Two years after this, he began to preach occasionally in different parts of the neighbourhood, which course he continued to the time of his admission into the Academy at Bristol, in 1777. Here he remained, under the tuition of the Rev. Hugh Evans, and afterwards of his son the Rev. Caleb Evans, about three years. At the expiration of that time, he settled at Leeds, where he preached the word of God with little interruption and various success till within a few weeks of his decease, making a period of fourteen years.

“ He was a man of a fine natural temper, of a lowly, tender spirit, gentle unto all, even as a nurse that cherisheth her children. To forgive injuries and alleviate distress were his most delightful exercises. He was one of the noblest works of God, AN HONEST MAN. The insincerity he deplored in others, especially in some professors and ministers of religion, he never indulged in himself: his conduct was the index of his heart. In the company of strangers he was not more timid than he was unassuming among his intimates. Though he had read much, and was far from being deficient in knowledge, his words were few, and on this account he was often considered as reserved or uninformed; but had he possessed less diffidence, or had he been more fully known, he would have inspired very different sentiments of his mental powers and social dispositions.

“ As a follower of the Lord Jesus, his piety was uniform and clear. Like Timothy, he had known the holy scriptures from a child. He told me, a little time before his death, That his mind was first seriously engaged in the essential pursuits of gospel truth, under the ministry of the late Rev. Edmund Jones, of Pontypool, when preaching on Romans xiii. 12. That the impressions made at that time were rational and scriptural, he gave abundant proof in more than twenty years growing conformity to Him who was holy, harmless, undefiled, and separate from sinners. In the enjoyment of communion with God he cultivated love to man. By his liberality, his conscientious dealings, his punctuality in all the duties of his station, his unreserved devotion to the glory of God, he exemplified the various beauties of experimental and practical religion, and left the world without the least stain upon his moral reputation.

“ In his ministry it was evident how much his soul was engaged by the desire of saving himself and them that heard him.

him. If his talents were not brilliant, his aims were, and he was not without success, as many in this congregation can testify. He was unequivocally a Calvinist in sentiment, but he never profaned the hours sacred to public worship by an abstract attention to speculative opinions, nor were those hours disgraced by silly conceits, or angry invectives against those whose views were not congenial with his own. His sermons were experimentally and practically doctrinal. They were composed and preached with a view to renovate the heart, and promote the love of every virtue that could render his people amiable and useful in life. You cannot soon forget his last address, or rather I would say his last attempt to address you, from this pulpit, on the important words of Paul to the Colossians: *Set your affections on things above, and not on things on the earth.* He then exhibited, in his own person, the most striking necessity of such an exhortation. His body was so emaciated, nature was so far exhausted, that after speaking a few minutes he was forced to retire, persuaded that he should never return to you again.

“Through his tedious and painful illness he possessed himself like a man who knew that his Redeemer lived, who could, without presumption, appropriate the blessings of that state where there is neither sickness, pain, nor death. But he was not altogether free from anxiety. He loved his family, he loved his people, and it was natural that he should feel for the afflicted, destitute state in which he was about to leave them. For several days after he was confined to his bed, his spirits were greatly agitated on their account. He was in this state when he said, with a degree of earnestness which will not be easily erased from my remembrance, ‘These are strong ties, and I now find it more difficult to trust God with my temporal than with my eternal concerns;’ yet this agitation soon subsided, and he was enabled to add,—‘but God is the husband of the widow, and the father of the fatherless.’ In other interviews with him, he expressed himself to this effect.—‘What a miserable man should I be in this sickness without religion! I have not lived the life of the wicked, and I doubt not but I shall die the death of the righteous. The pains I now endure are nothing when compared with my deserts, and they are working for me a far more exceeding and eternal weight of glory. All my hopes of heaven are founded on the merits of Christ, and to Him I shall eternally ascribe all the praise of my salvation.’ In this happy frame of mind he continued till the moment when he reclined his head on his pillow, and said,—‘I am now going *.’ May our last end be like his!”

* He died Saturday, July 26, 1794.

Mr. S. STILLMAN, and Miss H. STILLMAN, of *Boston*, N. E.

In a letter of June 4, 1794, one of Dr. Stillman's affectionate fellow labourers thus writes: "Dr. Stillman is chosen Chaplain to the House of Representatives the present year; but he is somewhat confined with indisposition, and has a daughter supposed to be in the last stages of a consumption; of course his troubles are great, but he has a God to support him." By a more recent account we are informed, That Mr. Samuel Stillman, (a son of the Doctor) a youth of 22 years of age, steady and attentive to his business in the mercantile line, but labouring under consumptive symptoms, had, by the advice of his physicians, been sent to the Island of Madeira, from whence he returned *only* alive. The softest attentions of his father, his mamma, and the family, were paid him day and night, till Jan. 17, when he died. Two weeks before his dissolution his sister Harriet, about 26, (unmarried both of them) took to her chamber with the same kind of complaints: From his funeral the affectionate relatives had recourse to the sick room of the dear girl, who lingered till July the 10th, and then died. But it appears that much mercy has been graciously mingled with this dispensation. With his son, the Doctor had some agreeable and comforting conversation eight or nine days before he died, and other opportunities of a similar kind it is likely might have been enjoyed but for the quantities of laudanum which were administered to him. He, however, assured his father, that he was convinced of his lost condition as a sinner, but feared that he had not such a sense of it as he ought to have—yet that he could trust his all with Christ, if called that moment to die.

Harriet had been under great distress for some time, and almost concluded that she was too great a sinner to be saved. But in the beginning of June, it was pleased God to reveal himself to her by the encouraging history of the penitent and pardoned thief on the cross. The grace displayed in his forgiveness, accompanied with this declaration, *To-day shalt thou be with me in paradise*, gave her peace and consolation; and, except in a few dark intervals, her soul was happy from that time to her death, which was five or six weeks. She was unwilling that her father should pray for her life; "I fear," said she, "I shall be impatient—I long to be gone—I long to be with Christ."—"I am perfectly happy," said she one day to her mamma, "I have such confidence in his promises, that I can trust all on Christ—I can smile at pain and death." Thus she continued till the last, and in the very moments of dissolution was calm and happy.

ORDI-

ORDINATIONS, &c.

IN

1793 AND 1794.

Rev. THOMAS BLUNDEL. April 3, 1793. Mr. Blundel was ordained pastor of the church of Christ at Arnsby, in Leicestershire, lately under the care of the Rev. Robert Hall deceased. Mr. Joshua Burton, of Foxton, introduced the service of the day by reading suitable portions of scripture, and prayer. Mr. Richard Hopper, of Nottingham, explained the ordination service. Mr. Mills, of Sheephead, prayed the ordination prayer. Mr. Fuller, of Kettering, gave the charge from Tit. ii. 15. *Let no man despise thee.* Mr. Sutcliff, of Olney, addressed the church from Eph. v. 2. *Walk in love*; and concluded the service with prayer.

Rev. JOHN MIELL's ordination at *Wimburn*, Dorset, April 24, 1793, was conducted in the following manner; Mr. Saffery, of Sarum, read Psalm cxxxii. 1 Tim. iii. and prayed. Mr. Stradling, of Lymington, delivered the introductory address; and enquired of the church if it were their desire that Brother Miell should become their pastor; which was answered in the affirmative, and testified by the lifting up of hands. He then desired them to give some account of the steps they had taken, and of the providences which had concurred to bring about the present settlement: which being done by one of the members, in the name of the whole, Brother Miell was requested to signify his acceptance of the call, and to give a confession of his faith; with which request he complied with. Then Mr. W. Steadman, of Broughton, prayed. Mr. Horsey, of Portsmouth, delivered the charge from Acts xx. 28. *Take heed therefore unto yourselves, and unto all the flock over which the Holy Ghost hath made you overseers.* Mr. Lewis, the Independent minister of Ringwood, prayed; Then Mr. Dyer, of Devizes, preached to the people from Col. ii. 19. *And not holding the head, &c.* Mr. Budden, of Downton, concluded in prayer. The service was performed in the Independent meeting-house; that of the Baptists being too small to contain the number of people who assembled on the occasion.

Previous to the ordination, four persons were baptized in a river near the town, in the sight of a numerous concourse of spectators; and in the evening, Mr. Saffery preached from Heb. xiii. 5, latter part. The whole was conducted in a solemn and edifying manner. The meetings were well attended: The Great Head of the church was present; and it was a very comfortable and profitable day to many, both ministers and people. The Baptist church is in a prosperous state; has had considerable

considerable additions within this eight or nine months, and is exceedingly well suited in their present pastor.

Rev. JOHN PILLING (Extract of a letter from the Rev. Mr. Wade, of Accrington.) John Pilling was ordained pastor of the church at Goodshaw Chapel (near Burnley, Lancashire) May 1, 1793. According to desire, I introduced the meeting by reading Isa. liv. 1 Tim. iii. singing Psalm cxxxii. and prayer. Mr. Hyde asked the usual questions with wisdom, order, and propriety. Mr. Pilling's answers were concise, full, and judicious. Mr. Fawcett prayed the ordination prayer with becoming seriousness; it was well adapted to the case. Mr. Hirst gave the charge from Acts xx. 24. which was plain, and very useful. Mr. Fawcett addressed the people from Acts ix. 31. This last discourse was perhaps one of the best I ever heard or read, on the subject.

Rev. JOHN MANNING. Mr. John Manning was ordained pastor of the church of Christ, at Spaldwick, Hunts., on May 7, 1793. Mr. John Whitmee, of Great Gidding, opened the business of the day by reading suitable portions of scripture, and prayer. Mr. Joshua Nicholls, of Kimbolton, stated the ordination service. Mr. Dickens, of Keyso, prayed the ordination prayer. Mr. John Sutcliff, of Olney, gave the charge from 2 Tim. ii. 1. *Now, therefore, my son, be strong, &c.* Mr. Isaac Gardner, Independent minister of the church at Cambridge, prayed. Mr. Dickens addressed the church from 1 Thess. v. 12, 13. *And we beseech you, brethren, to know them who labour, &c.* Mr. Audley, an Independent minister in Cambridge, closed in prayer.

Rev. JOHN CHERRY's* ordination took place on Wednesday, May 29, 1793, in the Baptist Meeting-house, at Wellington, (Somerset). Mr. Dawson, of Lyme, read suitable portions of scripture, and prayed; Mr. Sprague, of Tiverton, explained the nature of the business for which the ministers were assembled, and requested the confession of faith. The confession was then made. Mr. Tommas, of Bristol, offered up the ordination prayer, with which laying on of hands was observed. Mr. Clark, of Exeter, delivered the charge, and then Mr. Benjamin Thomas, of Prefcot, prayed. Mr. Tommas, of Bristol, preached to the church; and Mr. Horsey, of Portsmouth, closed the service by prayer. At suitable intervals the congregation were engaged in singing.

The service appeared to be pleasing to those who conducted it; was profitable to those interested in it, and confessedly solemn to the spectators. The prevalence of affection and harmony is a circumstance not uncommon among real Christians at the settle-

* Brother Cherry has opened an Academy at Wellington, for the education of young gentlemen, the circumstances of which portend its usefulness and respectability.

ment of a minister, and it was evident that the best dispositions prevailed through the whole of this day.

Rev. JAMES BARNETT, Lymington, (Extract.) I was originally a member with the Rev. Mr. Horsey, at Portsea, and while exercising my gifts among his people, was requested to visit the 2d Baptist church at Lymington; after continuing here a probationer about eighteen months, I received a call to the pastoral office, which I accepted, and which was publicly notified June 12, 1793. in the following manner: Brother Bain, of Downton, began the service by reading and prayer. Mr. Stokes, of Lockerly, introduced the business; asked the usual questions of the church and minister, and received my confession of faith. Mr. Bestland prayed, and Mr. Edwards, of Portsea, gave the charge. Mr. Croome then prayed, and Mr. Budden, late of Downton, preached to the people. Mr. Sedcole, an Independent minister of Swanage, closed the work of the day by prayer. Brother Perry conducted the praises of God at proper intervals through the whole. Since my ordination we have baptized and received into our little society seventeen persons, six of them are sailors; they belonged to transports which lay here five months, with a part of Earl Moira's army. Their conversion to God was a matter of surprise and joy to us, particularly of one of them who had been a member of the church of Rome.

Rev. THOMAS NEWHOUSE, (Extract.) On the 18th of June 1793, Mr. Thomas Newhouse was ordained pastor of the church in Gisburn Forest, Yorkshire. Brother Nathan Smith, of Barnoldswick, introduced the work of the day by reading Ezek. iii. 17—21. 1 Tim. iii. and prayer. John Stutterd, of Coln, asked the usual questions, and received brother Newhouse's confession of faith; attempted the ordination prayer, and also the charge from Col. 4. 17. *Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.* Brother Nathan Smith preached to the people from Heb. xiii. 22. *I beseech you, brethren, suffer the word of exhortation,*

Rev. THOMAS HUNT, Watford, (Extract.) Dear Sir, Agreeable to the hint which you gave me in your favour of the 29th of December last, I send you the following account of the manner in which I was called to the work of the ministry, and of my Ordination. Once a fortnight a conference on religious subjects was carried on for upwards of two years, between some of the members of the church of Christ, under the pastoral care of the Rev. Abraham Booth, meeting in Little Prescot-street, London.

Standing related to that church as a member, I was called upon to unite and assist with other brethren in those exercises, and the leading ideas were summed up by our Pastor, who also gave his opinion upon the subject, and concluded the meetings in prayer. In process of time, the church thought proper to call upon me to speak more largely from a text of my own choosing at their

next church meeting. In this practice I continued at their different church meetings during the space of six months. After this, a time of solemn prayer was set apart for divine direction, and suitable portions of scripture were read by our pastor. At the following meeting, held May 18, 1791, the church unanimously agreed to give me a call to the work of the ministry, which I cordially accepted in the fear of God, looking up to him for assistance.

On the last Lord's day of May 1791, immediately after public worship in the afternoon, my pastor gave me a word of exhortation from Acts xx. 19. *Serving the Lord with all humility of mind, and with many tears and temptations.* From which he observed, 1. That the ministerial work is a service, and that ministers are the servants of Christ, who is the Lord here spoken of. 2. The manner in which the ministers of Christ should fill up their office, *with all humility of mind.* The christian should be seen in the minister, and the minister should exemplify the christian. 3. That a minister's work is frequently attended with great trials, and many difficulties; the apostle speaks of his serving the Lord *with many tears.* I might therefore expect to meet with difficulties partly from the world; at other times, from quarters where I least expected it; and frequently from myself, and the temptations of satan: these things would sometimes cause me to shed tears. On the 5th of June 1791, I entered upon the public ministry, and delivered a discourse, being my first sermon, from Psalm xxvii. 14. *Wait on the Lord, be of good courage, and he shall strengthen thine heart, wait I say on the Lord.*

My Ordination, which took place on the 12th of September 1793, was conducted as follows: Public worship began at half past ten o'clock. Mr. Sutcliff, of Olney, opened the service with prayer. Mr. Liddon, of Hempsted, delivered an introductory discourse, and by various arguments defended Protestantism in general, and the Dissenters in particular respecting their mode of worship on these occasions, 1. By refuting an objection. 2. By rectifying a mistake. 3. By explaining the nature of the service in which we were engaged. The church having recognised their call, I recognised my acceptance of it, and then delivered the leading articles of my faith. Mr. Gill, of St. Albans, implored the divine blessing on the new relation which the church and I had now formed.

Mr. Booth, my Pastor, then gave me a solemn, faithful, affectionate charge, and addressed the people, *both in one discourse,* from Phil. ii. chap. former clause of the 16th verse. *Holding forth the word of life.* He shewed, 1. What is intended by the word of life. and 2. Called our attention to the duty here enjoined. It is necessarily supposed of the minister who holds forth the word of life, 1st, That he understands it himself before he can explain it to the understanding of others. 2dly, That he gives credit to it before he can recommend it to the faith of others. Then, 3dly, That he exhibits the word of life by the public preaching of the gospel. He applied the subject first to myself; and the charge

charge was included in three particulars. 1st, That I should hold forth the word of life in its purity. 2dly, In its amplitude, and 3dly, In its practical influence. He then addressed the Deacons and private members of the church; and his exhortation to them was included in the following particulars: *Hold forth the word of life.* 1. By a regular and stated attendance on the means of grace, and the ordinances of God's house. 2dly, By adhering to, and steadily maintaining those doctrines which are revealed in the word of life. 3dly, By supporting the cause of truth, and giving your pastor all the encouragement which he may stand in need of. 4thly, By constantly maintaining peace, love, and unanimity among yourselves. 5thly, By such a humble, holy, and exemplary walk and conversation as shall adorn the doctrine of God your Saviour in all things. The exhortation was then applied to the congregation at large. Mr. Pilly, of Luton, concluded in prayer. The whole service proved very pleasant; it was compressed within three hours and a half; and the conducting of it gave general satisfaction*. May the Lord crown the labours of that day with his blessing, to the future comfort of the church, and their unworthy pastor, who subscribes himself,

Your obliged friend and brother in the gospel,

THOMAS HUNT.

The Rev. JOHN ROWLAND, at Cold Rowley, Durham, 23d of October 1793. Mr. Curator†, an Independent ministring Brother, of Newcastle, opened the worship with a short prayer, explained the service to be attended to, read Ephes. iv. 1—16. 1 Tim. iii. 1—7. sung and prayed. Mr. Whitfield conducted the ordination service, by proposing the questions to the church and the pastor, and received the confession of faith: he also offered up the ordination prayer. After a psalm (132. C. M. from the pause), was sung, he gave the charge from 1 Tim. iv. 16.

* The brevity of this service is to be attributed, in some measure, to the following circumstance. The church at Watford had laid their plan after the old method, to have *two* sermons at the ordination; and hence Mr. Hunt came to town, and requested his *pastor* to preach one, and *me* the other: I said to him, "My good brother, I am sure I would gladly shew you any respect in my power, but it is not probable that I can be with you at the time you have fixed; besides, why should we always have two sermons at an ordination, and tire the people to death? Must we forever groan and go on in the road of impropriety? Do give my love to friend *Booth*, and beseech him to break the neck of a custom of which every body complains. *He* has done so much good that if he takes upon him, I mean, if he innovates a little, nobody will blame *him*: a distinction will be made by all, but idiots, between reformation and revolution. Mr. Hunt, I suppose, carried the message, and only *one* sermon was preached; and so pleased were the people with the manner in which the business was conducted, that Brother Hunt hopes, when it is generally known, it will become, in some respect at least, a model for future ordinations, and form a new æra in the history of these services. EDITOR.

† Who is since dead: he was a lively and exemplary and useful minister.
recommending

recommending attention and perseverance from the weighty motive of being thereby instrumental in promoting the salvation of preacher and hearers. After the 410 Hymn of the Selection was sung, Mr. Skinner, of Newcastle, delivered a very suitable discourse to the people from Deut. i. 38. *Encourage him.* Mr. Robinson, another Independent ministering brother, of Hexham, concluded with prayer.

Rev. WILLIAM TERRY, at Snape, Yorkshire, Nov. 13, 1793. The business of the day was opened by Mr. Rowland, of Cold Rowley, in a short introductory prayer, reading Matt. xxviii. Tit. i. 1 Pet. i. 1—4. with a brief account of ordinations among the primitive churches, and in the dissenting congregations; then sung and prayed. Mr. Whitfield proposed the necessary questions to the church and the pastor; heard his faith, which was approved, and made the ordination prayer. After singing a hymn, he preached to the pastor from 1 Tim. iv. 16. Mr. Ashworth, of Gildersome, having prayed, preached to the people from Phil. i. 27. *Only let your conversation be as it becometh the Gospel of Christ:* He also concluded with singing and prayer.

This service was conducted in a dwelling house, the poor people not having a meeting house; a barn being too dark and cold; and their friendly neighbours the Quakers and Methodists at Maslham, being so unfriendly as each to deny the use of their respective houses upon this occasion: But it was pleasing to recollect, that the throne of grace is every where accessible, and that the people were within the promise, Mat. xviii. 20.

Rev. JOSEPH RING, at Bradford, Wilts, (Extract of two letters) April 24, 1794. Yesterday we attended at Bradford the ordination of Brother Joseph Ring. Mr. Cooper began the service by reading a suitable part of scripture, attended with prayer and singing, after which he proceeded to introduce the work by a brief, but judicious discourse, in which he considered the Christian ministry as an appointment of Christ; insisted on the independency of Gospel Churches, and congratulated the people on the liberty they enjoyed in this case. He then proposed the usual questions to the church and minister. Mr. Ring now delivered memoriter, a confession of his faith, with much seriousness, regularity, and good sense. His sentiments are strictly evangelical. Mr. Rawlings, of Trowbridge, prayed the ordination prayer with great spirituality, adding the imposition of hands, in which he was joined by seven or eight of his ordained brethren. Dr. Ryland, of Broadmead, then delivered a most pious, pertinent, ingenious, and animated charge from 2 Tim. iv. 5. *But watch thou in all things.* After a few verses more were sung, Mr. Tommas, of the Pithay, delivered a very suitable discourse to the people from 1 Thess. v. 12, 13. *And we beseech you brethren to know them which labour among you, &c.* It was truly delightful to hear how affectionately and feelingly this venerable servant of Christ addressed the Church. We all rejoice in the gifts and grace of Dr. Ryland, and think it a great privilege for the church

church at Broadmead, the academy at Bristol, and the Baptist interest in general, that Providence has brought him into this neighbourhood. May the great Head of the church long preserve, assist, and succeed him!

Rev. DR. RYLAND'S Settlement.

Extract of a letter, May 20, 1794.

“ Last Thursday, the 15th instant, I attended the long wished for event of Dr. Ryland's settlement as pastor of the Baptist Church at Broadmead, Bristol. Mr. Hughes began the service about half past 10 o'clock, by reading several parts of scripture attended with prayer. Mr. B. Francis then gave out a suitable hymn, as he did several times afterward; but as he was to preach a sermon in the evening, he took no other part in the first public service. Mr. Kingdon then gave the following account of the business of the day.

‘ As the members of the church assembling in this place have been deprived by death of their beloved pastor, the late Dr. Evans, and as, on various accounts, it is necessary the pastor of this church should possess abilities for giving instruction to pious young men who are candidates for the ministry; they, after seeking divine direction, consulting friends, and employing their thoughts much on the subject, supposed that Dr. Ryland did possess such abilities, and was likely to be respectable and useful among them both as tutor and pastor.

‘ Accordingly they laid the matter both before the church at Northampton and Dr. Ryland, for their serious consideration. The Doctor and his church there, after seeking direction from heaven, on the most mature deliberation, could not but think the call was from the Lord, and that therefore it was their duty to comply with it. And though it was a sore trial to the church at Northampton to part with a minister and pastor, who, on many accounts, had been, and still is very dear to them, yet from the consideration that his removal to Broadmead was likely to conduce to his great usefulness, and the more general benefit of the Christian church, they generously consented to give him up, and publickly dismissed him for the above ends to this church: and we, some of the ministers and members of neighbouring churches, are here present to witness this union, to testify our approbation of it, and thankfulness for it; to implore a divine blessing upon it, and to give this our highly respected Brother Dr. Ryland, a sincere welcome to our pulpits, to our houses, and to our hearts.’

“ Mr. Kingdon then prayed. Mr. Clark, of Exeter, preached; and Mr. Tommas, of Bristol, closed the service in prayer.”

The following is a short but faithful sketch of Mr. Clark's discourse on this interesting occasion.

As my worthy brother, whom, upon the present occasion, I am called to address, had long sustained the pastoral office with much honour and reputation in another part of the Lord's
flock

flock; I do not think it meet, and I persuade myself it will not be expected, that I should at this time attempt to give what is commonly termed a Charge, but shall embrace this opportunity of expressing that respectful and affectionate esteem which I have long possessed for your dear and honoured pastor, and my good wishes for this christian community, by directing your attention to those words which you find in the ii. chapter of the book of Ruth, and the middle clause of the 4th verse.

THE LORD BE WITH YOU.

These words contain a friendly salutation of Boaz to his reapers—they express true humility and genuine piety—The reply made by them, “The Lord bless thee,” manifests that they had drank into the same pious temper and disposition. How delightful to see master and servants thus unite in expressing their regard to God, and esteem for one another!

The passage may serve to direct our attention to the following observation. THAT IT IS A MATTER OF GREAT IMPORTANCE IN WHATEVER SITUATION, CONNEXION, OR CIRCUMSTANCE OF LIFE WE MAY BE, TO HAVE THE LORD WITH US.

By having *the Lord with us*, we mean something distinct from his necessary presence as he is an omnipresent being; and something more than his common presence by which all things are upheld in existence: we intend such an interposition of his providence and grace as shall effect the various purposes for which we stand in need of him. The Lord is with his people to protect them—to guide them—to provide for them—to assist and succeed them.

But what I would particularly attempt in improving the foregoing observation, with respect to our dear Brother, is,

To point out some of those important ends for which the ministers of Christ, and their christian friends on their behalf, would wish the Lord to be with them:

To set forth some things which are necessary in order to our entertaining an expectation of the Lord's being with us:

And then offer some considerations as encouragements to support such an expectation.

The ministers of Christ may very properly desire the Lord to be with them in the dispensations of his providence, by affording them such measures of health and strength as may subserve to a constant and vigorous attendance on the various duties of their office.

The presence of the Lord also will be desired by the ministers of Christ, as necessary to the prosperity and welfare of their own souls. It is a matter of great importance that our own souls be in a prosperous state—this will mightily influence our private studies, and public ministrations: a lively sense of divine things upon our minds will discover itself both in the house of God and in the houses of our friends—it will fortify against the
many

many temptations to which we are exposed, promote holy boldness and courage in our work, and cause a sacred fervor to run through the duties to which we are called—but this lively sense cannot be possessed only as the Lord, in the special influences of his grace, is with us.

The presence of the Lord cannot but appear of the greatest importance in every part of our ministerial work. We need the divine presence to direct and influence us in the choice of our subjects, and in collecting matter thereon; when addressing the congregation, to secure from the fear of man and the desire of applause, and to enable us to deliver the truths of God with freedom, faithfulness, and fervor; and in administering the ordinances of the gospel, that they be attended to with spirituality and solemnity of mind: and as we need the divine presence for assistance, so likewise for success, for a Paul may plant, and an Apollos water in vain, unless the Lord is present to give the increase.

The divine presence is needed in conducting the affairs of the church; the spiritual affairs I mean; for as to the temporal concerns of it, the less we have to do with them the better: much wisdom, spirituality, resolution and meekness, are necessary for managing the concerns of the house of God in such a manner as may promote the glory of God, and the interest of the community over which we preside, for which we need the Lord to be with us.

In the houses of our friends we need the Lord's presence, that our visits may be conducted with wisdom and spirituality, so as to be subservient to the grand ends of our ministerial character. Yea, in the whole of our deportment we need the Lord to be with us, that we may preach by our lives as well as with our lips; and exemplify in our general conduct the great and important truths that from time to time are held forth by us. These are some of the desirable and important ends for which the ministers of Christ cannot but be solicitously concerned, for themselves, and their christian brethren for them, that they may enjoy the divine presence; for these purposes we need the Lord to be with us. We are not sufficient of ourselves to think any thing as of ourselves, all our sufficiency is of God.

But in what way are we to expect the Lord to be with us in our public character?

It is highly necessary to such an expectation that we be attentively concerned for a close and steady walk with him in our private character. Without this, his spirit will be grieved by us, and if grieved, his sensible influence be withdrawn. Would we have the Lord with us? let us make the enjoyment of his presence the matter of earnest prayer, and in all our engagements maintain a dependence on him—let us be found in the diligent use of those means in which his presence is to be expected—and see to it that our ends be right when seeking the divine presence. Let our ultimate end in desiring
the

the presence of God be the same as his in affording it—even his own glory in the advancement of a Redeemer's kingdom; and the interest and welfare of the souls of men. However fervent our desire of his presence to assist and succeed us may be, or however firm our dependence thereon, if our end is not right, if self is our ultimate object, of which we are in no small danger, our desire and dependence cannot meet the divine approbation; nor have we any reason to expect the assistance or success that is sought by us. Were we to express in prayer, the ends for which we ask the presence and blessing of God, when self is our object, we should be utterly confounded, and should be made to see and feel that such petitions cannot be granted, but must be an abomination in the sight of God. It is then of vast importance that we look well to the end for which we desire a divine blessing. We may be diligent in preparing for the work of the sanctuary; we may be earnest in our application to God in prayer, both for assistance and success; yea, we may be exercising a dependence on him, and all this from no other principle than Self-love, and with a view to Self-advancement; consequently, more than this is necessary to a well grounded expectation of having the Lord with us—even a regard to his glory. Finally, if we would have the presence of the Lord with us, let us take care what use we make thereof when indulged with it; that we do not sacrifice to our own net, or burn incense to our own drag, but give to him the glory due to his name, both for the assistance afforded, and success granted.

These things are highly necessary to an expectation of the special and sensible presence of the Lord; and where these are found, there is abundant encouragement for his ministers to expect his presence. The work in which they are engaged is the Lord's—the ends pursued are what he is pursuing—he knows the need they have of his presence—and he has graciously promised it to them. For these purposes, my Brother, we wish the Lord to be with you: to be with you as a man, a christian, and a christian minister; to afford you health of body, prosperity of soul, assistance in your work, and to crown your labours with abundant success.

But now, Brethren, we turn our eyes from your dear and honoured *pastor*, to express our desires on *your* behalf, that the Lord may be with *you*—But for what ends? Among the various that might be specified, we mention two; The one is a growth in grace and the knowledge of Christ Jesus; and the other, an increase in your numbers of such as shall be saved.

But in what way are you to expect the Lord to be with you? Do you wish him to be with you, that you may be a spiritual people, alive for God, and making advances in the divine life? then let each one be making the life and power of religion in his own heart the matter of his earnest concern: Let there be a diligent attention to those means which are adapted to promote

note the life and power of religion in one another: watch over each other: converse freely together upon the most interesting subjects: attempt, as instruments, to kindle the flame of spiritual and devout affections in each others breast. Do you expect the Lord to be with you to bless you with an increase of grace and numbers, through the instrumentality of him whom you have chosen to be your pastor? In what way are you to expect it? Need I say, or are you not beforehand with me in saying, by prayer for him? Yes; pray for him in your closets, in your families, and in the house of God. Do you desire the Lord to be with you making the ministrations of your pastor subservient to your spiritual profit? be found regular in your attendance on them; attend with spiritual views; be judicious, but not critical hearers of the word. Do you desire the Lord to bless your minister to the increase of your numbers? follow the word delivered by him, not only to your own heart by fixed meditation, but also to the consciences of your children, servants, and others with whom you may have opportunity, by serious and faithful conversation. Do you desire that your families may be blessed through his instrumentality? give him an opportunity of conversing with your children and servants on their most important interests, when he visits you—In a word, do you wish the Lord to be with you as a church, for your prosperity, both with respect to an increase in grace, and addition to your numbers? use every mean that is adapted to promote these ends. Forsake not the assembling yourselves together, and, with every mean used, forget not that which is of the highest importance, fervent prayer to the Lord. Blessed be his name! where these things are attended to, there is encouragement from the word of God, and the experience of his people, to expect his gracious presence both in your personal and collective capacity.

And now, Brethren, may the Lord be with you as a church of the living God—May he be with you who are in office in this church to crown your attempts for promoting its most important interests with a most divine blessing—May he be with the aged and the young; with those who have had a long standing in the house of God, and with such as have lately made a profession of his name—May the Lord be with our other Brother* who ministers among you in holy things—May he enjoy much of the divine presence in his own soul, and from time to time come forth under the special unction of the Holy Spirit—May the Lord be with our dear Brethren in the other distinguishing character they sustain, and work to which they are called—that they may have the pleasure of seeing many go forth to publish the gospel of salvation as burning and shining lights. That Ministers and People, Tutors and Students, may have abundant reason to rejoice together, may the Lord be with you, even so Amen and Amen.

* The Rev. Mr. Hughes assistant preacher to the Rev. Dr. Ryland, and his colleague in the Academy.

THE
COMMENCEMENT
AT
RHODE ISLAND COLLEGE.

PROVIDENCE, Sept. 6, 1794.

On Wednesday last was celebrated the anniversary Commencement of Rhode Island College. At ten o'clock in the morning, the processional train was formed as usual, and proceeded to the Baptist Meeting-house, escorted by the independent company of Light Infantry, in uniform, commanded by Col. Spurr.

The exercises of the day were performed in the subsequent order, after a prayer by President Maxcy.

Salutatory addresses in Latin, and an oration in English, on the progress of reason—By Jeremiah Bailey.

An oration, 5th intermediate, on the pleasures of philosophy, with its advantages to government—By Enoch Hazard.

Music—An oration in Greek, on the wealth of nations—By William Briggs.

An oration, 4th intermediate, on the effects of luxury in empires—By Daniel Warren.

Dispute on this question, “Whether the use of spirituous liquors is advantageous to mankind”—By John Miles, John P. Little, and Mason Shaw.

An oration, 2d intermediate, on science as the source of empire—By Nathaniel Searle.

Music—An oration, 11th intermediate, on simplicity—By William Grant.

An oration, 7th intermediate, on education—By Stephen S. Nelson.

An oration, 10th intermediate, on the progress of revolutions in nations—By Samuel Watson.

An oration, 6th intermediate, on the absurdity of paying deference to custom and precedent—By Zenas L. Leonard.

The procession returned to the College, where the corporation, clergy, and other gentlemen of liberal education, partook of an entertainment provided for the occasion. After dinner, the procession returned to the meeting-house, when the following exercises were performed.

Music—An oration, 1st intermediate, on the political influence of the clergy—By Timothy Briggs.

An oration, in Latin, on superstition—By William T. Hazard.

An oration, 9th intermediate, on the pleasures and advantages of history—By John W. Richmond.

Dialogue designed to ridicule quackery in professions—between Samuel W. Bridgham, Jeremiah Bailey, Mason Shaw, and Enoch Hazard.

An

An oration, 8th intermediate, on the difficulty of obtaining, and the necessity of maintaining, our liberty—By Joseph Rawson.

MUSIC—An oration, 3d intermediate, on the theatre—By Solomon Sibley.

An oration on the inexpediency of the Americans engaging in the European War—By James Ellis, a candidate for the degree of Master of Arts.

The degree of Bachelor of Arts was then conferred by the President on the following young Gentlemen, Alumni of the College; Jeremiah Bailey, Samuel W. Bridgham, Timothy Briggs, William Briggs, William Grant, Lloyd B. Hall, Enoch Hazard, William Hazard, John P. Little, John Miles, Stephen Nelson, Zenas Leonard, Joseph Rawson, John Richmond, Jairus Remington, Nathaniel Searle, Mason Shaw, Solomon Sibley, Daniel Warren, and Samuel Watson.

The Degree of Master of Arts was then conferred on the following young Gentlemen, Alumni of this College; Samuel Baylies, James Ellis, Elisha Fairbanks, and Chiron Penniman.

The honorary degree of Master of Arts was conferred on the Rev. Thomas Baldwin, of Boston.

The Rev. John Thornton Kirkland, of Boston, an Alumnus of Cambridge College, and Master of Arts, was admitted ad eundem in this college. The Rev. John Usher, of the same college, was admitted ad eundem in this.

The Degree of Doctor of Divinity was conferred on the Rev. Thomas Barnard, of Salem, Massachusetts.

The Degree of Doctor of Laws was conferred on the Hon. John Jay, Esq. Chief Justice of the United States.

The Degree of Doctor of Laws was conferred on John Cokeley Lettsom, M. D. F. R. S. and A. SS. of Great Britain, and one of the Vice-Presidents of the Royal Humane Society.

A Charge was then delivered to the Graduates, by the President.

An oration on the power and improvement of reason, and the valedictory addresses—By Samuel W. Bridgham.

A prayer by the Rev. Dr. Stillman concluded the exercises of the day.

The procession returned as usual to the Chancellor's.

The business of the day was conducted with the greatest order and decorum, in the presence of a crowded and brilliant assembly.

In the evening the college edifice was handsomely illuminated, and fire-works were played off from the green.

At their late anniversary, the Corporation of the College elected the Honourable Francis Malbone, and Major-General Martin, both of Newport—the Hon. Theodore Foster, and the Rev. Stephen Gano, both of this town—and the Rev. Thomas Baldwin, of Boston, trustees of the college.

Extracts of Letters from a Clergyman in Connecticut, giving an account of the GENERAL ASSOCIATION of the *Congregationalists* to which he belongs, and of the GENERAL ASSEMBLY of the *Presbyterians* in the Southern States of America.

June 24, 1793.

Our General Association, consisting of pastors delegated from the 12 Associations into which our 202 Connecticut churches are divided, has applied to our Legislature for a contribution through our churches, for defraying the expences of Missionaries among the southern and western frontiers of the United States. Since the peace, 80 or 90,000 have emigrated from New England into the frontiers and wilderness, as high as the 45 degree of lat. and westward to the lake Erie and Ontario. The body of them are Presbyterians, or Congregationalists, who, not chusing to live as Heathens, without ordinances, are continually applying for our ministers. In these infant settlements, congregations are too small and scattered to be able to support fixed pastors. It is therefore of high importance, that by occasional preaching religion may be kept alive amongst them till they can be brought to form regular churches. Our Legislature has enabled us to ask contributions for three years, which probably may be protracted according to success. We have already received about 200l. sterling of collections from churches in this State, and our General Association, which sat last week, has appointed eight ordained ministers as missionaries among the frontiers for four months, and the General Assembly of the western Presbyterians synods cordially act in concurrence with us. They also have several Missionaries to the western and southern frontiers, who have met a welcome reception; and, in sundry places, a work of grace has attended their pious labours. Last year an union was happily effected between the General Assembly of their synods, and the General Association of our Connecticut churches. This Spring, three of our delegates sat (without vote) in the General Assembly at Philadelphia; and last week, Dr. Rodgers, and two other delegates from that Assembly, sat in our General Association in Connecticut.

November 1, 1793.

I was at Philadelphia in May last, sent thither with two of my brethren from Connecticut, by our General Association, to attend the General Assembly of the Presbyterian church, which is diffused through the state of New York, and all the States to the southward of it. That church is formed on the plan of the

the church of Scotland. *Our* churches in Connecticut are on a platform, about mid-way between that of the church of Scotland and the Independents. More than two years ago it was proposed, that some further intercourse and connexion should be established between our church and the Presbyterians at the southward: and a Convention, consisting of about six Gentlemen deputed from our General Association, and as many from the General Assembly of the Presbyterian church, met in this town, to concert a plan of intercourse and connexion. The result of that Convention was, that there be a committee appointed on both sides, who should correspond by letters; that there be another committee appointed on both sides, to recommend and give proper credentials to those ministers, or candidates for the ministry, who were about to travel into the limits of the other body; and that there be three Gentlemen annually deputed from our General Association, to attend their General Assembly, and as many deputed from their General Assembly to attend our General Association; that the Gentlemen deputed either way should have a right to attend all the business of the body to which they should be deputed, and to bear a part in all the debates, but should have no right to vote. The ends proposed by this connexion are mutual acquaintance and improvement, and an increase of brotherly love and friendship. Last May was the first time that the result of the Convention of 1791 was acted upon. In pursuance of this plan, three of us were deputed by our General Association, as before mentioned. This was the occasion of my being in Philadelphia. I send you the former acts of the Assembly, and also a register of this State containing a catalogue of the ministers of all denominations. Those marked B. are Baptists; E. are Episcopians; those marked C. call themselves strict Congregationalists—they are separatists from the consociated churches, as the generality are called, and are under the superintendence of the General Association. By these publications you will see, that there are nearly as many ministers of our order, viz. Congregationalists, in the state of Connecticut, as there are of the Presbyterians in *all* the States to the southward of Connecticut. The other denominations in the States southward of us are Episcopalians, Baptists, Dutch Calvinists, German Lutherans, German Calvinists, Papists, Methodists, Moravians, Quakers, Seceders from Scotland, &c.

The INDEPENDENTS taxing their BAPTIST BRETHREN.

Massachusetts, July 26, 1794.

“In the Register, page 524, you have stated the case of Dissenters in Old England; and now I will give you a view of our connexions in New England.

There has been a Baptist church in Medfield, twenty miles from Boston, ever since the year 1776, and they have a minister now preaching with them, yet they were all taxed last year towards the support of the congregational minister of the town: And on the second instant, one of the Baptist society there was seized for said tax, and carried to Boston and there *imprisoned*; but our two Baptist ministers in Boston sent a letter to the assessors of Medfield about it, which they received the next Saturday night; and as their proceedings were contrary to law, the congregational minister of Medfield was so much agitated, that on Lord's-day morning, the 6th instant, he sent two of their assessors to Boston, and they released the prisoner, without his paying any costs, and conveyed him home the next day. I was in Boston the week following, and was informed of the uneasiness of many in town and country at their violent conduct. This instance may give you some idea of the weakness of what they call their established religion in our government. If christians in general would unite and renounce that tyranny, it would soon be at an end in America. But as the *Man of sin* must die with the *consumption*, he hath a slow lingering death, 2 Thess. ii. 3, 8. Perhaps his death will be more violent in Europe than in America.”

Rev. Mr. DAVID JONES.

The Rev. Mr. David Jones, sometime minister of the Baptist church at Freehold, in New Jersey, has communicated to us his journal of visits, made in 1772 and 1773, to the Indians, on the rivers *Ohio* and *Siota*—a Piece of about 90 pages. In an accompanying letter, dated *Eaton*, Pennsylvania, June 7, 1794, he says, “I am now appointed chaplain to the army, and am the only one in America: by this you may learn that our Society appears in a different point of view to your's in England, where you are abused with the odious character of a DISSENTER. I am to set out in a few days for head quarters, which is near 900 miles in the rout I am to go. Several reasons prevailed on me once more to enter
into

into the service of my country. 1. My health is impaired, and travelling in times past has had a good effect on it. 2. The army lies opposite to Kentucke where I have business to transact. 3. I am a neighbour to the commander in chief, General Wayne, whose chaplain I was during the last war, and to whom I am much attached; and lastly, I am in hopes once more of having an opportunity to speak to the Indians, should I live to the end of the war."

Extracts from Mr. Jones's Diary, we intend to give as soon as our circumscribed limits will allow us the pleasure. At present we shall satisfy ourselves by mentioning a piece of intelligence from another of his letters.

"In the beginning of 1793, Mr. John Evans, from Wales, obtained recommendations from the President of the United States to go in search of the Welsh Indians, but by all accounts they live 1500 miles beyond the Mississippi, which makes his journey 2500 miles from Philadelphia. I have not heard of him since he arrived at the Mississippi. I fear he will never return, as he had to travel through the Spanish dominions, and the Indians very savage."

MINUTES OF THE MIDLAND ASSOCIATION OF BAPTIST CHURCHES,

Meeting for divine worship at *Bewdley, Bond-street and Cannon-street, Birmingham, The Coppice, Coseley, Evesham, Leominster, Pershore, Stourbridge, Tewkesbury, Upton, Warwick, Willenhall, and Worcester.*

Having also received Letters from *Dudley, Hook Norton, Ryeford and Westmancoat.*

Being met in Association at Bond-street, *Birmingham*,
May 21 and 22, 1793*.

Maintaining the important doctrines of Three equal Persons in the Godhead; eternal and personal Election; original Sin; particular Redemption; free Justification by the Righteousness of Christ imputed; efficacious Grace in Regeneration; the final Perseverance of the Saints; the Resurrection of the Dead; the general Judgment at the last Day; and the Life everlasting: With the Independence of the several Christian societies they represent.

* The Midland letter of 1793, was received too late for insertion in its proper place, but the minutes of this, and the other associations, are introduced: 1. To shew the state of the churches; and 2. To assist any historian who may in future write the history of the Baptists. EDITOR.

Tuesday evening 6 o'clock, the ministers and messengers being assembled, Brother Edward Edmonds, the minister of the place, introduced the service by prayer; Brother Thomas, of Leominster, was chosen moderator; the letters from the churches were read, and Brother Payne concluded in prayer.

Wednesday morning 6. Met again, Brethren Smith and Pope prayed; Brother E. Edmonds produced and read the Circular Letter*; which being approved, was signed by the moderator, and ordered to be printed. The church at *The Coppice* requesting to unite with this Association, on profession of the same faith and order with ourselves, was received accordingly.

As several of the letters contain intreaties, that a day might be set apart, on which the churches of the Union should meet for solemn prayer to God, in particular relation to the present alarming state of public affairs; it was agreed, that *Monday* the 17th of *June*, should be appointed for that purpose; or if that day should prove inconvenient to any of the churches, such are earnestly desired to appoint another as soon as possible, on the same account.

Agreed to recommend to the associated churches, the continuance of the prayer meetings on the first Monday of every month, for the revival of religion among the churches, and the interest of our Lord's kingdom at large: To recommend to parents and ministers belonging to our different Societies, to renew the ancient and advantageous practice of *Catechising the Children* of their respective families and congregations: To continue the DOUBLE LECTURES, in the summer months;—to be observed until the next Association in the following order:—

1 PERSHORE, Wed. June 12, 1793.

2 EVESHAM, Wednesday, July 3

3 DUDLEY, Tuesday, August 6

4 BEWDLEY, Wednesday, Sept. 4

5 BIRMINGHAM, *Cannon-street*,
Wednesday, October 2

6 COSELEY, Tuesday, April 1, 1794

7 WARWICK, Wednesday, May 7,

The Minister of the place where the preceding lecture is held, to be one of the preachers at the next following; and the congregations are desired to nominate the other preacher, either by messenger or letter, at the lecture immediately preceding their own. The Moderator closed this meeting in prayer.

At 10. Brother Mason, of Stourbridge, prayed; Brother L. Butterworth preached from Matt. vi. 10. *Thy kingdom come.* Brother Davies, of Tewkesbury, prayed; (Brother Jenkins who was appointed to preach this year, being absent) Brother Ryland, of Northampton, preached from Hab. iii. 4. *And his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power.* Brother Smith, of Coseley, concluded in prayer.

Evening 6. Brother Thomas Edmonds, of Upton, prayed; Brother Pearce, of Cannon-street, Birmingham, preached from

* The Circular letter principally consists of animating exhortations to GROWTH IN GRACE.

Phil. iv. 1. *Therefore, my Brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.*
 Brother E. Edmonds closed the Association with prayer.

State of the Churches since the last Association.

By Baptism and Experience	87		By Letters of Dismissal	16
By Letter	11		Exclusions	8
	—		Deaths	19
	98			—
				43

Increase this year - 55

The churches at Bewdley, Pershore, and Dudley, are destitute of settled ministers. The rest are all supplied.

The next Association to be held at Coseley, on Tuesday and Wednesday in Whitsun week; our Brethren Edmonds and Pearce, both of Birmingham, to preach; in case of failure, Brother Davies of Tewkesbury.

The same Association met at Coseley, in Staffordshire, June 10 and 11, 1794.

Tuesday Evening 6. Brother Webster, of Broseley, opened the association with prayer; Brother Pearce, of Birmingham, was chosen Moderator; the letters from the churches were read, and Brother Thomas, of Leominster, prayed, and dismissed the congregation.

The ministers and messengers remaining together, a letter from the Church at Shifnal, in Shropshire, was read, avowing union with the churches of this association in faith and order, and requesting to be admitted among them as an associate church; their request was granted.

Brother Burford, of Tamworth, read a letter from the brethren there, stating that they had lately made an effort for the introduction of the gospel among the inhabitants of that town, to accommodate whom, they had been at an expence too heavy for themselves to bear, and therefore requested the assistance of the churches towards defraying that expence; and also the labors of the ministers as often as any of them could make a visit convenient to themselves. The ministers and messengers heartily approving of the step our friends at Tamworth have taken, agreed to recommend the case to their respective churches, and to forward the contributions as early as possible in the ensuing month (July) to Brother Pearce, of Birmingham. Brother Burford concluded with prayer.

Wednesday Morning, met at half past six. Brethren Davies, Dawson, and Smith, prayed. The Circular letter was read, approved, and signed by the Moderator.

Agreed to recommend to the Associated Churches, the establishment of an ASSOCIATION FUND, to be applied to the support of *Village Preaching, Infant Interests, and the Double Lectures*; each Church to send their benevolence, with their letter, to the next association: That Monday, the 7th of July, be appointed as a day of public humiliation and prayer, in relation

lation to the state both of the nation and the church of God. Brother Bissel closed this meeting in prayer.

Met again at half past 10. Brother Harrison prayed; Brother Pearce preached from Eph. iii. 10. *To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.* After singing, Brother E. Edmonds preached from Rom. vi. 22. *But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.* Brother Rees concluded in prayer.

In the Evening met at 6. Brother Palmer, of Salop, prayed; Brother Davies preached from 2 Cor. viii. 9. *For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.* Brother Henry Dawson prayed, and dismissed the assembly with the usual benediction.

State of the Churches since the last Association.

By Baptism & Experience	98	By Letters of Dismission	13
By Letter	12	Exclusion	23
Restored	2	Death	20
	112		56

Increase this Year - 56

The Churches at Worcester and Shiffnal are destitute of Ministers.

The Double Lectures to be this year on the following days.

- | | |
|--|--------------------------------|
| 1. PERSHORE, Wednesd. July 2, 1794 | 4. COPPICE, Tuesday, October 7 |
| 2. DUDLEY, Tuesday, August 5 | 5. BEWDLEY, Wednesday Nov. 5 |
| 3. BIRMINGHAM, Bond-street, Wednesday, September 3 | 6. TEWKESBURY, April. 1, 1795 |
| | 7. WARWICK, Wednesday, May 6 |

The next Association to be held at Bewdley, on Tuesday and Wednesday in Whitsun-week. Brethren Bissel, of Coseley, and Butterworth, of Evesham, to preach; in case of failure, Brother T. Edmonds, of Upton. Put up at the Wheat Sheaf.

The doctrinal articles at the head of the letter are the same this year as last. But in the list of churches for 1794, Broms-grove and Shiffnall appear, and instead of Stourbridge, as in 1793, Brettel-lane is inserted, as the church has of late removed from the former to the latter place for worship.

The design of the association letter *, part of which seems to be the composition of Brother Pearce, of Birmingham, is to stir up church members *to forget the things that are behind, and to press after those which are before*: to this end they are exhorted, To search narrowly into the real state of their own souls: To examine into the causes of declensions: To look again to the Cross of Christ, from which first relief was found, and where alone it can now be obtained: To make a fresh surrender of themselves to the Lord; and, To endeavour to be *public blessings* to their families, to the particular society with which they assemble, to the church of Christ at large, and to the whole world.

* It fills seven pages. 8vo.

“A christian’s heart ought to be as comprehensive as the universe—the *Asiatic*, the *American*, and the *African*, as well as the *European*, have a claim on your philanthropy. Made of one blood, derived from one common ancestor, they are yet *your brethren*. Oceans and continents, though they forbid personal intercourse, do not make the relation wider, or the obligation less. In heaven you expect to join with happy spirits from every nation, kindred, and tongue under heaven. Present difference in clime or colour will form no distinctions there—*All souls are equal, saith the Lord*, and it is enough that *a soul exists*, for a good man to use exertions for his salvation. Means are connected with ends, and when God in his providence gives being to the one, we may reasonably expect the other is at hand—Means are *now* using by our denomination, as well as others, to propagate the gospel among the heathen. We call *you to the help of the Lord against the mighty*. Has God given you the spirit of prayer? Forget not the ignorant and idolatrous, nor the *men of God*, who are gone to shew them the way of salvation.

“God has freely given you food and raiment for these twenty, forty, or sixty years. Have you nothing to give to him who has given all to you? Nothing for him who became poor, and shed his precious blood for you? Nothing for him who has promised heaven to you? Did Christ think souls so valuable, that he laid down *his life* for their ransom, and are they to *you* so insignificant, that you cannot part with the *superfluities* of life for their sake? Can you bear to bestow that on fine cloaths, or fine houses, or sumptuous entertainments, which might maintain a servant of Christ among the Heathen? O, beloved, if there be any consolation in Christ, if any bowels of mercy, fulfil ye our joy, and rather deny *yourselves*, than deny *poor sinners the means of obtaining a knowledge of the Saviour*—Consider what blessings you enjoy by the *Gospel*? Did that man of God sacrifice too much who brought the news of a Redeemer first to *England*? And can you sacrifice too much to send these transporting tidings to *Asia* or *Africa*? God will fulfil his own word, and give *the uttermost parts of the earth unto his Son for his possession*,—let your love to Christ decide whether you shall be helpers in this glorious cause, or no.”

THE
KENT AND SUSSEX ASSOCIATION
OF BAPTIST CHURCHES,

Assembled at *Sandhurst*, the 3d and 4th days of *June*, 1794†.

Tuesday. The messengers of the several churches in this connexion met at three o’clock; the 52d Hymn of the 1st book,

† *Ashford* in Kent, and *Battle* in Suffex, are not enrolled this year among the churches; but the doctrinal articles of this body are mentioned again as in 1793. See Register page 33. EDITOR.

Watts, was sung : and brother Copping prayed. The names of the messengers were called over, brother Knott was chosen moderator, and Brother Middleton scribe. The moderator then read the preliminaries of the association, requested the messengers to read their respective letters, and after minutes had been taken of their contents, the moderator prayed, and adjourned the assembly at five o'clock.

Public worship began at 7 o'clock. Sung Watts, Psal. cxxxii. Brother Stanger prayed. Sung 2d Book, xxxiv. Brother Knott preached from 2 Thess. i. 7—10. *And to you who are troubled, rest with us, &c.* Sung 2d Book xxii. Brother Booker concluded in prayer.

It was agreed that the begging cases which were presented to the association should be recommended to the attention of the churches in the following order. 1. Handcross. 2. Wivelsfield. 3. Brighthelmston. 4. Chatham. Adjourned.

Wednesday. The messengers met at 6 o'clock, and Brethren Pescodd, Brown, Thomas Stanger, and Terry, prayed. Brother Middleton read the Circular letter he had been deputed to write, which was approved, and ordered to be printed for the use of the churches: The subject of it is, THE NATURE OF CHRISTIAN CANDOR.

Letters from the Charleston association, in America, for the years 1792 and 1793, were read, and Brother Middleton was desired to draw up a letter in the name of the associated churches to their beloved brethren in America. The Moderator concluded in prayer at eight o'clock.

Public worship began at 10 o'clock. Brother Atwood read 1 Cor. iii. Sung 2d Book, lxix. Brother Atwood prayed. Sung 2d Book, clxv. Brother Humphrey preached from Col. i. 4. *Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints.* Sung 1st Book cxxxiv. Brother Purdy concluded in prayer.

It was agreed, That in order to cultivate intercourse and correspondence between our respective churches, in addition to our annual meeting, our ministers be desired to visit the churches, and that correspondence, by letter, be maintained between the churches as frequently as may be convenient: That for the future our annual meeting commence at one o'clock on Tuesday, and continue, by adjournments, to Wednesday night: That the next Association be held at Handcross, in the parish of Slaugham, in Sussex, on the first Tuesday and Wednesday in June 1795. The Brethren Coe and Purdy to preach; and in case of failure, the Brethren Atwood and Knott: That Brother Stanger write the next Circular Letter, and that an answer to one of the following questions be recommended to him as the subject of it: 1. *What are the best evidences of the grace of God in a believers heart?* 2. *What is the privilege and duty of communion with God?* That the observance of the annual fast day, and the monthly prayer meeting

meeting, be recommended to the churches, because of the blessing which has hitherto attended them: That Brother Middleton be requested to write to the church at Ashford, in the name of the associated body, inviting it to return to the Association: That Brother Middleton be desired to revise the Rules of this Association, and to produce a copy of the same at the next annual meeting, in order to their being printed for the use of the churches.

The Moderator prayed; and though the general state of the churches loudly calls for deep humiliation before God, yet with gratitude we own that much peace, harmony, and Brotherly love prevailed while we were together. The assembly was dismissed at two o'clock.

Brother Brown, of Battle, preached a lecture in the evening, from Heb. iii. 1.

The state of these churches since the former association.

Baptized	55	Dismissed	6
Received by letter	5	Excluded	37
Restored	2	Dead	16
	<hr/>		<hr/>
	62		59
Increase	3		

THE
YORK AND LANCASHIRE ASSOCIATION
OF PARTICULAR BAPTISTS †,

Assembled at *Hebden Bridge*, near *Halifax*, June 11 and 12, 1794.

June 11, Brother Ashworth opened the service by prayer, and Brother Sharp preached from 2 Cor. iv. 17. Met again in the evening at six: Brother Littlewood being chosen Moderator, prayed. The letters from the several churches were read, and then the Circular Letter by Brother Hirst, which was approved, and ordered to be printed.

June 12, Brother Hindle prayed; Brother Langdon preached from Matt. xxviii. 20, and Brother Sutcliff, of Olney, from 2 Tim. i. 8. and concluded the public service with prayer and singing.

Agreed, That when the annual meeting is requested to be held for the year ensuing, at a place which may be thought inconvenient, on account of its distance, the propriety or impropriety of it may be determined by a majority of the brethren present when such request is made: That the next Association be held at Bacup, on the Wednesday and Thursday in Whitsun-week, and that Brother Pilling, Brother Littlewood, and Brother Hartley, be requested to preach; and in case of failure, Brother

† A list of these churches may be seen in the Register, page 34.

140 THE YORK AND LANCASHIRE ASSOCIATION, 1794.

Hyde, Brother Sharp, and Brother Fawcett: (Put up at the George and Dragon :) That the Circular Letter be drawn up by Brother Stutterd, *On the most likely means for the revival and promotion of vital, practical religion, in our churches and congregations.*

Received on profession	36	Dead	20
Received by letter	16	Dismissed	15
Restored	4	Excluded	14
	—		—
	56		49
Increase	. . . 7		

The Circular Letter to this Association is a long Epistle †, or rather a small edifying *treatise*, ON THE NATURE AND IMPORTANCE OF EVANGELICAL REPENTANCE, drawn up by the Rev. John Hirst, of Bacup.

The following is only a brief sketch of his remarks on this very interesting subject: Repentance supposeth sin committed: No fallen man can produce it in himself, nor is it a proper condition to be performed by creatures in order to obtain salvation, but is a part of salvation itself, and a free gift of God: It is needful for all men; and as preaching is the general expedient by which sinners are brought to the enjoyment of this blessing, it should be preached to *every creature*.

The *nature* of repentance is thus described; It implies a total change of mind respecting sin, that evil thing which only could make it necessary: It consists in godly sorrow for our manifold abominations in heart and life, connected with faith in the Lord Redeemer, and hope of mercy through him: It includes an entire renunciation of all confidence in the flesh, and a looking for acceptance with God, through the righteousness of Jesus Christ alone: And it issues in a turning from sin to holiness of life and conversation.

That surely must be of great *importance* which the most eminent ministers that ever existed have constantly urged and insisted on, as the peculiar message they were commissioned from God to deliver to men. The Harbinger of the divine Saviour was a preacher of repentance, and so was Jesus Christ himself. Before his death, and after his resurrection, he commanded his apostles to preach the same doctrine—hence, to such as were known to be in the gall of bitterness and bond of iniquity their message was, *repent, and pray*; and *every* minister of Christ is thus commissioned to preach to his fellow sinners.

That must be of great *importance*, without which there is no remission of sins, nor final happiness in heaven; but with which we are interested in the promises and grace of the gospel; freely and fully pardoned; entitled to the ordinances and privileges of the church of God on earth, and shall be brought to the everlasting enjoyment of all the felicity of heaven.

† It fills 11 large pages, in a small letter which printers call Long Primer.

A C C O U N T S

FROM REV. MESSRS. THOMAS AND CAREY,

MISSIONARIES IN BENGAL.

1. Papers addressed to the EDITOR of the Baptist Annual Register from both the Missionaries.
2. Extracts of their Letters to several persons, and to the Particular Baptist Society, for propagating the Gospel among the Heathen.

To which are added, Explanatory Notes.

TO REV. JOHN RIPPON.

June 7, 1793.

Rev. and Dear Sir, *Atlantic Ocean, Lat. 45 N. 7 W.*

The Cron Princessa Maria appeared off Dover, June 13, at 3 in the morning: we were all embarked at 5, and at sea at 6. All dine at the captain's table; all have cabins; all as well off as heart can wish: we look back on what is past with wonder and pleasure: it is a pleasure to give issue to a thankful heart both to God and man; 'tis a pleasure to thank you, dear Sir, for your kind exertions—Do pray go on and form a society in London. We expect to give you good tidings—Our hearts rejoice greatly in being actually at sea, and on our way to the poor Hindoos*, for whose salvation we thirst, and may not this be a token that mercy is ripe for them. We have a fine fair wind, and the Triton, a Danish frigate, brings you this.

Calcutta, Jan. 4, 1794.

We all arrived here safely through the kind providence of God. Moonsee † has turned his face to idols to our great grief, but is now with Mr. Carey. Parbotee we have not yet seen. I have taken a house in Calcutta. My former was written to send by the Triton which convoyed us to Madeira, but the high sea prevented our sending letters on board. In this are inclosed the two articles I promised.—A sketch of the burning of the Woman, and my conversation with the Natives in 1792, before my return to England.

Ever, ever yours,

J. THOMAS.

* The Hindoos, or Gentoos, are the inhabitants of that part of India, known by the name of Hindostan, or the Mogul's Empire, who profess the religion of the Brahmans, supposed to be the same with that of the Gymnosophists of Ethiopia.

Encyclopædia Britannica. EDITOR.

† This Moonsee or teacher is Ram Ram Boshoo, mentioned in the former Register, pp. 358, 370, and of whom a favourable account is given in the following sheets. EDITOR.

MR.

MR. THOMAS'S ACCOUNT OF AN HINDOO BURNING.

In the year 1790, as I was coming down the river Ganges, in a Budgerow *, I saw a great concourse of people gathered together on the bank of the river, near a village called Baullee, about 4 miles from Calcutta. On enquiry, I found they were assembled to see a poor woman burn herself alive with the body of her deceased husband†. I immediately went on shore, and approached the pile whereon lay the body of the deceased, surrounded with Brahmans who assisted in the preparation for the burning. The woman was performing her last rites in the river. I immediately called out to the Brahmans, as the men who ought to teach the common people how to walk so as to please God; I solemnly charged upon them the sin of aiding and abetting in shedding this innocent blood, till they seemed astonished. Long time I had hindered the ceremony by the many things I said to them, till at length they intreated me to move farther from the pile, supposing that my presence would defile it, or that I designed to prevent their proceeding; but I several times objected to remove, declaring myself in the hand of the great God, though in the midst of many murderers. I declared also to them all, that I would see the woman herself, and talk with her, before ever she should be burnt. They replied, it was utterly contrary to all their laws and customs, and refused to comply with my demand. But I continued to persist, and began to upbraid them with a design of putting the woman to death privately. At length they yielded, and the Brahmans themselves made

* A kind of accommodation boat, in common use there.

† The ORIGIN of this inhuman practice may be gathered from the following extract: "At the demise of the mortal part of the Hindoo great law giver and prophet, Bramah, his wives inconsolable for his loss, resolved not to survive him, and offered themselves voluntary victims on his funeral pile. The wives of the chief Rajahs, the first officers of the state, being unwilling to have it thought that they were deficient in fidelity and affection, followed the heroic example set them by the wives of Bramah. The Brahmans, a tribe then newly established by their great legislator, pronounced and declared, that the spirits of those heroines immediately ceased from their transmigrations, and had entered the first boboon of purification: it followed, that their wives claimed a right of making the same sacrifice of their mortal forms to God, and the manes of their deceased husbands. The wives of every Hindoo caught the enthusiastic (now pious) flame. Thus the heroic acts of a few women brought about a general custom. The Brahmans had given it the stamp of religion, and instituted the forms and ceremonies that were to accompany the sacrifice, subject to restrictions which leave it a voluntary act of glory, piety, and fortitude."

Holwell's Historical Events relative to India. EDITOR.

a path through the multitude, down to the river where the poor woman was. She appeared to be near 60 years of age. Her attendants withdrew and left her standing in the water, about two feet deep. I asked her, whether or no it was of her own will, or by persuasion of the Brahmans, that she was going to do this violence to herself: She answered, it was of her own will. I endeavoured to prove to her, that no law of God ever required any such thing: that innumerable laws and customs were invented of men, and imposed on the world, as though they were of supreme authority: that she ought by no means to think of pleasing the Divine Majesty by this act of cruelty to herself and children, and that though the flames of this fire should soon be extinguished, yet she had still to endure unquenchable fire and everlasting torments; for she would die in the act of violating the divine and holy law of God.

I eagerly listened for a hopeful answer; when, to my utter astonishment, she said: "I have died six times in this manner, with this very man, and now 'tis all come to my mind." This she spake, placing her fore finger on her forehead, and alluded to their doctrine of transmigration of souls. She appeared by the heaviness of her speech and eyes to have been intoxicated with opium, or the like drug. I was so much disappointed, and grieved at heart, that after a few words more, I left her, and retired back to the pile: she followed me, with a basket of flowers in her hand, which she strewed on each side of the way as she came. She then threw the basket from her, took her last farewell of her friends, ascended the pile, assisted by a Brahman, and laid herself down by the deceased, placing her right arm under his head, and her left over his breast. Dried leaves were then thrown over them both, and oil poured on the whole. Immediately two bamboos*, which were fastened with ropes to stakes on one side of the pile, were drawn over all, and held down by Brahmans on the other side of the pile, in order to prevent any effectual struggles. Now the nearest relation was called upon to set fire to the pile beneath both their heads. Loud horns, drums, and universal shoutings, prevented me hearing the cries of the unhappy victim, though I stood the nearest to the pile. The whole was quickly consumed in my presence, and I departed, bitterly exclaiming against the horrid practice itself, and all that encouraged it. In the same journey I saw two more piles at each of which a living woman had been burnt;

* A kind of large cane.

so that the reports of this custom being disused among them are totally without foundation. Probably the number * of victims destroyed by this kind of death would be much lessened, if the unwise laws concerning surviving widows were repealed, for these forbid widows to marry, and enact that they shall be kept on the poorest food, and fill the lowest stations in the family. But it is feared the custom will never be utterly abolished until that sure prophecy is fulfilled; *The Lord will famish all the gods of the earth, and men shall worship Him.* Amen. Zeph. ii. 11.

* A dreadful instance of this inhuman practice is contained in a letter from Father *Martin*, a Jesuit Missionary at Madura.

"The Prince of Morava dying in 1710, his wives, to the number of 47, were burned with his corpse in the following manner: They digged a deep ditch without the town, and in it erected a pile of wood, on the top of which the deceased was laid, richly clothed and adorned: when they had set this on fire, with a world of ceremonies performed by the Brahmans, that company of unfortunate women appeared, covered with jewels, and adorned with flowers, like so many victims designed for the sacrifice. They walked several times about the pile, the head of which was perceived at a great distance. The chief of them, having addressed the successor of the late prince, resigned the dagger of the deceased into his hands, who took it without shewing the least sign of grief or compassion. Alas! said she, what farther comes of all human happiness! *I am sensible I am throwing myself headlong into hell!* These words struck all the spectators with horror. She had a christian woman in her service, who frequently discoursed with her concerning the truth of revealed religion, in order to persuade her to embrace christianity, but without success. She having spoke thus, boldly turned her face to the pile, and calling upon her gods, flung herself into the midst of the flames. The second of these women was the sister of RAYA, a prince of the blood, who assisted at that detestable ceremony. When he received the jewels from his sister with which she was adorned, he broke out into tears, embracing her most tenderly: she seemed unmoved at it, and with a resolute countenance, looking sometimes at the pile, sometimes at the assistants, cried with a loud voice, Sheeva, Sheeva, which is the name of one of their idols, and threw herself into the flames as the first had done. The other women followed her soon after; some of them appeared composed, and others were cast down and bewildered. One of them, frightened above the rest, run to a christian soldier who was present, and begged of him to save her; but he stunned with surprize pushed the unfortunate creature from him into the glowing pit, and retired immediately; but so terrified that he soon fell ill of a fever and frenzy, of which he died, the night following. Whatever intrepidity some of these women discovered at first, yet as soon as they felt the flames they roared in a most dreadful manner, and tumbling over each other strove to gain the brink of the pit, but in vain, for the assistants prevented it by throwing upon them large pieces of wood. The next day the Brahmans gathered their bones, which they threw into the sea. The pit was levelled, a temple built on the spot, and the deceased Prince, with his wives, reckoned among the deities."

Propagation of Christianity, Vol. II. pp. 156--157.

MR. THOMAS'S LAST CONVERSATION WITH THE
BRAHMANS, BEFORE HIS RETURN TO ENGLAND, 1792.

IN the month of January, 1792, I was returning from a journey on the River Ganges, and expected by one more tide to reach Calcutta, but the tide flowing sooner than I expected, I was obliged to come to about seven or eight miles short of that place. It was about the middle of day, and dinner not being quite ready, I thought to take a solitary walk on shore. On landing, I saw no town or village near, but, conversing with a poor native, I understood I was within half a mile of a Hindoo college, where two famous Pundits * and several students, the Brahmans, resided. I immediately determined to go and pay them a visit, and the poor man directed me, pointing at a large grove of trees, among which they all dwelt. As I advanced, I proposed to myself to go among them as an enquirer, and to say little or nothing to them directly like a teacher. On my arrival at one of the outer dwellings, I met with an elderly Brahman, who asked me what I did there? and, while I was satisfying him, another Brahman came up, of a more open countenance and intelligent manner, with whom I began to converse, not without pleasure. I told him, I had in my heart one very great anxiety, that I myself was a sinner, that I had but a little time to stay in this world, and when I should die my soul would depart to Heaven, or Hell, and dwell there for ever and ever. You are a Brahman (said I), can you tell me what I shall do to escape the wrath to come, obtain forgiveness of sins, and admittance into Heaven? He replied, you must give to the poor. I thanked him, and asked how *much* I ought to give, so that I might be sure, and not fail of escaping that wrath, and obtaining this felicity. He then said, I must give one-fourth of all that I possessed. But said I, Brahman, if all I possess, should amount to four rupees only (viz. four half-crowns), then by giving one rupee to the poor shall I certainly escape Hell? Can I obtain Heaven for one rupee? Here the poor Brahman felt himself involved in an unexpected dilemma: for it is by no means a notion among them that many will get to Heaven. I desired him to speak again, and he then directed me to do holy deeds; but when we came to discuss the quantity and

* *Pundits* Learned Doctors.

quality of those deeds, he abruptly broke off, at the dread of another dilemma, and said he would take me to the College just by, where the Pundits and more able Brahmans would answer me better than he could. The buildings are of mud walls, covered with straw, and surrounded with cocoa nut and other trees, which made a pleasant grove, and afforded an agreeable shade. Their several houses are all round about it, at different distances. As you stand opposite the front of it, you see a large open shed, considerably raised, where the Pundits give lessons to their students every morning: on each side is a row of tolas, or cottages, joined to each other, all exactly alike, and those are habitations for the students, who come from distant countries, and partake of the bounty allowed by the Rajahs*, or other persons who contribute to their support. On our arrival there, they seemed to have heard of my coming, for the students poured out from their tolas on each side, and assembled themselves under the large shady trees; thither they brought mats, and spread them underneath the shade for the Brahmans to sit on; a chair also was brought for me, and they all sat down. After a little time, one of the venerable Pundits appeared, and all rose up to receive him; some paid him homage by prostrating themselves at his feet, and others, who perhaps had already seen him on that day, offered him less tokens of veneration and respect: all now waited for my taking my seat, but I professed to honour my elders, and requested the Pundit to take his seat first. At this they were the more astonished, because it is not the custom of Europeans to suffer Natives to be seated in their presence. After much persuasion the Pundit seated himself in the front of the Brahmans. I then took my chair, and all the Brahmans were seated on the mats, in the same position which our taylors commonly use at their work. I now began to rehearse the questions and conversation that had passed between me and the Brahman I brought with me, to which they listened with all avidity: I then asked them what I could do to obtain the great ends in question. Some said I ought to apply myself to the name of God: by this they mean more or less, that I should perform the ZOAP, which consists in its greatest latitude of pronouncing the name of God millions of times, without speaking any other word; and some whom I know have continued this vain repetition for whole days and nights together, till their mental faculties have been

* *Rajahs*, Pagan Princes, great Officers of State. EDITOR.
deranged.

deranged. I replied after this manner, How can the infinitely great and holy One be pleased to hear his name so often pronounced from these polluted lips? I enquired if the Supreme Being was wise and good; to which they yielded ready affirmatives. I then fixed my eye on one of the nearest Brahmans, and asked him if he had any sons? he said he had. Whenever you shall return home, said I, suppose your son was to come running to meet you, and falling down at your feet should cry out, Peta, Peta, Peta, Peta *, incessantly, without ever saying another word, what would you think of him? I should think, said he, that he was become foolish. So I fear, said I, would the wise and good one, if I was, in the same manner, to call over his holy and reverend name.

I continued my enquiries, and they directed me to wash in the River Ganges†, and the water of that sacred river would

* *Peta* signifies Father.

† *Ganges*. By comparing what different writers have said of this famous river of the hither India, in Asia, we learn, That it is in great esteem among the Natives, not only for the long course it runs, the depth of its several channels, and the pureness of its stream, but from the sanctity of its waters, which they persuade themselves have an efficacy *to wash away all sin*. This river is in a manner lined with their sacred pagodas or temples, and at certain festivals there has been a concourse of an hundred thousand people, who come to bathe in it. They pay their devotion to it as a God, and carry their friends from distant countries to make their exit on its shores, and as they die heave them into the middle of it. The greatest felicity that many of the Indians wish for is to die in this river. They deem the person happy who terminates his existence upon its margin, and even felicitate that family, an individual of which has been drowned in its stream. The Hindoos, at the point of death, if near this sacred river, will with the utmost composure desire to be carried out that they may expire on its banks; and it is common on the near approach of dissolution to request that their ashes may be put into an urn and given to the Ganges. And, hence, these circumstances form a conspicuous part of the congratulations given to survivors.

One part of a Sanscrit Inscription, translated by Charles Wilkins, Esq. at Calcutta in 1785, may be considered as an instance: “*Sardoola Varna* a prince who displayed the ensign of royalty in sacrifice, and subdued the world by an infinite renown, gratified the hopes of relations, friends, and dependants, and honour was achieved *from the deed of death*, NEAR THE UPRISING OCEAN;”---an expression this which is interpreted of his being carried to *Ganga-Sagar* to die.

EDITOR.

The reason of this astonishing veneration is, “because they imagine the Ganges does not take its source from the bosom of the earth, but descends from Heaven into the paradise of Devendre, and from thence into Hindoostan. Many of the Jews and ancient Christians believed this river to be the Pison, one of the four mentioned in Scripture (Gen. ii.) as the boundaries of the terrestrial paradise.” *Encyclopædia Britannica*.

cleanse away sin. I asked them such questions as these—Does not sin, according to the Shasters, defile and darken the mind? If sin was taken away, would there not be a great change of mind, as from light to darkness, and misery to happiness? and then would not the renewed enjoy sweet communion with the Supreme, who is all light? Can washing the body cleanse away pollution of mind? Do you yourselves, when you wash in the Ganges daily, find this great change? Do you go down into the water with a mind darkened by sin, and come up with a mind enlightened of the Ganges? It is difficult for me to express their utter confusion and astonishment; for, it is probable, they had never before heard any of these things questioned. But their candour allowed them to speak freely against their own experience, which immediately reflected the condemnation of their own doctrines.

Others directed me to worship the Gods. I then enquired if it was written in their Shasters, that without faith no worship or ceremony could be acceptable to God? They said yes—then said I, my worship and ceremonies can never be accepted, for I have none of that which you call faith—no *Cast** no faith—how shall I worship—how shall I be accepted? The question then was, whether or no I could obtain faith, and how? Faith, they said, was obtained by reading the Vedas; But, said I, the words of the Vedas are reputed so holy, that if any man should read them who is not a Brahman, it would be his sin; I am not a Brahman, neither can I become a Brahman if I would give ten thousand worlds. Beside, said I, do you believe the words of Judisteer†? O! yes, certainly, certainly, said they, from every quarter. Now Judisteer is a very great character in their grand poem, the Mahabharot ‡, and some think the account there given of him is a mutilated tradition of Jesus Christ—be that as it may, they say of him in this poem, That he was not born by ordinary generation, but of Dhormo, the Holy One: That when he was born all the hills of the earth were enlightened: That, while a child, some great king sought his death: That, as he grew up, he went about doing good, and diffusing blessings wherever he

* *Cast* signifies order, or tribe.

† *Judisteer*. “*Judisteer*” (whose name is commonly written *Yudisht'hira* by Sir William Jones) “is the eldest of the five brothers whose fortunes and exploits are the leading subject in the *Mahabhârit*,” a beautiful Indian Drama. Sir William Chambers. EDITOR.

‡ *Maha* is great---*Bharot* is song or poem, I am not sure which.

came: That he had several younger brethren, who had not the knowledge of the Holy, like him; and on a certain day, his mother sent one of her younger sons to fetch water from a tank, or pool: on his coming to the tank, he saw Dhormo, the Holy One, sitting on the water's edge, in shape of a bird: Dhormo asked him four questions; the last and the chief of them was, Which is the way to Heaven? The lad said he could not tell. Dhormo then forbid him to take water, till the question was answered. But he presuming, went to take water, and fell down dead. The mother finding her son did not return sent another, and the same things happened to him; she sent them all, one after another, except Judisteer, and they all died in the same manner; last of all she sent Judisteer—when he came, he readily answered all the questions, and to this question, which is the way to Heaven? he answered thus: viz. *Veda Bibhinna*; the *Vedas* * are discordant, contradictory, one directs this way to Heaven, another that. *Shreeteo Bibhinna*; the *Shasters* § are also discordant. *Naasho moneerjushea muttong nobhinna*; none of the rules of the ancients, but what are discordant. *Dhormusheea tuttung nibrreetung gooboinga*. The way to Heaven is different from all these. *Maha zona zano Gotusheea Pontha*; the path which the great person walks in, that's the way. Judisteer having fully replied, Dhormo was well pleased;

* *Veda*. Vêd is a Shanferit term, by which the Hindoos denominate the books of the law of their religion. This word is written by the Tamulians, or Malabars, Vêdam, and called Bêd by the Bengalies, who have in effect no v in their alphabet †. The Vedas are of Shanferit composition in Nâgari characters, and are very numerous, but were reduced to four by Vyasa, who is supposed to have selected from them every information that is necessary for man. The Hindoos consider them as the fountain of all knowledge, human and divine. They are divided into the three general heads of *works*, *faith*, and *worship*; and, if they may be judged of by that compendium of them, which is called *Upanishat*, they abound with noble speculations in metaphysics and fine discourses on the being and attributes of God. Colonel Polier, a great collector of Indian Antiquities, possesses a complete copy of all the four Vedas in eleven large volumes ‡.

EDITOR.

† *Dow's Dissertations*.

‡ *Dissertations relating to Asia*, by Sir William Jones, and others, 8vo. 1792, vol. i. p. 27, 115, 185, vol. ii. p. 4, 98, 104, 107, and 110.

§ *Shasters*. These are Commentaries on the Vedas. "The word Sâstra, derived from a root signifying to ordain, means generally an Ordinance, and particularly a Sacred Ordinance delivered by inspiration; properly, therefore, this word is applied only to Sacred Literature."

Sir William Jones. EDITOR.

in token of which, his brothers were all restored to life, who taking water all went home with him. Now Brahman, said I, I ask you the way to Heaven? you direct to the Vedas—Judisteer says the Vedas are discordant. Nothing that is discordant could ever come from God you know. I ask you the way to Heaven? and you direct me to the sayings of the Shasters; but Judisteer says, the way to Heaven is different from all these: which am I to believe, you or Judisteer? You cannot be both right. Here they expressed their wonder, how I came to be acquainted with what was written in their Shasters, and they knew not what to say, but continued to declare, they never saw or heard of the like. Another question arose concerning who this Maha Zoan could be? Some said God--- but I objected he was never called Zoan, or a person in their Shasters: others said it must mean any holy man; I asked if ever they heard of a holy man who walked differently from the Vedas and all the Shasters? They said No. Besides, I said, it was the superlative term here used, and could not be applied to any but One. I could no longer withhold, but now began to unfold to them the word of God, which, at sundry times and places and in divers manners, was sent to men in past ages by the Prophets: I particularly spoke of the prophecies of the Great One that was to come, of the time, the tribe, the place, and the manner of his coming. Of his conception, his birth, mysterious person, miracles, life, death, resurrection, and ascension, and of his shedding down the Holy Ghost in the first times; and of his giving that rest, and peace, which passeth all understanding, to poor sinners, even to this day, of whom I myself was one; and that he does so in all parts of the earth wherever his saving health and holy name is known.

It would not be an easy work to describe their affecting emotions of mind, which they all along expressed in different ways: Some ran and climbed up the cocoa nut trees, gathered the nuts, and broke the shell, that I might drink the sweet water out of them; (God Almighty grant that I may break the shell to many of them, that they may drink of living waters, out of the inexhaustible fountain in Christ,) others brought sweetmeats, fruits, milk, and the like, and laid them all at my feet, saying it would be their sin to suffer me to go away and not eat, for the day now was declining: we had been six hours and upwards in conversation, and I began to take leave, but they continued to follow me even down to the boat; there I shewed them a BIBLE, *the first they ever saw*; and I reminded them

them of a saying in their Shasters, That all nations of the earth should one day become of one Cast, and one religion; they assented: also, that there should come a little book, and eat up all their great books *. Yes, they all knew this saying to be common: then holding up a BIBLE of Pafham's edition, I said, THIS is the *little Book*, THIS IS THE BOOK OF GOD. I also pleased them very much by shewing them a part of it translated into their own language, and by assuring them of the awful and pleasing effects this book will shortly have upon all nations of the earth. The evening came on, and we parted. Never, methinks, did a people shew more reluctance to part with a man, who was a total stranger; they stood on the shore, waiting and looking as long as they could see me and the boat. Not long after I sailed for England, but this is one of the first places I intend to visit (Deo volente) when I return.

EXTRACTS FROM LETTERS ADDRESSED TO THE SOCIETY,
TO THE BAPTIST CHURCH AT LEICESTER, AND TO
VARIOUS INDIVIDUALS, BY MR. CAREY, ARRANGED
ACCORDING TO THEIR DATES.

Bay of Bengal, October 17, 1793.

We set sail [from Dover] on Thursday morning, June 13, in the Kron Princeffa Maria, Captain Christmas, from Copenhagen. The captain behaved to us with the politest attention. and as we were a large family, he allotted us the best place in the ship, by ordering his own great cabin to be parted into two. We had been but a little time on board before the women were taken with the sea sickness, then the children, and before night myself; but in a week we all recovered, and had a very pleasant voyage to the Cape of Good Hope; only we were hindered a few days by calms when we were off Cape Verd in Africa. We passed the tropic of Cancer in June 29; the 21st of the following month we crossed the line, and August 1, we passed the tropic of Capricorn; on the 20th we saw the Cape of Good Hope, but on Lord's day night 25th, we were alarmed by a terrible accident:—There is a bank which extends into the sea from Cape des Aquilas, the southernmost point of Africa, for about 80 leagues south, upon which

* Their Shasters are very voluminous.

runs a strong current, and which when it meets the wind raises the sea in a most tremendous manner. We were in latitude 38° south, and thought ourselves secure from that danger; but early in the morning I was awakened by the violent motion of the ship, and found stools, table, and every thing which was not secured, rolling about the cabin, whilst the earthen and glass ware was crushed to pieces. Mr. Thomas called at the door to inform me that we had carried away our fore and main top masts: I arose and went upon deck; the gloom of the night (though providentially the moon shone); the sea, like mountains, beating the ship in all directions; the masts, yards, sails, and rigging, hanging over the sides, with the men upon them, endeavouring to unrig them and let them loose, formed a tremendous scene. All on board uniformly declared that they had never been in such an alarming situation before; and at one time we concluded that the vessel was going to the bottom. Our ship is about 130 feet long, and was mounted on a sea* at least 50 or 60 yards high, from which she plunged head foremost with incredible velocity: I saw her going, I knew her weight was 600 tons, and concluded with others that she could never recover it:—I had but a moment to reflect, but felt composed, and resigned to die. That I might not be tossed overboard, I caught hold of what was next to me: the plunge was dreadful; her bowsprit was under water, and the gib-boom carried away; but in a moment I saw her rise again, mounted on another sea, without having shipped one hoghead of water. At last we cleared the wreck:—in eleven days we refitted, and except one squall, which carried away our new main-top-mast, have had nothing to alarm us since.

The rains have supplied us with plenty of water, and we have lost none of our company except a black woman and child, who were very ill when they came on board; and the carpenter, who, after the very great exertions he was obliged to make on account of our misfortune off the Cape, caught cold, which was succeeded by a pleurisy, and followed by the scurvy, of which he died when we were within six days sail of *Bengal*.

We have not been entirely destitute of religious opportunities since we have been at sea: family worship has been constantly attended to, both morning and evening; and we have

* An immense wave.

had preaching twice every Lord's-day in our cabin, sometimes to twelve persons. Some seasons have been pleasant to ourselves, but I fear of little or no service to others. I have enjoyed many opportunities of private devotion; though after all the mercy and goodness shewn, I am still the most unfruitful of all the plants in the vineyard of God;—yet I feel a growing satisfaction in having undertaken this work, and a growing desire for its success. Sometimes I am much animated with the prospect before me; but at others, a sense of my own unworthiness and unfitness so discourages me, that I fear I shall never be of any use in the world:—one consideration, indeed, revives my hopes, and supports my mind in the darkest seasons—God hath said, *he will be with his ministers unto the end.*

It has afforded me much pleasure to recollect the times of public worship in the churches in *England*, and to reflect that now perhaps hundreds, if not thousands, are praying for me. You will also easily believe that my friends have not been forgotten by me on these occasions.

I hope the society will go on and increase, and that the multitudes of heathen in the world may hear the glorious words of truth. *Africa* is but a little way from *England*; *Madagascar* but a little further: *South America*, and all the numerous and large islands in the *Indian* and *Chinese* seas, I hope will not be passed over. A large field opens on every side, and millions of perishing heathen*, tormented in this life by means of idolatry, superstition and ignorance, and subject to eternal misery in the next, are pleading;—yes, all their miseries plead (as soon as they are known) with every heart that loves the Redeemer, and with all the churches of the living God. O that many labourers might be thrust out into the vineyard of our Lord Jesus Christ, and that the gentiles may come to the knowledge of the truth as it is in *him*!

* According to Mr. CAREY's calculation in his Pamphlet entitled *An Enquiry into the Obligations of Christians to use means for the conversion of the Heathen*, it appears that FOUR HUNDRED AND TWENTY MILLIONS of mankind (i. e. above half the world) are yet in pagan darkness!—If MY SOUL is of such unspeakable value, that were I to exchange it for a WORLD I should be a LOSER, (Matt. xvi. 26.) by what mode of calculation shall I ascertain the aggregate amount of so immense a number of immortal spirits, each of which is as valuable as mine?

Calcutta, November 14—25.

After beating about, and being driven back by currents for near a month, we arrived in *Balasore* Roads on the 7th inst. and on the 10th Mr. *Thomas* and I began our labours. We came in a ponsowah from the ship, and at slack water we lay to at a *Bazar*, or market. Mr. *Thomas* soon began to discourse with the Hindoos, and presently the people all left their merchandize, and came under a hovel to hear the gospel, to which they listened with great attention for three hours, and appeared to be much pleased. One of them prepared us a dinner; a plantain leaf served instead of dishes and plates, and instead of knives and forks we used our fingers as the natives do. When we left them they intreated that we would build us a house, and come and live among them. On our arrival at *Calcutta* we found poor *Ram Boshoo* waiting for us. We hear that *Parbotee* stands well, and that he and *Mohun Chund* are coming down to us.

Providence has favoured us so that we have sold our investments tolerably well; but the necessary expences attendant on our first settling, will make us very short for the first year; however, the work is *God's*—it has been favoured by God—we shall surmount all difficulties, and the glory will redound to God again.

I feel something of what Paul felt when he beheld Athens and “his spirit was stirred within him.” I see one of the finest countries in the world, full of industrious inhabitants; yet three-fifths of it are an uncultivated jungle, abandoned to wild beasts and serpents. If the gospel flourishes here, “the wilderness will in every respect become a fruitful field.”

A pious European who resides here, has much encouraged us to make an effort in this city, and there seem to be many thousands of Portuguese ready to leave the church of Rome, if any one could preach in Portuguese to them—perhaps we may try, though our great design is to preach to the Hindoos and Moors. I have had several conversations with a Brahman who speaks English well, and being unable to defend himself against THE GOSPEL, he purposed to come, attended by a Pundit, and try the utmost of their strength.

We are all well, the climate at this, which is the cold season, is not unpleasant, except through the great difference there is between the heat of day and night, which is often 10 degrees; yet the heat is tolerable. The more I know of Mr. *Thomas* the more I love him: we maintain the greatest affection

affection for each other: he has compleated his translation of the book of *Genesis* on our passage, at which he laboured indefatigably, so as I think to hurt his health; but through mercy is now recovered. We have now *Genesis*, *Matthew*, *Mark*, and *James*, in the language of the country, and shall soon have more I hope. It will be of very great service to us if the society can send out a *Polyglott Bible* by the next conveyance. *Ram Boshoo* is a good Persian scholar, and it will certainly help us much. Also a copy of the gospels in the *Malay* tongue would be of use. In return, I hope we shall send you tidings which will rejoice your hearts.

Bandell, December 16—26.

We have been near a month at *Bandell*, which is a Portuguese settlement; but are now going further up the country, perhaps to *Nuddea*, *Cutwa*, *Gowr*, or *Malda*; at present it is uncertain which.

We have frequent opportunities of addressing the Hindoos, and their attention is astonishing. Last Lord's day we visited them at a neighbouring village called *Saa-gunge*, and Mr. *Thomas* preached to near 200 of them;—they listened with great seriousness, and several followed to make further enquiries about which is the way to heaven, and what they should do to walk therein? Every place presents us with a pleasing prospect of success, and we are of one mind, and one soul:—Pray for us; we daily remember you; and the prosperity of the society lies very near our hearts.

I never in my life found more satisfaction in any undertaking than in this in which I am now engaged; and though I have lost much in point of social intercourse, yet, I find such a sweetness in reflecting on the cause in which I am embarked, as more than compensates for any loss I can sustain. The pleasure of being able to preach the gospel, I enjoyed greatly while in England: This enjoyment I am now deprived of, through my not having yet obtained a sufficient acquaintance with the language.

Parbotee I have not seen, but have heard a good account of him: Mr. *Thomas* has also received a letter from *Mohun Chund*.

The utmost harmony subsists between me and Mr. *Thomas*. Several Brahmins and Pundits have been very pressing with us to settle at *Calcutta*, and preach to them; accordingly Mr. *Thomas* resides there, and I live at a house belonging to a black man, who generously offered it to me for nothing, till

I am

I am otherwise accommodated. I am about renting a small quantity of land of a native, some miles east of the city, so that we may have opportunities of preaching the gospel all over the most populous part of *Bengal*.

Since I have been here my family has been very heavily afflicted with the bloody flux; my wife and two eldest children have been very ill, and it is still a doubt whether my eldest son will recover or not. Many might attribute this to the climate; I believe it might arise from cold, but I am more and more convinced that all my times are in the hand of God, and that as all is under his direction, so all shall work together for good to them that love him. These things are afflictive and severely felt; but I bless God, I faint not: and when my soul can drink her fill at the word of God, I forget all. I had fully intended to devote my *eldest son* to the study of *Shanscrit**,

* "*Shanscrit* or *San scrit* (from two words signifying perfection) is a dead language, but the oldest polished language of India. The *Shanscrit* is of a wonderful structure; more perfect than the *Greek*, more copious than the *Latin*, and more exquisitely refined than either, yet bearing to both of them a stronger affinity, both in the roots of verbs, and in the forms of grammar, than could possibly have been produced by accident; so strong indeed, that no Philologer could examine them all three without believing them to have sprung from some common source, which perhaps no longer exists."

Sir William Jones. EDITOR.

The grand source of Indian literature, the parent of almost every dialect, from the Persian Gulph to the Chinese seas, is the *Shanscrit*, a language of the most venerable and unfathomable antiquity; which although now shut up in the libraries of Brahmans, and appropriated solely to the records of their religion, appears to have been current over most of the oriental world; and traces of its original extent may still be discovered in almost every district in Asia.

Exclusive of the *Shanscrit* there are three different dialects applied (though not with equal currency) in the kingdom of Bengal; viz. the Persian, Hindostanic and the proper Bengalese. The Persian entered Bengal with the Mogul conquerors. The Hindostanic or Indian language appears to have been spoken for many ages, throughout all proper Hindostan. It is still applied to the purposes of commerce in Surat, Guzarat, and other places on the western coast. It is indubitably derived from the *Shanscrit*. The Bengalese is intimately related to the *Shanscrit* also, both in expressions, construction, and character. It is the sole channel of personal and epistolary communication, among the Hindoos of every occupation and tribe. All their business is transacted, and all their accounts are kept in it; and as their system of education is in general very confined, there are few among them who can write or read any other idiom. The uneducated (or eight parts in ten of the whole nation) are necessarily confined to the usage of their mother tongue.

Preface to Halhed's Grammar of the Bengal Language.

my second to the *Persian*, and my third *Chinese*. I shall have opportunity for this, and if God should hereafter bless them with his grace, this may fit them for a mission to any part of *Persia*, *India*, or *China*. The difficulty of preaching to heathens, is, I presume, much less than has been imagined. I think from what I have seen there would be very little danger of hurt in either Heathen or Mahometan countries; and if this country is any specimen at all, I think the encouragement to be very great. I hope the society may be strengthened and encouraged, and that *we* may soon be able to encourage them by good accounts from *Hindooستان*.

The plan laid down in my little piece I still approve, and think it the best that can be followed. A missionary must be one of the companions and equals of the people to whom he is sent. Many dangers and temptations will be in his way. One or two pieces of advice I may venture to give. The first is to be exceedingly cautious lest the *voyage* prove a great snare: On board an East Indiaman especially, it may be expected all the discourse will be about high life, and every circumstance will tend to unfit the mind for the work, and prejudice the missionary against the people to whom he goes. Also in a country like this, settled by Europeans, the grandeur, the customs, and prejudices of the settlers are exceeding dangerous. They are very kind and hospitable; but even to visit them, if a man keeps no table of his own, would more than ten times exceed the allowance of a mission: and their discourse is chiefly about the vices of the natives: so that a missionary must see thousands of people treating him with the greatest kindness, whilst he must be entirely different from them in his life, his appearance, and every thing, or else it is impossible for him to stand; their profuse way of living being so opposite to his character, and so much above his ability. It will be very essential to missionaries to be men of calmness and evenness of temper, and rather inclined to suffer hardships, than covet the favours of men; and such who will be *indefatigably employed* in the work set before them; an inconstancy of mind being so highly injurious to it.

I am very impatient to hear of the ministers and churches in England, and all other parts within the compass of your correspondence: pray be particular when you write: the advancement of the Redeemer's kingdom will be very pleasing news to me, and I in return hope to send you some accounts, which
may

may be cause of joy to you, and to all who love our Lord Jesus Christ in sincerity.

*To the Church at LEICESTER.**

Bandell, Dec. 25, 1793.

My very dear Friends!

LONG before this time I expected to have sent you an account of my welfare and of the dealings of God with me; but having been prevented till now, I embrace the present opportunity with pleasure, and referring you to Mr. Y—— for an account of my voyage and all the incidents relating to it, I shall principally address myself to *you* (as to those whose eternal welfare I have much at heart) respecting the things of God. Often do I recollect, with a mixture of pleasure and pain, the sweet communion which I have enjoyed with you.—To *you* I delighted not only to communicate the gospel of Christ, but my own soul also, because you were dear unto me; and particularly shall I always remember the memorable time of my parting from you---that indeed was the trial of love; but the great undertaking in which I am engaged preponderated, and still weighs down in my mind every other consideration.

I have certainly lost much *social pleasure* since I came hither, as I cannot preach yet, except to my own family, not being sufficiently acquainted with the language; nor have I at present more than one christian friend to whom I can open my mind, besides my dear colleague Mr. *Thomas*.---I am surrounded by heathens---all places in the country are full of monuments of idolatry, and every morning great numbers of people may be seen at the river's side paying their devotion to the *water*, which they take up in handfals and pray to in the most fervent manner†. Temples to *Seeb*, *Bishno*, and *Brimha*, are every where to be seen; and flowers consecrated to sacred purposes, are preserved growing in the streets of the most populous

* Of this Church, Mr. Carey had been pastor.

† A veneration for the elements, but especially fire and water, seems to have been common to all the ancient Eastern nations. The Medes and Persians considered fire and water as the only true images of the divinity; and it is evident, that the Hindoos, if they do not worship fire, hold it in religious respect. Every day at sun-rise the priests go to some river, or to the tanks of their temples, to perform the Sandivancy, or worship to Brahma the supreme.

Sketches of the Hindoos, Vol. i. p. 232.
places.

places. *Burning women* with their husbands, is a practice too frequent*: We were at *Nuddea* (an eminent place for learning) last Lord's day, and were informed that about a month ago two women devoted themselves in this manner. The practice of swinging by the back † is very common; I have seen the scars arising from it in the backs of many persons, and a person now lives in the same house with me who carries them in his flesh.---Notwithstanding all this they are a very attentive and inquisitive people, and very kind and friendly; nor do I perceive any thing unfriendly in the conduct of the Mahometans.

I feel happy in being here, and begin to know a little of the language. We have been here almost a month, and have hitherto lived with Europeans at a Portuguese settlement, and the people are papists; but next week we go entirely to live among the natives. At *Nuddea* the Brahmans ‡ and Pundits are very desirous that we should come and preach the gospel. *Nuddea* is a very large town, containing about 3000 families, 800 of whom are Brahmans. Could we succeed here, the prejudices of almost all the people in India would cease, as it is the place which greatly rules religion all over the country.---The work is GOD's,---his promise is on our side, and in *his strength* we go forth.

I much want to hear from you. Have you got another minister §? A spiritual holy man? Are you closely pursuing

* This inhuman practice at present prevails most in the Mahratta dominions, and in the countries of the ancient Rajahs, where instances of the kind are frequently to be met with. Their LAW says, "It is proper for a woman to burn herself with her husband's corpse," and the Brahmans teach that those who burn themselves with their husbands, shall be exalted to the SUTTEE, or highest sphere, where the God BRAHMA, and his particular favourites reside.

Some Hindoos, though few, bury the dead; and it is said among these that it is the duty of the widow to BURY HERSELF with the body of her husband. The religious ceremonies being performed, she descends into the grave with him, and taking the body in her arms, is with it covered with the earth. Mr. *Craufurd* says, In the countries in which I have been, I have heard of TWO instances of this horrid ceremony.

† See Mr. THOMAS's account in the former volume of the Register, p. 364.

‡ The Brahmans are the ecclesiastics of the country, successors to the BRACHMANS, who were a branch of the ancient Gymnosophists, or philosophers of India.

§ It is with pleasure and thankfulness that the church at Leicester give an AFFIRMATIVE reply to this interrogation; the great Head of
the

suing spiritual things? And do you closely and constantly keep to prayer meetings and church meetings? Are you not only at *peace*, but do you live in LOVE, and have you *fervent charity* among yourselves?—O that I may hear good of you! Be very attentive to *discipline*—the neglect of that has sunk you low before; *now*, pray my dear friends, avoid the quagmire into which you have before fallen. Endeavour to carry it friendly one to another, and to be helpers of one another in the ways and work of God; and if any be fallen, you that are spiritual restore such an one in the spirit of meekness. Love your minister, and consider him as a man, How do my *young friends* do? How do they go on who were baptized the two last times before I left you? They and all of you are often upon my heart before God. How do my dear *old friends* do? I take pleasure in the remembrance of their love and friendship. How many have been added*? Who converted? Who dead? What changes have taken place among you? Who removed from you? Is there any preaching at *Thurmaston, Syston, Sileby*†, &c.? Be very particular in giving me an account of every thing. Nothing from *Leicester* can be unimportant to me. I should rejoice to see any of you, but fear I must wait till we meet in the other world, and may God grant that it may be with joy. My wife, sister, the children, and Mr. Thomas unite in sincere regards to you all, and I am with ardent affection,

Your brother in the gospel,

WILLIAM CAREY.

P. S. Pray give my very respectful love to Mr. *Robinson*‡.

the Church having favoured them with a minister soon after Mr. CAREY left them, whose services have been rendered both pleasant and useful: viz. Mr. B. CAVE, who, after a probation of several months, was publicly set apart to the pastoral office, Sept. 24, 1794.

* The church has been enlarged by two pleasing additions this year, of twelve persons at one time, and five at another.

† Villages in the neighbourhood of LEICESTER, where brother CAREY used often to preach the word of life; and where his successor still carries the glad tidings of salvation by the blood of the Lamb.

‡ The worthy Vicar of St. Mary's, Leicester.

Manicktullo, Jan. 3d, 1794.

I EMBRACE this opportunity to write to you, though few incidents have occurred, and my knowledge of the language is so imperfect, as to make it impossible for me to communicate any thing of importance to you. Our passage was long, but pleasant, and in it I had opportunity to see and hear much of the depravity of the human heart. Our captain was a very polite, well-bred Englishman; and, to the honour of the Danes I may say, that if they have no religion, they have much less irreligion than the English. We landed at Calcutta on the 11th of November, and have been seeking for a proper place where to fix our residence, which is, I believe, now determined, or nearly so. Mr. Thomas engages in his profession at Calcutta, which may turn out for the benefit of the mission,* as there cannot be, exclusive of the Europeans, fewer than 200,000 Pagan natives in it, to whom he may preach, as many of them are very desirous to hear the gospel. On account of the expensiveness of living there, I am going to Dekarta, which is about 32 miles to the eastward. Thus, with our forces necessarily divided, we shall make an attack in two places at once upon the kingdom of Satan, and God, the Captain of our Salvation, can make us more than conquerors. The weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds; and when the Lord of Hosts himself shall set up a kingdom that cannot be moved, it will be with these spiritual weapons. The superstition of the natives is not so great an obstacle to us as the CAST; to this they are so attached, that they would rather suffer death than lose it. A great hindrance to the setting up of gospel churches, will be that those of one Cast cannot eat or drink with those of another: yet the whole of it appears to be a mere custom, established on long tradition, and not accounted by them a religious distinction. However, it is just the opposite of what Paul told the Athenians, that God had made of one blood all nations of men to dwell on the face of the

* In Mr. Thomas's first interview with the Original Society in England, he told them, that when the missionaries came to be settled, he supposed they might turn their attention to some employments, by which they might in part support themselves.---EDITOR.

earth. There are now not four Casts * among them, as most writers say: they have only two, namely, the *Brahman* and *Sooder*, with their subdivisions, which are very numerous, and merely respect employments; as goldsmiths, braziers, washermen, watermen, husbandmen, fishermen, &c. which are perpetuated in the same families from generation to generation. Two casts, the *Bice* and *Ketra*, they say existed prior to the *Kaly Youg* §, or corrupt age, but have been lost ever since that began, which was about the time of the creation. Their wise men all acknowledge but one God; and their temples of *Seeb*,

* *Four casts.* The Hindoos were generally divided into four Casts or tribes. 1. The Brahman. 2. The Khatry or Chettri. 3. The Byshe, Vyse, Vies or Banian, all expressive of the same cast. 4. The Soodera or Suder. Of these four casts the *Brahmans* are foremost in every respect, and, in point of precedency, claim a superiority to princes. All the priests are chosen from among this order: such as are not admitted to the sacerdotal function being employed as secretaries and accountants. The *Khatry* or second cast, are those from whom the sovereigns are chosen, and these are to defend and govern. The *Vyse* or *Banians*, who constitute the third cast, have the charge of mercantile affairs, and are to enrich by commerce and agriculture. The *Sudera* or fourth cast, the most numerous of all, comprehend the labourers and artisans: these are to serve and obey, and are divided into as many classes as the arts they follow. But for certain offences they are subject to the loss of their cast, which, as it has been often observed, is reckoned *the highest punishment they can suffer*: and hence is formed a kind of fifth cast, named *Parian*, on the coast of Caromandel, but in the Sanscrit or sacred language *Chandala*: These are esteemed the dregs of the people. The Brahmans are allowed to read their Vedas, or sacred books; the Khatries, or cast next in dignity, may bear them read; while the Vyse and Sudra casts can only read the Shastras, or commentaries on the Vedas. But the poor Chandalas are not permitted even to enter a temple, or to be present at any religious ceremony.

Encyclopædia Britannica. EDITOR.

§ *Caliyog.* *Yug*, *Yoog*, and *Joog*, seem to be but one and the same word, with a different orthography, and mean an age: thus *Kreeto Joog* intends the first age of the world; *Treetaa Joog* the second age; *Dwapor Joog* the third; and *Kalee Joog*, or *Caliyog*, means according to their extravagant calculations, the fourth or present age of the world, the iron-age, which they call the age of contention and baseness. "Now the Hindoo astronomers agree that the 1st of January 1790 was in the year 4891 of the *Caliyoga*, or their *fourth* period,†;" and then it follows, that their "*Kalee Yoog*, or principal chronological æra, began in the year 3102 before Christ, according to the common method of computation‡," which runs up to the year of the world 902, when Adam was still in life.

EDITOR.

† *A Supplement to the Essay on Indian Chronology.*

‡ *Chronology of the Hindoos*, by William Marsden, Esq. *Philosophical Transactions*, 1790.

Birshna,

Birshna and *Birmmha*, with all the worship and offerings presented to numberless objects both animate and inanimate, are made only because they suppose God to be well pleased with that regard which they pay to these useful men or things. They are much strengthened in their idolatry by the idolatry of the Portuguese and Armenian churches, from whose practice they bring arguments with which they combat Christianity.

I have not yet seen Parbotee or Mohun Chund, they are about 200 miles from us, but Ram Boshoo is with us. He is, I doubt not, a converted man; but, during the absence of Mr. Thomas, he was overcome by the persecutions that he suffered, and bowed down to idols. When Mr. Thomas left India, Ram Boshoo went to visit one of the Rev. Mr. Brown's* people at Calcutta, who told him that if he would be baptized, and lose Cast, he would give him some support; he answered, 'Do you suppose that I will be baptized for the sake of money? truly no.' He was then asked, 'Will you say that all which you have heard from Mr. Thomas is false, and that you don't believe any thing about it? if you will, you shall have money.' He replied, 'No, that I cannot say, nor will I accept of money on any such terms.'

It is the custom of the Hindoos for the eldest member of the family to be its head; and all the earnings of the whole household are thrown into one common stock; so that if any want employment, they are supported by the community till they have work. Moonsthee having no work went to an elder brother, who supported him, till his master (a professor of religion) forbade him to stay there: he was thus entirely neglected by all European professors, and the jealousies of the Hindoos ran so high, that they threw dust at him, and loaded him with all the opprobrium they could invent; in this state he fell ill of a fever, and the affection to his distressed family, the shame and persecution he underwent, and the arguments used to persuade him, prevailed. They reasoned thus: "How do you know that Christianity is true? you have only seen

* The Rev. Mr. Brown is a minister of the church of England, who preaches at Calcutta, and has the charge of the Orphan School in which the illegitimate children of the Europeans by the native women are brought up. EDITOR.

Matthew, Mark and James; this it seems is but a small part of the Bible; how can you tell that the English is a true translation? you don't understand the originals. Besides, great numbers of Christians are of a very different opinion, and worship images as well as we," meaning the Catholics and Armenians, of whom there are many thousands here; "and how can you say that worshipping images after their custom is not warranted by some other part of the Bible which you have not seen?" thus they pleaded, and he being left alone "transgressed," as he says, "for a morsel of bread." Though I entertain an *high opinion* of him, and think him a very *intelligent*, as well as *good* man*, yet you may easily see that this will for a time prevent our forming a church; we shall have many things to grapple with; but I have no reason to complain, God is very kind, and his tender mercies are over all his works. You will, no doubt, remember me in your prayers; I would write to Mr. Booth, and Mr. Timothy Thomas, but have not time now, I fear; tell them that I have not forgot them.

Manicktullo, Jan. 3--5, 1794.

SINCE our landing, we have been in so unsettled a state, and so much employed in seeking out a proper place for our residence, that I have not been able to make those observations on the country or people, which are necessary to inform or entertain a correspondent.

The people are very loquacious, and very deceitful, but not malicious:--they are very numerous; I do not think I over-rate them, when I say, that the inhabitants of *Hindustan* amount to nearly one hundred millions. Superstition is here triumphant in every place; but both Moors and Hindoos are very industrious, and in many branches of manufacture, excellent workmen. The cultivated part of the country bears a great resemblance to some of our

* Mr. Carey's high opinion of Ram Ram Boshoo is evident from the two following extracts, "*Ram Boshoo* still keeps close to us; I have had much conversation with him, and find him a very sensible well-informed man, and am often much pleased with his discourse; I have yet great hopes of him;---he is certainly a man from whom much good may be expected."

"Notwithstanding poor *Moonshree*'s fall I entertain a very high opinion of him as a converted person: He is a man after my heart, he is a faithful counsellor and a discerning man, and very inquisitive, sensible and intelligent. If he wants any thing it is zeal."

English

English counties. The people are universally very attentive to the gospel, and hear with that seriousness which you will seldom see in an English auditory. We have had many opportunities of discoursing with them, and I have *never yet* seen them depart, without giving evidence of very considerable impressions being made upon their minds. They have appeared to be convinced of the many contradictions which abound in their own religious writings; they have constantly desired us to visit them again; and when we told them that we came from *England* on purpose to instruct them, they have given every demonstration of joy.

A few days ago, I met with a very sensible Brahman, who spoke very good English, and entered into conversation with him: he defended his Shasters for some time; at last said I, 'Can you think that can come from God, who is *all truth*, which says, "If any person kill himself, he shall never be forgiven:" and yet, "if a woman kill herself by burning with her husband, she shall certainly obtain Heaven by it?" He was confounded; and after I had told him of the way of salvation by Jesus Christ, and pressed him to embrace it, he enquired my name, and told me that he would come to see me; at the same time pressing me to come and visit him again. Indeed these are "a people prepared for the Lord."

Most of the Brahmans say, that they do not yet know the way of life, but that they attend their own religious ceremonies in order that they may find it, and when they have found it, they will leave off those practices. When we inform them of the way of salvation (as revealed in the gospel) and tell them of the death of Christ for sinners, they are *surprised* with the FITNESS of the divine remedy.

But there are difficulties in our way. Their attachment to their CAST, and the great inconveniencies which they must suffer if they should lose it, are more formidable obstacles to us than you can suppose*. Yet this is our encouragement,

* And so far do they renounce intercourse with those who have once forfeited their Cast, that "were a Hindoo of any other Cast to touch a CHANDALA (or outcast) even by accident, he must wash himself and change his raiment. He would refrain from the productions of the earth, if he knew that they had been cultivated by a Chandala. A Chandala cannot enter a temple, or be present at any religious ceremony. He

couragement, the power of God is sufficient to accomplish every thing which he has promised, and his promises are exceedingly great and precious respecting the conversion of the Heathen.

The Moors, who are *Mahometans*, are more rigid and fierce than the Hindoos; but a congregation of an hundred or more may be collected almost any where, who will hear one part of the Koran compared and set at variance with another, without the resentment which might be expected in such a case. They all believe the imputation of Adam's guilt to his posterity, and maintain that every man is what God makes him to be.

The Hindoos acknowledge but one Supreme Being; but they make offerings to a variety of imaginary subordinate beings, or rather to creatures; as the images of good men, animals, plants, &c. With these offerings they believe that God is highly pleased. But the minutiae of their worship are so various, that scarcely any even of themselves can give a tolerable account of them.

To the honour of the government I may observe, that the black people here are as free as the natives of England, and the courts of law seem to favour them full as much as the Europeans.

Their national character is that of avarice; to this we may add a strong propensity to lying. The first of these seems to be the effect of the oppressive dealing which they have experienced under former governors. But the whole police has assumed a very different aspect under the government of Lord Cornwallis, and especially in favor of the natives.

Dekarta, Feb. 15, 1794.

I have taken a few acres of land at *Hashrabad*, near this place, which is about forty miles east of Calcutta upon the river Jubana. An English gentleman, to whom we were all entirely unknown, has generously invited us all to stay in his house till we have erected one of our own: this I am now engaged in; the walls will be made of matts fastened to wooden posts; and the roof formed of

has no rank in society, and cannot serve in any public employment. Hence the punishment of expulsion, which is supposed in its consequences to extend even to ANOTHER LIFE, becomes MORE TERRIBLE THAN THAT OF DEATH."

Craufurd's Sketches of the Hindoos, vol. i. p. 124. Note,
bamboos,

bamboos and thatched. The neighbouring inhabitants yield me a little assistance in the work, and four or five hundred families intend to come and reside in our neighbourhood; this is occasioned by Moonsee's representing me to them in a favourable light. Although the country is an excellent soil, it has been lately almost deserted on account of the tigers, and other beasts of prey, which infest the place, but those are all afraid of a gun, and will soon be expelled; the people, therefore, are not afraid when a European is nigh. We shall have all the necessaries of life, except bread, for which rice must be a substitute: wild hogs, deer, and fowls, are to be procured by the gun, and must supply us with a considerable part of our food. I find an inconvenience, in having so much of my time necessarily taken up in procuring provisions, and cultivating my little farm; but when my house is built I shall have more leisure than at present, and have daily opportunities of conversing with the natives, and pursuing the work of the mission---here is certainly a large field for usefulness---much larger than you can conceive, both among the Hindoos and Mussulmans. They are very numerous, very inquisitive, and very attentive to the gospel. When I can so far know the language as to preach in it, I have no doubt of having a stated congregation, and I much hope to send you pleasing accounts. I can so far converse in the language as to be understood in most things belonging to eating and drinking, buying and selling, &c. My ear is somewhat familiarized to the Bengalee sounds: it is a language of a very singular construction, having no plural except to pronouns, and not a single preposition in it: but the cases of nouns and pronouns are almost endless, all the words answering to our prepositions being put after the word, and forming a new case; except these singularities, I find it an easy language. I feel myself happy in my present undertaking, for though I never felt the loss of social religion, so much as now, yet a consciousness of having given up all for God is a support, and the work, with all its attendant inconveniences, is to me a *rich reward*. I think the society would do well to keep their eye towards Africa or Asia, countries which are not like the *wilds of America*, where long labour will scarcely collect sixty people to hear the word; for *here* it is almost impossible to get out of the way of hundreds, and preachers are wanted

a thousand times more than people to preach to. Within India are the Mahratta country and the northern parts to Cashmire, in which, as far as I can learn, there is not one soul that thinks of God a-right. I hope you will send me an account of every thing important in the Churches, especially *Leicester*. You must not expect my journal till next year; I regularly keep one, which I intend then to transmit.

Feb. 23.—Though I am surrounded by mercies, yet for this fortnight past my life has been rendered useless as to spiritual things, being for the present wholly occupied in temporal concerns, and the Sabbaths now are quite disconsolate. In one of these Sabbaths I am seeking communion with you, and I feel that a distance of ten or fifteen thousand miles, cannot prevent the communion of saints. Though deprived of a personal intercourse with my European friends, I have at least one religious friend, and that is Ram Ram Boshoo, he has indeed much timidity, but is a man of very good understanding, and well informed; he is also a person of strict probity. The part where I am building my house is within a quarter of a mile of the impenetrable forests called Sunderbunds; and though quite deserted before, through fear of the tygers, the people are now returning, encouraged by my example, and we shall soon have three or four thousand in our vicinity. These people and all others in the neighbourhood are much pleased with my coming, and two or three days ago a deputation of five or six Brahmans, with a present in their hands, came to thank me, or rather to say that they were *glad* I was coming to live among them, for they have no such word as *thank you*, nor any expression of *thankfulness*, in all their language. With respect to personal safety, I am just the same here as in England; my health was never better, the climate, though hot, is tolerable; but, attended as I am with difficulties, I would not renounce my undertaking for all the world. I long to know how all the ministers do; how the Mission-Society goes on, whether the churches flourish or not, and in short every thing that occurs. Salute all the Brethren in my name, and let every Minister and every Christian with whom you have the smallest connexion know that this conveys my christian affection to them.

W. C.

Bengal

EXTRACTS FROM MR. THOMAS'S LETTERS.

Bengal Bay, October 26, 1793.

When we last wrote we were waiting at Dover for the arrival of the *Kron Princeffa Maria*. On Thursday morning, June 13, we put to sea, in expectation of writing by the *Triton* frigate, which convoyed us out of the track of privateers, who might otherwise have detained us; but when she took leave it blew so fresh, that we could not hoist out a boat, so that a large packet of letters which were written by each of us were not sent. For my part I expected a very uncomfortable and lonely passage; having to mess with the servants we agreed for two cabins only, and two persons to mess at the Captain's table; but HE that gave Joseph favour in the fight of Pharaoh, had graciously provided for us and our little ones, far beyond all expectation. We found the Captain a very well-bred Englishman; he would not suffer me to absent myself from his table, and received and entertained us all, as though we had been people of consequence, so that he has often shewed us kindnesses, which we could no other way account for than by the hand of God upon us for good.

Never did men see their native land with more joy than we left it, and this also is not of nature, but from above. Brother Carey, while very sea sick, and leaning over the side of the ship to relieve his stomach from that very oppressive complaint, said, "his mind was filled with consolation in contemplating the wonderful goodness of God." We expect to finish our voyage this week, and in hopes of a speedy opportunity to send to Europe, I have begun writing in time; we have never put in at any place as we intended, for at the Cape the wind was so fair to go on, that we proposed to put in at the Mauritius; but as soon as we came near that island the wind proved contrary, and we passed on to *Bengal Bay*. We have been three months without having seen a single ship, which we think rather extraordinary. Poor Mrs. Carey has had many fears and troubles, so that she was like Lot's wife till she got past the Cape; but ever since, it seems so far to look back to *Piddington*, that she turns her hopes and wishes to a safe arrival in Bengal; she has had good health all the passage, and the little babe is grown a stout fellow; all the children are remarkable healthy, which we cannot but feel as a great kindness towards us. Mrs. Carey's sister also shares
good

good health, and all bear the heat much better than I expected. Mr. Carey was at one time ill with a complaint which he was subject to at home, but the Lord had mercy on him and on me; he is now as well I suppose as ever he was in his life, and has been for some months. We have preached twice on each Lord's Day, and have a tolerable choir of singers. Some persons on board who came to hear us at first have entirely left us, and others have heard us constantly: but to our great sorrow we don't see the blessing of God on our labours. Some profane customs on the Sabbath Day, and in common conversation, have been left off indeed, but the one thing needful is utterly lacking in them, and now we remember the words which our Lord spoke to Ezekiel, chap. iii. 6. "Surely had I sent thee to a people of strange speech, and of an hard language, whose words thou canst not understand, surely had I sent thee to them they would have hearkened to thee, but the house of Israel will not hearken." We have nevertheless reason to be thankful for some sweet and precious seasons of grace on board, which we have relished among ourselves, both on Sabbath Days, and in family worship, which we enjoy regularly twice a-day. We have finished a translation of the book of Genesis on the passage*, and Brother Carey helped me out in passages which I could not so well have understood without him---so let the goldsmith help the carpenter and the carpenter the goldsmith, till the work of God be done. We have enjoyed some remarkable favours of Providence on our passage, besides those already mentioned; among others, about six or eight weeks ago we began to fear a want of water, and to talk of an allowance, which we have never been limited by yet---well, the next day the Lord sent down abundance of rain in two different showers, and we filled many casks. When we think on these things that are past, we trust *him* afresh for all that's to come. At

* Mr. Thomas has translated Matthew, Mark and James before.

Sir William Jones, in his Dissertation on the Gods of Greece, Italy, and India, says, "The only human mode, perhaps, of causing so great a revolution," as the conversion of the Musselmans and the Hindoos, "will be to translate into *Sanskrit* and *Persian*, such chapters of the prophets, particularly ISAIAH, as are indisputably Evangelical, together with one of the *Gospels*; and a plain prefatory discourse, containing full evidence of the very distant ages, in which the predictions themselves, and the history of the divine person predicted, were severally made public; and then quietly to disperse the work among the well-educated natives."

EDITOR.

present

present I rejoice, and know very little of sorrow: I rejoice because God is with us, the throne of Grace is open, and the precious word of God is unsealed to us. I rejoice to be so near a flock of black sheep, and I long to run and roll away the stone from the well's mouth, that they may drink: I rejoice to be so near my family and so near land; but we have had our patience tried of late, eight or nine days, with a baffling current that sets us back faster than we can get forward, but these two last days we gain on it.

January 8, 1794.

We thought to write to you long before this; but our hearts have been burthened with cares and sorrows. It was very affecting to hear of Ram Boshoo's great persecution and fall, deserted by Englishmen, and persecuted by his own countrymen, he was nigh unto death: the natives gathered in bodies, and threw dust in the air, as he passed along the streets in Calcutta: at last one of his relatives offered him an asylum, on condition of his bowing down to their idols*. The practice
of

* I know not which most to admire, the frankness of the missionaries, or the candour of the society, who have favoured us with the account of Ram Boshoo at large. Surely none but minds under a satanic influence can be pleased at the pain occasioned by his falling down again to idols. But disappointments of this kind must be expected. The wisdom of the society has, no doubt, prepared them for such events, and they will estimate the labours of their missionaries by the sincerity of their endeavours, and not by the splendour of their success. Nevertheless, it must be gratifying to this respectable body, to find their prospects so flattering as they really are: for even the case of Boshoo itself is a hopeful one in the opinion of Mr. Thomas and Mr. Carey, who believe him to be a good man, and they *must be* the most competent judges of his character. But lest any well-wisher of the institution should be tempted to construe this case into a discouragement, I would affectionately request him to read the following extract, made from many pages of a volume just published.

In the year 1739 the Rev. Christian Henry Ruach, a minister of the Unitas Fratrum, connected with Count Zinzendorf, was sent from Marienborn in Germany, to seek an opportunity of preaching the Gospel to the poor savages in North America. The first he met with were Mahikander Indians, who were acquainted with the Dutch language imperfectly, but well enough to understand him. Ferocious they were in appearance and manners. He began to converse with two of them called Tschoop and Shabasch, and, without ceremony, enquired whether they wished to be taught the way of salvation. Tschoop answered in the affirmative, adding that he frequently felt disposed to know better things than he did, but he knew not how or where to find them; therefore, if any one would come and instruct him and his acquaintance, he should be thankful. Shabasch also gave his assent. Mr. Ruach, therefore, betook
himself

of the Roman Catholicks strengthened this temptation, and he was prevailed on: he is now with Mr. Carey, from whom you will have a more circumstantial account; he thinks well of him, and I hope he at heart is convinced of his errors. I am pursuing my Shanscrit studies, and keep a Pundit. Brother Carey pays Moonshee twenty rupees per month, which takes about half his income. He has told you some of our visits and conversations with the natives: he admires them for their simplicity and manners among themselves, and their harmless behaviour to others, and most of all, for the great attention they pay to the Gospel: but our best times are to come we hope.---I should be very happy to see a Bengal Bible in any degree of forwardness before I die, and have been talking with a printer to day, in whose hands are the Bengal types which are used here, on the expence of such a work: I shall probably be more particular on this subject in my next letter: I shall go on translating and learning Shanscrit. Brother Carey comes on very fast in the Bengalee. We love one another.

Adieu, J. T.

Guilf-

himself to Shekomeko, an Indian town where they lived, was received with much kindness, and immediately addressed them on the aim of his visit. At first he was heard with great attention, and to appearance, not without impression; but afterwards they laughed him to scorn, nor would they listen to one word of the Gospel of Jesus Christ, but mocked whenever his name was mentioned. This occasioned Mr. Ruach to struggle with great distress and famine; nor would any one receive him into his house. But he soon discovered that the word of the Cross was the power of God to salvation. Tschoop, the greatest drunkard among them, was the first whose heart was powerfully awakened through the grace of Jesus Christ. And soon after the work of the Holy Spirit became remarkably evident in the heart of Shabasch. Their eyes overflowed with tears whenever the sufferings and death of our Redeemer were described to them. They often lamented their former worship of idols, and their ignorance of God our Saviour, who had loved them so much, that he died to save them.

About a year after, some white people, conceiving their interests would be injured, if the Indians were converted to Christianity, began to stir up the Heathen against Mr. Ruach, representing him as a man seeking only to deceive and mislead them. By this they were so much irritated, that at last they threatened his life unless he left the place; and even Tschoop and Shabasch were filled with mistrust, and became disaffected to him---yea, strange to relate, Tschoop, whom he cordially loved, was so much enraged, that he sought an opportunity to shoot him; and Shabasch avoided him every where. Notwithstanding all this, he followed these two persons with patience and love, praying for them, and sowing the word of God in tears. He was prudent in all his steps, and continuing to

Guilfsborough, August 4, 1794.

It has been this day resolved by the Committee

I. That the same salary of 150*l.* allowed to our Brethren Thomas and Carey for the first year, be continued the second year, beginning November 7, 1793, and to be equally divided between them.

II. That as it will be necessary for some time that they should have the assistance of some of the natives, in order to enable them to learn the Sanscrit and Bengal languages, the

to act, from a good conscience, with firmness, the Indians began to admire his perseverance, meekness and courage; and, in a short time, their confidence was restored, and their friendship established. Several were powerfully affected by his preaching; and Tischoop was the first who wiped away the tears from his eyes, by expressing an anxious concern to experience the power of the blood of Jesus in his heart; and having become obedient to the Gospel, in a short time a little company was gathered of such as were convinced of their miserable state by nature, and desired to be delivered from it. Shabash was afterwards baptized, called Abraham, and proved to be an eminently good man: Tischoop followed, and he was now called John, and became an Indian teacher and interpreter. *And, though he had formerly deserted his christian post,* his gifts were sanctified by the grace of God, and employed in such a manner, as to be the means of a blessing both to Europeans and Indians. Few of his countrymen could vie with him in point of Indian oratory; he was also much respected as a Chief among his nation. But four years of activity in the service of God terminated his labours. During his illness the believing Indians often stood weeping round his bed, while he spake with energy of the truth of the Gospel. And he approved himself to his last breath a minister of God; and his departure, gentle and placid, was that of a faithful servant entering into the joy of his Lord. These Mahikanders appear to be two out of the three persons, who were the VERY FIRST FRUITS of the Moravian Missions.

The case of a chief of Meniolagomekah, generally called *George Rex*, was similar to the above. He was a young man of rank, of a very sound understanding; and after his conversion, was named Augustus in baptism, became strong in faith, and an useful assistant in the Indian congregation at Bethlehem. But his brother-in-law Tadeuskund seduced him from the simplicity which is in Christ Jesus, by representing to him, that in Wajomick he would be a man of much greater respectability, than in Bethlehem---and he now even endeavoured to destroy the comfort of the Indian congregation---but after this the Lord gave him repentance, he was readmitted to fellowship, and departed this life happily.

I have made these extracts from *The History of the Mission of the United Brethren among the Indians in North America*, in three parts, by George Henry Laskiel, translated from the German by the Rev. CHRISTIAN IGNATIUS LA TROBE, 1794---a work which cannot fail of being interesting to the great numbers who pray for the spread of the Gospel among the unilluminated millions in the heathen countries; on which account I presume to recommend it to their notice and regard.

EDITOR.

sum

sum of 20*l.* per annum be allowed to each towards the discharge of those extra expences.

III. That in consideration of Brother Carey's family being the most numerous and expensive, the sum of 20*l.* be added to his income.

IV. That a Polyglot Bible and a Malay Testament be sent to our Brethren to be added to the society's library in Bengal.

V. That a brief account of the origin and proceedings of the society be printed, together with such extracts from the correspondence of the missionaries as may appear likely to convey to the public a true state of the mission, and tend to promote the interests of the society.

THE COMMITTEE TO BRETHERN THOMAS AND CAREY.
Guilfsborough, August 4, 1794.

Very dear Brethren!

YOUR welcome letters were received on the 29th ult. Brother Fuller immediately called a committee which has this day met together at Guilfsborough. Our spirits were refreshed by the intelligence. After reading your letters to the society, to the Church at Leiceſter, and to Brethren Pearce and Ryland, we ſang with ſacred joy the 428th hymn of Rippon's Appendix. "O'er the gloomy hills of darkneſs," &c.---and returned ſolemn thanks to the everlaſting God, whoſe mercy endureth for ever; for having preſerved you from the perils of the ſea, and hitherto made your way proſperous. In reading the ſhort account of your labours, we feel ſomething of that ſpirit ſpoken of in the Prophets, *Thine heart ſhall fear and be enlarged!* We cordially thank you for your affiduity in learning the languages, in tranſlating, and in every labour of love in which you have engaged. Under God, we cheerfully confide in your wiſdom, fidelity, and prudence, with relation to the *ſeat of your labours*, and the *means to carry them into effect*. If there be one place however which ſtrikes us, as of more importance than the reſt, it is *Nuddea*. But you muſt follow where the Lord opens a door for you.

It rejoices us greatly to hear of the good underſtanding between you; and of the high opinion and eſteem which each entertains for the other:---This ſpirit we hope will be preſerved and cultivated. Should any little difference ever ariſe, we hope you will each ſacrifice much, rather than injure the common cauſe.

Brethren, ſhould either of you be tempted to any thing that would cauſe the work to ceaſe (for you are yet in the body)
consider

consider the answer of Nehemiah, *I am doing a great work and cannot come down to you!* It afforded pain amidst our pleasure to hear of poor R. R. Boshoo's fall; but do not give him up. His meeting you, and cleaving to you, does not indicate an apostate heart: It was more like the spirit of a Peter than of a Judas. Your business is, *To bind up that which is broken, and, To bring again that which was driven away:* Such was the conduct of the chief shepherd of the sheep, and such we are persuaded will be yours.

We depend, brethren, upon your freedom, to make known your wants; as much as upon your œconomical application of what is communicated; do not be reserved; if you cannot tell your own wants tell of each others.

Remember us affectionately to your families, to R. R. Boshoo, Parbotee, Mohun Chund, and all who love our Lord Jesus Christ in sincerity. Dearly beloved brethren, farewell; be of good courage; we also will be with you by our prayers and exertions, and GOD, your own GOD, will bless you! Farewell; grace be with you; let us often hear from you, and O! that we may hear good tidings of great joy. Once more farewell! (Signed this 4th day of August, 1794.)

ANDREW FULLER, &c. &c.

THE REV. MR. FAWCETT'S METRICAL IMITATION OF
RAM BOSHOO'S HYMN IN P. 370 OF THE REGISTER.

112th Measure. Carey's Tune.

1. JESUS descended from above,
To save our souls from guilt and shame;
O may we then admire his love,
And render praises to his name.

Chorus. Jesus alone whom we adore,
The ruin'd sinner can restore:

2. He came to bear our sins and die,
That he might save our wretched race:
Yet he's the son of God most high,
Adorn'd with purity and grace.

Chorus. Jesus, &c.

3. Angelic hosts the tidings bring,
And hail the long expected morn,
"Go, shepherds, visit Christ your King,
The promis'd Saviour now is born."

Chorus. Jesus, &c.

4. Sinners

4. Sinners he ransoms by his blood;
 He that believes the tidings lives;
 Sinners he reconciles to God:
 Pardon and peace he freely gives.
Chorus. Jesus, &c.

5. By humble faith to him apply;
 His words are kind and ever true;
 "Ye thirsty souls, to me draw nigh,
 Water of life, I give to you."
Chorus. Jesus, &c.

6. O may we still adore his name,
 We who have known his saving pow'r;
 Ascribe salvation to the lamb,
 And love and praise him evermore.
Chorus. Jesus, &c.

A LIST OF THE PARTICULAR BAPTIST MONTHLY MEETINGS,
 IN LONDON AND SOUTHWARK,
 IN THE YEAR 1794.

<i>Place.</i>	<i>Time.</i>	<i>To begin.</i>	<i>To preach.</i>	<i>To pray.</i>
Mr. Tim. Thomas's	Jan. 23	Burnside	Rippon	Williams
Mr. Button's	Feb. 20	Rippon	Swain	Dore
Mr. Dore's	March 20	Swain	Williams	Booth
Dr. Rippon's	April 24	Williams	Stennett	Swain
Mr. Booth's	May 22	Stennett	Dore	Rippon
Mr. Burnside's	June 19	Dore	Martin	Tho. Thomas
Mr. Swain's	July 24	Martin	Tho. Thomas	Tim. Thomas
Mr. Williams's	August 21	Tho. Thomas	Button	Stennett
Dr. Stennett's	Sep. 25	Button	Tim. Thomas	Burnside
Mr. Martin's	Oct. 23	Tim. Thomas	Booth	Button
Mr. Tho. Thomas's	Nov. 20	Booth	Burnside	Martin

The Minister of each Place concludes the Meeting.

AN ACCOUNT OF THE FOUR COUNTRY CASES
 WHICH WERE PATRONISED IN LONDON,
 1794.

<i>Place.</i>	<i>Presented.</i>	<i>Recommended.</i>	<i>Wanted.</i>	<i>Collected.</i>
Hertford	Nov. 6, 1789	Mar. 7, 1794	80 0 0	80 0 0
Bramley	Feb. 5, 1790	June 6, 1794	126 0 0	
Uckfield	Oct. 1, 1790	Aug. 1, 1794	60 7 0	60 7 0
Coseley	Oct. 1, 1790	Oct. 3, 1794	206 2 3	82 18 6

M I N U T E S
OF THE THREE
PARTICULAR BAPTIST ASSOCIATIONS,

In the PRINCIPALITY of WALES,

In the year 1794.

THIS year each Convention wrote their own Letter, the preambles of which are nearly the same as last year. The Associations were held in their due order thus;

I. THE SOUTH EAST ASSOCIATION,

At Olchon*, Herefordshire†, on the 4th and 5th of June.

Met *Wednesday* morning about ten: The solemnity was introduced by reading the 100th Psalm. Brother W. Jones, of Builth, prayed in *Welsh*, and Brother Thomas Evans, of Caerleon, in *English*; then Brother Timothy Thomas, of Aberduar, preached in *Welsh*, from Isa. iv. 5. and Brother J. Thomas, of Leominster in *English*, from 2 Tim. i. 6. former part of the verse; and Brother Morgan Evans concluded in prayer.

Met again about two: Brother J. Evans, of Dolau, prayed; then Brother James Williams, of Ross, preached in *English*‡, from Isa. lv. 3. middle part; and Brother Miles Edwards, of Trofnant, in *Welsh*, from Col. i. 12. Brother David Powell, of Nottage, concluded the work of the day in prayer. There was singing several times at proper intervals.

Met *Thursday* morning about nine: Brother William Price, of Merthyr-tydfil, prayed; then the letters from the 22 churches were read, all of whom, but three, had been favoured with some addition. Blaenau and Hengoed noted, that they were bereaved of their aged ministers, Messrs. Evan Harry and Watkin Edwards; both worthy men, gone to rest from all their labours.

Agreed, To receive into the connexion the two churches in Merthyr-tydfil: To grant Dolau church leave to apply for assist-

* Olchon is the senior church of Dissenters and Baptists in the Principality, yet it does not appear that any Association was ever held there before this year; the situation of the place, it was supposed, would render it inconvenient; but it has been held in three other places belonging to this church. However, upon consultation last year, Olchon seemed to be the only place that would be suitable for the meeting, and it was kept there very comfortably. The neighbouring inhabitants were highly pleased, and ready to entertain more strangers, if there had been more, though the numbers present were very considerable.

† Herefordshire is an English county, but Olchon was always inhabited by Ancient Britons, and the church, was in the Welsh connexion from its very first formation.

‡ Many English people attended the association, this was the reason that so much of the service was in their language.

ance towards defraying the expences of building their meeting-house at Nantgwyn: That none but ministers and messengers shall be present while affairs pertaining to the churches are consulted: To advise the churches not to receive into their communion any members from other churches, without a letter, or a permission from the church to which they belong: To keep a meeting of humiliation and thanksgiving on account of the churches and the state, in a month after the association.

To have the next Convention at Croes-y-park *, on the first Wednesday and Thursday in June. The Brethren James Lewis, John Reynolds, and John Jones, to preach.

TIMOTHY THOMAS, Moderator.

Baptized	- - -	149	Dead	- -	36
Restored	- - -	17	Excluded	-	37
Received by letter		8	Dismissed	-	1
		<hr/>			<hr/>
		174			74
Increase	- -	100			

The circular Letter to this body refers to the epistle last year on the divine *Inspiration of Scripture*; shews the necessity of believing it, in order to proper stability in religion: the privilege of being grounded in the truth, and the misery and danger of the contrary: That Jerusalem is soon to be searched with candles, and every one to be tried: The importance of being deeply sensible of our fallen state, the atonement by Christ, and a holy life; and remarks, that some ministers in particular are much grieved to see so little brotherly love, and consequently, so much disaffection and backbiting among professors.

II. THE SOUTH-WEST ASSOCIATION,

At the *New House*, near the Town of Llanelli, Carmarthenshire,
on the 11th and 12th of June.

Met *Tuesday* afternoon: After Brother John Evans had prayed, Brother John Jones, of Ramoth, preached from Lev. xiv. 14. and Brother James Lewis, of Llanwenarth, from Heb. iv. 15. and concluded in prayer.

Met *Wednesday* morning : The Brethren G. Rees and D. Lewis prayed; Brother J. Richards read Psalm ciii. then Brother David Evans, of Maes-y-berllan, preached from 1 John iii. 1. Brother Benjamin Davis, in *English*, from Isa. xlv. 24. and Brother Christmas Evans from Col. i. 22. and concluded by prayer.

After a short time met again: The Brethren T. Morris and Hugh Evans prayed; Brother W. Williams, preached from Psalm cxix. 6. and Brother Timothy Thomas from Prov. xvii. 17. and concluded the work of the day by prayer. They sang at convenient seasons through the worship of the two days.

* This place goes by several names, as St. Nicholas, Peterton, &c.

Met *Thursday* morning about eight: Brother David Evans, of Cilfowyr, prayed; then the letters from the 21 churches were read, which gave information, that they are in peace, with an addition to every society but one. Some churches are grown so numerous, that on ordinance days there is not room enough for the members to sit down, therefore part of them are obliged to sit without *, and there receive the ordinance. In some places the people have come to be baptized by scores; many more are impatient to show that they esteem the reproach of Christ better than great treasures. Gifts increase in several churches. Many lament that our sins as a nation, and our unfruitfulness as professors, are like to bring vengeance upon us. Several of the churches are without settled ministers, which is an increase to their trouble. In some churches there are several labourers, but work plenty for all. "O brethren! pray for us, and we will pray for you, that God may carry on his work invincibly, making the little one a thousand, and a small one a strong nation."

Agreed, To continue in our connexion the churches of Priory-street, Carmarthen; and Ffynnon-Henry, as they separated with affection. And so likewise the church of Pant-têg, which divided in mutual love, and now consists of Pant-têg, Pen-y-bont, and Tre-fâch: That, in general, as an Association, we judge it right for churches consisting of several branches to divide into separate societies, or churches; as far as it may be convenient, in order to be nearer the pattern of the New Testament; and we wish to encourage them to do so in love: To permit the church at Aberystwyth to apply to the churches for assistance towards defraying the expences which have attended the building their Meeting-house: To divide the quarterly meeting into three, that it may come sooner to each church: To encourage the churches to keep a meeting of humiliation and prayer on various accounts, Wednesday month after the association: To hold the next Convention at Aberduar, on the second Wednesday and Thursday in June, and the Brethren George Rees, Henry David, and John Hier, to preach. The whole solemnity was closed in prayer by Brother George Rees.

Signed by the Moderator,

DAVID EVANS.

The ministers and messengers are requested to meet next year, on Tuesday between two and three, especially those who bring the letters from the churches.

Baptized	-	-	447	Dead	-	-	49
Restored	-	-	35	Excluded	-	-	39
			<hr/> 482				<hr/> 88
Increase	-	-	394				

* At preaching time they stand and others sit on benches by turns, than the house will contain nearly double as many as when all sit.

The Circular Letter notes, That faith is the root of holy action, and love the right principle which constrains the believer to good works: That the justification of a sinner before God is only thro' the sacrifice of Christ: That there is no meetness for heaven without regeneration, and that the form of godliness, without the power of it, is as vain as it is dangerous.

III. THE NORTH WALES ASSOCIATION,

At *Ebenezer*, in the Isle of Anglesea, on the 26th and 27th of June.

Met *Wednesday* morning: The work of the day was introduced in prayer by the brethren Morris Griffiths, of Llangloffan; and Nicholas Lewis, of Rhôs; Brother Gabriel Rees, of Rhyd-wilim, preached from Psalm cii. 16. Brother W. Williams, of Horeb, from 2 Tim. iii. 5. and Brother John Jones, of Ramoth, from Matt. xxiv. 14. and concluded the service by prayer.

Met again soon: Brother Owen Rees, of Carmarthen, prayed; then Brother Daniel Davis, of Llanelli, preached from Heb. iii. 1. and Brother Morgan Rees from Ezek. xliii. 10, 11, 12. Singing as usual: the opportunities morning and evening were agreeable. Adjourned to next morning.

Met *Thursday*, according to adjournment: Brother Hugh Williams prayed, then the letters were read from ten churches, by which it appeared that they were generally in peace and comfortable; their ministers diligent; the harvest very extensive, and that more faithful labourers are wanted.

Agreed, To receive into the connexion the church at Nevin, which separated from the church at Salem in Lleyrn, by mutual consent: To admit Brother C. Evans to go among the churches to request assistance towards defraying the expences of erecting the meeting-house at Amlwch, in Anglesea: That it is agreeable to the apostolic pattern, for every branch, or society, that breaks bread, and exercises discipline among themselves, to be a separate church, 1 Cor. xi. 20, 33. Rom. xvi. 5. Col. iv. 15. To encourage the churches to continue the practice of sabbath-day schools, for instructing youth and others to read *Welsh*, which hath been already a peculiar blessing in several places: To hold the next association at Horeb, in Carnarvonshire, the last Wednesday and Thursday in June; the Brethren John Reynolds, Gabriel Rees, and C. Evans, to preach.

The whole solemnity was closed in prayer by Brother T. Jones.

Signed by the Moderator,

GABRIEL REES.

Baptized	-	-	-	129	Dead	-	-	-	-	13
Restored	-	-	-	4	Excluded	-	-	-	-	23
				—	Dismissed to America					5
				133						—
										41

Increase - - - 92

North

North	-	-	-	92
South-west	-	-	-	394
South-east	-	-	-	100

Total increase of the three associations } 586
in Wales }

There was a letter drawn up, and read in this assembly, with a view to be circular; but as some supposed it too long it was not put to press; in lieu of it the minutes of the three Associations were printed together, with a brief account of the following ordination. Messrs. John Edwards and Thomas Jones were ordained as co-pastors at Glyn-ceiriog, on the 2nd of July, which was in the week after the convention in Anglesea. These two young ministers were raised up in this church, and have a very promising prospect of usefulness in it, and in the country all around. This church was formed in 1764; the present ministers are grandsons to two of the first constituents, who were much persecuted on their very first setting out in religion. Mr. J. Edwards's own mother was likewise a considerable sufferer in those times. She also was one of the first constituents. But through all their troubles this church continued respectable, and had a good auditory. They were, for fifteen years, the only Baptist church in North Wales, except Wrexham which was reckoned a mixt society. May it please God long to continue, and evidently to own these young pastors, rendering them very useful and acceptable at home and abroad.

OBSERVATIONS.

The translation of the above is not literal. All the 53 churches sent letters, and all sent one messenger, or more. Some churches had uncommon additions, Cilfowyr had 154 added; Ebenezer, near Cardigan, 71; and Rhyd-wilim, 80. To four others, above 20 were added in each. And in the North, at Glynn, 39; in another 24, and another 20; several more in the Principality baptized from 10 to 17; and between the time of the association, 12th June and the 30th August, there were 148 baptized at Cilfowyr, which with the above 154, make 302, in fifteen months or less. Of the 148 it seems there were some baptized every Lord's day, in one branch or other of the church, during the three months; the lowest number at a time 4, and the highest number 33.

Since the association letter has been printed in Welsh, a correction has been made in the number. The increase is as above 586.

JOSHUA THOMAS.

THE
WESTERN ASSOCIATION,

Met in Association at *Chard*, SOMERSET,

June 11 and 12, 1794.

WEDNESDAY, 11th June, met at three o'clock. Mr. B. Thomas of Prescot prayed. Mr. John Tommas, of Bristol, was chosen Moderator. The preliminary articles were read, and then 39 letters from the churches. Mr. Bain of Downton prayed. Evening. Mr. Saffery prayed; Dr. Ryland preached from John iii. 30. *He must increase*; and closed in prayer.

Thursday, met at 6 o'clock in the morning. Messrs. Miell of Wimburn, Price of Yeovil, Joseph Dawson of Lyme, Cox of Horsington, Norman of Bampton, and Cherry of Wellington, prayed. Settled business of the Association fund, and subscriptions for letters.

The forenoon service began at half past 10. Messrs Simmonds of Wotton, and Sprague of Tiverton, prayed. Mr. Tommas of Bristol preached from Heb. xii. 28. *Wherefore we receiving a kingdom which cannot be moved, &c.* Mr. Birt read the circular letter. Mr. Clarke, of Exeter, prayed; then adjourned.

Met in the afternoon, quarter past three. Dr. Rippon prayed. Mr. Francis preached from Heb. ii. 3. *How shall we escape, if we neglect so great salvation?* Mr. Kingdon prayed.

Appointed the next Association to be held at Frome, Somerset. Messrs. Ryland and Birt to preach. Mr. Cherry to draw up the circular letter. The service to begin at 3 o'clock on Wednesday in the Whitsun-week.

The Moderator dismissed the Association by prayer.

§ The Baptist meeting-house being too small, our Independent friends very kindly accommodated us with theirs.

In the associated churches the last year, there were

Baptized - - -	132	Dead - - -	58
Received by letter	12	Dismissed - -	12
Restored - - -	2	Excluded - -	12
	<hr/>		<hr/>
	146		82

Increase

64

The circular letter this year was drawn up by Mr. Birt of Plymouth Dock, on the important subject of HOLINESS, of which the following is only a short sketch.

“Holiness may be distinguished from numberless things, yet it has but one opposite, and that is sin: and to sin in all its departments and forms, it is the most entire opposite. There

There is nothing more like or pleasing, or honourable to God than holiness; and to him there is nothing so contrary, so displeasing, and so dishonourable, as sin. Holiness may be considered both as the source and the combination of all excellencies: it is the beauty of the best of creatures, and God himself is *glorious in holiness*.

“Holiness is essential to the Christian character—it has the most prevailing influence on the meditations, engagements, and desires of the saints—it constitutes their honour, and affords them the most refined and exalted pleasure—yea, the religion of our Lord Jesus Christ is consummated in holiness.

“You will therefore, brethren, undoubtedly make it your great concern, in this world of sin and sorrow, to support and advance the cause of holiness, and to exemplify in your dispositions, your conversation, and deportment, its beauties and importance. In these exertions we, *your representatives*, most affectionately and heartily join you, expecting shortly, through the grace of our blessed Lord and glorious forerunner, to meet you in that great assembly, where all will be holiness, love, and joy, for ever.”

EXTRACTS from several of the letters sent to the Association*.

Chacewater and Truro. The letter from this church informed the body of their being in peace among themselves; of meetings for prayer and conference increasingly attended; and of the pleasing prospect their pastor has of usefulness all around.

Plymouth. The church had the past year been in the furnace of affliction. Constant preaching three times on the Lord's day; once in the week. Their venerable pastor yet alive, and lively in the work. They have called a gifted brother, Mr. Hawkins, to the work of the ministry. Express their hearty desire that the representatives of the churches may enjoy a Pentecost at the Association, and that the whole connexion may have a triumphant meeting in the grand assembly at last. 11 members added.

Plymouth Dock. Congratulates the sons of peace on their annual meeting, informing them of the unanimity of their church, the increase of their congregation, and the successful labours of their pastor. 19 added. At *Saltaſh* also, a little town in the neighbourhood, he has been encouraged to erect a meeting-house.

* These minutes were taken by a person present while the letters were read. They are only hints from *some* of the letters; many interesting articles perhaps were suffered to pass unnoticed. But these are introduced, that the Brethren belonging to our Associations, *at home and abroad*, may consider, if they please, of the propriety of giving a syllabus of any interesting letters sent to them, either at the end of their own printed epistle, or give them in the Register, the medium here adopted. EDITOR.

Kingbridge. The house frequently crowded with hearers, a considerable part of whom come from the numerous places in the vicinity, where Mr. Penn regularly preaches; and yet it is feared that but few of late have been converted.

Exeter. Speak highly of their pastor. Means of grace well attended; have called two persons to the work of the ministry, Mr. Joseph Sprague who has been a student at Bristol, and Mr. Samuel Rumson who now resides at Exeter, and supplies any of the destitute churches in the city and neighbourhood.

*Tiverton, Cullumpton, and Bampton.** These three churches, not to the exclusion of several others, very respectfully mention the confession of faith published (it should be *republished*) in London in 1689. Are in peace among themselves, but lament, as most of the sister churches do, a war, by which thousands in different counties are reduced to penury and starving; and thousands on thousands have been unnecessarily hurried into the eternal state.

Loughwood. The good old pastor, Mr. Samuel Burford, is yet alive, and preaches twice on Lord's days to the satisfaction of the church and congregation. They have a prayer meeting on Lord's-day mornings, and another in the week. Brother Rowles, and Brother Arnold who is an assistant at Lyme, preach in a neighbouring village. 3 are added, and others are waiting to declare what God has done for their souls.

Prescott. Well attended. Have lost four by death, who honoured their profession; among them Mr. JAMES BROWN, who had been an excellent deacon of the church, very much loved.

Wellington. 3 added.

Hatch. Since the death of their late aged pastor, Mr. James Adams, four candidates have been with them. The 2d, Mr. Hugh Giles, after three Lord's days service among them, exchanged earth for heaven. Mr. Braker is now pastor. 3 added.

Yeo-vill. "We are in peace, and not without evident tokens of the divine blessing. Have unanimously invited Mr. Price to take the pastoral care, which he has consented to do. We have lost 2 by death, particularly our late honoured pastor, Mr. JOHN GILLARD, who died in a good old age, and is gone from labour to rest."

Frome. Duly mentions the confession of 1689. 5 baptized. Their request to have the Association with them in 1795 was granted.

Crockerton. The auditory nearly the same as usual. In possession of peace, and a little of the life and comfort of religion. They hope, "that, while the world is in a tempest, professors will not be, like Jonah, asleep in the storm."

* Bampton is by mistake omitted this year in the first page of the printed Western Association Letter.

Bradford. Several are very desirous of encouraging social prayer meetings. 3 baptized. Brother Ring lately ordained pastor here.

Pithay, Bristol. Have continued the monthly prayer meetings for the spread of the Gospel. 17 added.

Broadmead, Bristol. Have reason to sing of mercy and judgment, after a long season of difficulty. 17 baptized, 4 received from other churches, including Dr. Ryland the pastor, and his wife, from Northampton. 11 dead. 3 excluded.

Salisbury. Rebuilding our meeting-house. 3 baptized, 1 received by letter, lost 1 by death.

Horsley. "Our audience is numerous and attentive; we wish we could add that all the hearers were doers of the word." 6 baptized, 2 dead.

Wotton. This letter, after bewailing the calamities of Europe, encourages an hope that history is illustrating prophecy; and that the political earthquakes of the nations will accelerate the conversion of the Jews, and the fullness of the Gentiles. 4 baptized, 1 dead, 1 excluded.

Chard. 2 received by letter, 1 dead.

This was the first Western Association that Dr. Ryland ever attended: he was heartily welcomed into it by the whole convention. His sermon was heard with great attention; he was earnestly desired to print it, and at length he was prevailed on to comply.

Never perhaps did a pastor and people lay themselves out more cheerfully than Mr. Rowles, his deacons, and his flock, to accommodate an Association. The ministers, messengers, and every one, seemed happy in the marked fraternity with which they were received: but it is of much more importance to remark, "That God was eminently present in each of the assemblies. Some of the most ancient and the most respectable members of the Association declared, that they never remembered an *happier* Association in their lives."

THE
NORTHAMPTON ASSOCIATION,

Assembled at *Sheepshead*, LEICESTERSHIRE*,

June 17, 18, and 19, 1794.

Tuesday evening 6. We assembled in the meeting-house, when Brother Mills was chosen Moderator, and after invoking

* The Doctrinal Articles are mentioned this year as in 1793, page 25th of the Register; and the societies enrolled are the same, except *Carlton*, which is omitted, and *Codnor* is called by the name of the place at which the church now meets, viz. *Loscoc*.

the divine blessing by prayer, the letters from the churches were read, and minutes taken of their contents. Brother Burton concluded in prayer.

Wednesday Morning 6. Met for prayer, when the following Brethren were engaged, Simmonds, of Braunstone; Sharman, of Moulton; Benjamin Evans who is on the point of being settled at Sutton-in-the-Elms; R. Watts, a member of Clipstone, now a student at Bristol, and J. Tift, who preaches at Burton-on-Trent.

Half past ten. The public meeting began, which, on account of the largeness of the auditory, who could not be contained in the meeting-house, was carried on in an orchard, where they were agreeably accommodated with seats. Brother Blundell began in prayer; Brother Sutcliff gave a brief account of the nature and design of the association, and prayed; Brother Craps, of Spalding, preached from Micah vii. 19. *He will turn again.* Brother Edmonds prayed, and Brother Ryland, from Bristol, preached on Cor. ii. 14. *Thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.* Brother Hopper closed the service with prayer.

After dinner, met in the vestry to hear the circular letter, drawn up by Brother Morris, which was approved, and ordered to be signed by the Moderator, and sent to the press.

Afternoon 5. Met again in the orchard, when Brother Pearce, of Birmingham, prayed, and Brother Fuller preached from Matt. xix. 28. *Verily I say unto you, that ye who have followed me in the regeneration, when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.* Brother Greenwood concluded in prayer.

Thursday morning 6. After Brother Fletcher had prayed, the ministers of the association related their experiences for the past year. The business of the fund was then settled, and the association concluded in prayer by the Moderator, about nine o'clock.

Brother Pearce, of Birmingham, was requested by the congregation to stop and give them another sermon at ten o'clock, with which he complied.

State of the Associate Churches.

By Profession of faith	83	By Death	-	39
By Letter	9	By Dismission	-	14
Restored	4	By Exclusion	-	22
	96			75
Clear Increase		21		

N. B. Brother Fuller having been lately in London, collecting for the mission, gave a short account of the kind treatment he had received from gentlemen of different denominations; and

and of his having, with the advice of some of the London ministers, sent out a parcel containing fresh supplies for our Brethren in India.

The next association to be held at Kettering on the Tuesday, Wednesday, and Thursday, in the week after Whitsun-week, 1795. Brother Sutcliff and Brother Hopper to preach.

Put up at the White Hart.

The subject of the letter, according to the appointment of the last association, is JOY IN GOD.

“ *Holy joy* is a sweet affection of the soul, excited by the view of some spiritual good, either in possession or in prospect. The Scriptures call it, The joy of faith,—the joy of salvation—joy in the Holy Spirit—joy in God, and the joy of Christ, implying that the believer’s joy contains in it something of the nature of that blessedness which Christ himself possesses.

“ Spiritual joy is to be distinguished from *natural* gladness of heart—from the pleasure of *carnal* minds—as well as from the joy of the *hypocrite* which centres in *self*—and though distinct from godly sorrow, and other apparently opposite affections, is not inconsistent with them, but is the more experienced where these are cherished and prevail. The spirit of mourning is a blessed preparative for the spirit of consolation.

“ The SOURCES of this holy joy are innumerable; we can only mention a few. The character of that Being whom we adore—the glorious gospel of the blessed God—the deliverances he hath wrought for his people in all ages—the wonders of redeeming love, and efficacious grace—the perfect security of good men from ever returning to their former state of sin and misery—the glorious nature, and the certain success of the cause of Christ which we have espoused—and finally, our hope of the glory of God in that perfection of holiness and happiness which awaits us. The beginning of salvation is the beginning of holy pleasure, its progress increases our joy, and its completion will consummate our bliss. Salvation will be accomplished in a way honourable to God. Not one sinner shall be brought to glory but by means which effectually secure the rights of the Lawgiver, and the grace of the Saviour. The awful breach that sin has made between God and man shall be perfectly and honourably healed; so perfectly, that God will no more shew his displeasure towards his people; so honourably, that it shall be *to the praise of the glory of his grace*. This will give emphasis to our song,
and

and kindle in our hearts flames of love to God, and to the Lamb for ever."

NORFOLK AND SUFFOLK ASSOCIATION, 1794.

Our last association, on the 3d and 4th of June, was held at Claxton, in Norfolk, which church Mr. Smith left before the association. We had no circular letter. The following are the minutes of the meeting.

On *Tuesday*, the 3d of June, through the kindness of God we met together, 1st sung, and Brother Culley, a messenger, prayed. 2d, After choosing Brother Beard moderator; Brother Cole, a deacon of Claxton, read a letter from the church at Wattisham, informing us they had withdrawn from the association. The churches at Shelfanger and Yarmouth sent neither letters nor messengers. 3d, Letters were read, or accounts received from the three churches that remain, when it appeared that since the last association, in Claxton church one member was dead. Ipswich church had twelve added, and two dead. Worstead church had six added, seven dead, and five emigrated to America. 4th, The three churches that remain agreed to carry on the association in expectation of other churches joining them. 5th, Agreed that the determination of bringing a collection from each church should be asserted as one of the articles of union. 6th, Sung, and Brother Thompson, a messenger, concluded in prayer. After this we adjourned to Brother Hazell's house, where the following subjects were conversed about; viz. The wicked spirit going forth from God, and becoming a lying spirit in the prophets. Whether there is such a thing as imputed sanctification, &c. &c.

Wednesday, the worship of God begun at 10 o'clock; sung, and Brother Farmery, of Difs, prayed. Sung, and Brother Beard, of Worstead, preached from 2 Cor. iv. 9, and Brother Hook, of Ingham, concluded in prayer. Met again in the Afternoon, at 2 o'clock. 1st sung, and Brother Ridley, of Ipswich, prayed; then sung again, and Brother Hall, of Ipswich, preached from Isaiah xxviii. 16, and Mr. Trivett, of Langham, concluded in prayer. The ministers and messengers met again, and after considering the Yarmouth and Shelfanger cases, agreed to withdraw from those churches. That the next association shall be at Ipswich, the first Tuesday and Wednesday in June. Brother Beard, and the pastor of the Claxton church, if they have one by that time, to preach; in case of failure, Mr. Farmery, of Difs, if the church under his care joins the association.

ORDINATIONS, &c.

IN 1794.

Rev. JOHN BAIN's ordination at Downton, six miles from Salisbury, with an account of the church. (Extract.) Prior to the year 1734, there were many of the Presbyterian denomination in this place. Some of whom, about that time, began to see it their duty and privilege to attend unto believers' baptism. There being no Baptist church at that time nearer than Broughton (14 miles distant), several of them went and joined that church, then under the pastoral care of the Rev. Henry Steele. In the year 1738, the Rev. Jacob Taunton came hither, and preached the gospel among the Particular Baptist denomination for the space of eleven years; when, by a fall from his horse, as he was returning from preaching at Chalk (a neighbouring village) he was killed on the spot. He preached with great acceptance, but was never ordained over the people in this place; the Rev. William Steele, of Broughton, used to administer the ordinances to them. Mr. Taunton was succeeded by the Rev. Mr. Nike, now pastor of the church at Romsey, Hants. He preached to this church till the year 1773, but was not their pastor. The Rev. William Steele, and the Rev. Henry Phillips late of Salisbury, administered the ordinances at that time. Mr. Nike was succeeded by the Rev. Samuel Evans, now of Shepton Mallet, who preached here about four years. His successor was the Rev. Mr. Budden, who had been ordained over the Baptist church at Ringwood (an interest which is now extinct), he preached and administered the ordinances of Christ here about 10 years. In June 1793, I received an invitation to come among the people, and on the 11th of November they unanimously called me to take upon me the pastoral care of the church, which, in a humble dependence on divine aid, I accepted. Soon after my coming, the auditory began rapidly to increase, so that the place of worship would not contain them. The place of meeting was a house which the people had rented for 40 years; but as danger was apprehended from the crowded state of the congregation, we agreed to build, trusting that God would incline the hearts of his people to aid in this undertaking. One of our members, a person in trade, came forward and advanced the money without interest. The house was opened on the 1st of January 1794, when I was set apart to the pastoral office in this church. Mr. Barnett, of Lymington, began at 10 o'clock with reading and prayer. Mr. Saffery, of Sarum, introduced the business of the day. Mr. Dyer, of Devizes, prayed. Mr. Edwards, of Portsmouth (my late pastor), gave the charge, from Malachi ii. 7. *The law of truth, &c.* Mr. Lewis, of Ringwood (a brother of the Independents) prayed. Mr. Horsey, of Portsmouth, preached to the people from 1 Thess. v. 12. Mr. Miell of Wimburn concluded in prayer about 3 o'clock.

We

We had another service in the evening. Mr. Stokes, of Lockerly, prayed. Our Independent brother Mosley, of Tisbury, preached, from 1 Sam. vii. 12. Mr. Budden (the late pastor) prayed. Mr. Dyer preached from Col. iii. 4. Our Independent brother Edwards, of Wilton, concluded in prayer. Evening service ended about nine o'clock. Blessed be God our new house is crowded.

The Rev. JAMES FREEMAN BEARD was ordained at Worstead, in Norfolk, the 9th of April, 1794. The worship began about 10 o'clock, with singing 84th Psalm, 2d Part; after which Brother Farmery, of Difs, earnestly implored a blessing on the important work of the day. Brother Ridley, of Ipswich, introduced the ordination service, and interrogated the parties particularly interested therein; when Brother Shalders, the senior deacon, related the steps the church had taken in her widowhood state, and the notable providences which brought Mr. Beard amongst them, who had met their unanimous approbation. Mr. Beard then gave a brief account of his conversion, and call to the ministry; of the providences which led him to, Worstead; and also a confession of his faith in the doctrines of the everlasting gospel. Then the senior deacon, in the name of the church, recognized their call of Mr. Beard to the pastoral office amongst them; and Mr. B. his acceptance of it. After the singing of the 132 Psalm, L. M. Brother Hitchcock, of Watisham, gave the charge from 1 Tim. iv. 16. Sung 103d hymn, 1st Book, and Brother Brown, of Yarmouth, addressed the church from Eph. ii. 19. The 132 Psalm, C. M. was sung, and the opportunity concluded in prayer by Brother Kinghorn of Norwich.

Rev. WILLIAM FREEMAN was ordained pastor of the church, at Cardington Cotton End, in the county of Bedford. April 16, 1794, Mr. Richard Grindon, of Sharnbrook, began in prayer. Mr. John Geard, of Hitchin, introduced the service of the day, and prayed the ordination prayer. Mr. George Norman, of Sutton, Mr. Freeman's pastor, addressed him from Ruth ii. 4. *The Lord bless thee.* Mr. Thomas Ladson, of Needingworth, addressed the church from 1 Thess. v. 13. *And to esteem them very highly in love for their works sake.* Mr. Samuel Hillyard of Bedford concluded the service with prayer. There was singing at intervals.

Rev. WILLIAM NEWMAN, at Old Ford, near London, (Extract.) On May 15, 1794, Service began at half past ten. After singing Selection 419, Mr. Upton prayed. Mr. Timothy Thomas delivered a short introductory discourse, and received the account of the church, with my confession of faith. Mr. Button prayed. Sung Psalm cxxxii. L. M. 2, 3, 4, 7. My late pastor Mr. Davis, of Waltham-Abbey, gave the charge from Ezra viii. 18. *By the good hand of our God upon us they brought us a man of under-*

understanding. Sung Selection 410. Mr. Booth preached to the church from Eph. v. 1. *Be ye therefore followers of God as dear children.* Sung Psalm cxxxii. C. M. 4, 5, 6, 7, 8. Mr. Fleming concluded in prayer. Service lasted nearly three hours and a half; and I believe the great Shepherd and Bishop of souls was among us of a truth.

Rev. JOSHUA BRAKER, Hatch, Somerset, After having been minister for some time at Wimburn, in Dorset, and then at Melksham, in Wiltshire, was ordained Pastor of the church at Hatch, May 28, 1794. Mr. Thomas Arnold, assistant preacher in the church at Lyme, read the 132d Psalm, 1 Tim. iii. and prayed. Mr. Rowles, of Chard, opened the business of the meeting, and received the confession of faith. While Mr. Cherry, of Wellington, was offering up the ordination prayer, he was joined in the imposition of hands by the other pastors present. Mr. Rowles then went into the pulpit again, and gave the charge to the newly ordained pastor, from 1 Cor. iv. 2. *It is required in a steward that a man be found faithful.* Mr. Samuel Norman, of Bampton, prayed. Mr. Morgan, of Bridgewater, addressed the church from 1 Thess. v. 12, 13 verses, abridged; *We beseech you, brethren, to know them which labour among you, and be at peace among yourselves.* He then closed the service with prayer. The congregation sung at proper intervals.

Rev. THOMAS PRICE, (Extract). Having received a letter of dismission from the church under the pastoral care of the Rev. Mr. Tommas, of the Pithay, Bristol, I was admitted a member, into full communion, by the church at Yeovil, June 25, 1794. My ordination was attended to in the following manner: Mr. Cox, of Horfington, prayed, and read 132 Psalm, &c. Mr. Norman, of Bampton, explained the business of the day, asked the questions, and received the confession of faith. Mr. Budden, late of Downton, prayed, and gave the charge from 2 Cor. iv. 6. Mr. Braker, of Hatch, then prayed. Mr. Rowles, of Chard, preached to the people from Phil. i. 27, latter clause, and concluded in prayer. Mr. Sloper, one of our Independent brethren, of Wells, gave out the hymns.

Rev. BENJAMIN CAVE, Leicester, (Extract). In prospect of my ordination, I received a dismission from Cannon-street, Birmingham, under the pastoral care of Mr. Samuel Pearce. After a probation of above ten months, Sept. 24, 1794, being the day appointed for my ordination, the church and our neighbouring pastors assembled for that purpose. At half past ten, Mr. Burton, of Foxton, introduced the service by reading and prayer. Mr. Mills, of Sheephead, opened the nature and design of ordinations, and proposed the usual questions to the church, which being answered, they recognized their call, to which I had given my acceptance. I then delivered the leading articles of my faith, after which Mr. John Edmonds, of Guilford, borough,

192 LIST OF LONDON MONTHLY MEETINGS, 1795.

borough, requested the divine blessing on our union, which was attended with laying on of hands. The congregation being very numerous, we adjourned to the General Baptist meeting-house, where the other parts of the service were performed. Mr. Sutcliff, of Olney, gave me a judicious and affectionate charge, founded on 2 Tim, ii. 1. *My son be strong in the Grace that is in Christ Jesus.* Mr. Fuller, of Kettering, then properly addressed the church from John xiii. 34, first part. *A new commandment give I unto you, that ye love one another.* Mr. Greenwood, of Oakham, concluded the service with prayer: singing at the usual intervals. Mr. Hogg, of Thrapston, preached at night, from John xvii. 21. I believe it was a day of general pleasure and profit. The people rejoiced in the speedy provision of an under shepherd for them, and they were congratulated by the ministers and others on the mission to the East Indies, in which their late pastor, Brother Carey, is employed.

Rev. THOMAS MABBOTT was ordained pastor of the church at Biggleswade, in the county of Bedford, Nov. 4, 1794. Mr. Martin Mayle, of Blunham, began in prayer. Mr. William Dickens, of Keysoe, introduced the service of the day. Mr. John Geard, of Hitchin, prayed the ordination prayer. Mr. Thomas Pilley, of Luton, addressed Mr. Mabbott from Isa. xxxiii. 7. *The ambassadors of peace shall weep bitterly.* Mr. John Emery, of Little Stoughton, addressed the church from Luke xii. 35, 36. *Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord.* Mr. John Gamby, of Southill, concluded the service with prayer. There was singing as usual.

A LIST OF THE
PARTICULAR BAPTIST MONTHLY MEETINGS,
IN LONDON AND SOUTHWARK,
FOR THE YEAR 1795.

Place.	Time.	To begin.	To preach.	To pray.
Mr. Button's	Jan. 22	Swain	Rippon	Dore
Mr. Dore's	Feb. 19	Rippon	Stennett	Tim. Thomas
Dr. Rippon's	March 19	Stennett	Swain	Booth
Mr. Booth's	April 23	Swain	Button	Rippon
Mr. Burnside's	May 21	Button	Dore	Stennett
Mr. Swain's	June 25	Dore	Tim. Thomas	Burnside
Unicorn Yard	July 23	Tim. Thomas	Martin	Button
Dr. Stennett's	August 20	Martin	Burnside	Tho. Thomas
Mr. Martin's	Sept. 23	Burnside	Tho. Thomas	Swain
Mr. Tim. Thomas's	Oct. 22	Tho. Thomas	Booth	
Mr. Tho. Thomas's	Nov. 19	Mr. Booth		Martin

The Minister of the Place concludes.

The Messengers to meet on Wednesday, the 9th of December, at four o'clock precisely, to make a New List.

(193)

EXTRACTS

FROM THE

AMERICAN ASSOCIATION LETTERS.

The BETHEL ASSOCIATION, held at the baptist church, on Jamey's Creek, Spartanburgh County, South Carolina, begun on Saturday, August 10th, and ended on Tuesday, the 13th, 1793.

The two first days were spent in public devotion.

Monday, August 12. Rev. Edmund Botsford delivered an introductory discourse, from Col. i. 28. *Whom we preach.* Letters from 29 churches were read. Seven churches applied for admission into this association, and were received. Agreed to request Rev. Mr. Botsford, to favour us with a copy of the introductory sermon, for the press, which was granted.

The circular Letter, which was drawn up by the Rev. James Fowler; *is an affectionate address to church members.* Next association at the old Meeting-house, on Fairforest, near Col. Brandon's, in Union-county, second Saturday in August 1794.

Baptized	-	133	Dead	-	-	11
Received by letter		147	Dismissed	-	-	79
		<hr/>	Excluded	-	-	46
Added		280				<hr/>
			Diminished			136

Increase since the preceding year 144

The seven churches added consist of 177 members, which are not included in the above increase. In all the 36 societies there are 2093 members.

The BOWDOINHAM ASSOCIATION (Massachusetts) held at
Readfield, August 28th and 29th, 1793.

Wednesday, Aug. 28. At one o'clock, P. M. Elder William Hooper preached the introductory sermon from Matt. v. 3. *Blessed are the poor in spirit, for theirs is the kingdom of heaven.* Read letters from the several churches. Four churches were received into union this year. The circular letter was prepared by Elder Case. It is a short address from Eph. v. i. *Be ye followers of God as dear children.*

Next association at Ballston, the 4th Wednesday in August.

This association consists of 19 churches, including the four just added to it. And there are in them 695 members.

The DANBURY ASSOCIATION, (Connecticut,) holden at Southington, Sept. 18 and 19, 1793.

The introductory sermon was delivered by elder Isaac Roots from 1 Cor. ix. 14. The letters were read. Sharon and Simsbury churches were added to the Association, making in all 19 churches, 907 members; increase 82. The letter addressed to this Association in 1791 was on "The doctrines of the Gospel." In 1792, on "The universality of the Gospel invitations to

APRIL 1795.

Q

every

every creature among whom it is sent." This year the letter was drawn up by elder Hamilton on *Practical religion*. It fills four close quarto pages.

Elder Seth Higby, proposing to take a journey into some of the western settlements, in order to preach the Gospel, and comfort the infant churches; the Association expressed their good wishes concerning his journey, and gave him "a letter of approbation as a beloved brother in the Gospel."

The ELKHORN ASSOCIATION (Kentucky) held at South Elkhorn, Oct. 12, 1793, and continued by adjournments till the 15th.

Saturday, Oct 12. At noon, brother Augustine Eastin delivered the introductory sermon from Mal. iii. 16. *Then they that feared the Lord, &c.* It appeared by the letters that the churches are in peace, but in a languishing state, few additions having been made this year.

As the result of former proceedings, a committee was appointed on *Monday* to meet those brethren who lately separated from the South Elkhorn Association which holds with "General Provision;" and, after conferring with them on the terms of union, which were reported to the assembly now convened, it was agreed by a large majority to form an union, in token of which the right hand of fellowship was given to them by the Moderator.

Agreed to set apart Wednesday, the 23d instant, as a day of humiliation before God, and prayer for the preservation and success of our army against the enemy, and for the suppression of vice in our land; inviting the different denominations of Christians among whom we reside to join us in our petitions.

The circular letter enforces the duties of ministers and private members of churches.

Agreed, That in future there be but one meeting of the Association in a year, and that the time be the second Saturday in August. The next Association to be at Marble Creek; but that quarterly meetings be held, and that they be this year at Indian Creek, May's Lick, Cove Spring, each to continue three days, at the times specified in the printed minutes, when each of the brethren nominated for the several meetings are desired to attend.

The same ASSOCIATION met at Marble Creek Aug. 7—9, 1794.

Saturday, at 12 o'clock, brother George Smith delivered the introductory sermon from Rom. xii. 5. *So we being many are one body in Christ, &c.* The letters were read. On casting up the the numbers, it appears, that, in these 25 churches, there are 1904 members.

Baptized - - -	36	Dead - - -	13
Received by letter	76	Dismissed - - -	38
		Excluded - - -	16
Added - - -	112		
		Diminished	67
Increase - - -	55		

Monday.

Monday. After divine service, proceeded to consider the union formed last Association with the five churches, late of the South Kentucky Association. Agreed to dissolve the said union, as several of our churches are dissatisfied therewith.

Fixed the quarterly meetings, and agreed that the next Association be at Cooper's Run on the second Saturday in August 1795; and that brother Elijah Craig preach the introductory sermon; in case of failure, brother John Mason.

The KEHUKKEE BAPTIST ASSOCIATION, holden at Sandy-Run, Brother Burkitt's meeting-house Bertie county, North Carolina, September 1794.

Saturday, Sept. 27. The introductory sermon was preached by Brother John M'Cabe, according to appointment, from John xv. 14. *Ye are my friends, if ye do whatsoever I command you.* There are 26 churches in this convention, 24 of them have 1652 members; the numbers in the two other societies are not enrolled. The subject of the circular letter is, *The final perseverance of the saints in grace*, 3 pages quarto.

Lord's-day. The brethren appointed preached to a numerous audience, with abundance of life and liberty, and we hope the word was attended with the Spirit's quickening influence.

Monday. The meeting was opened by prayer. The rules of the association were read; and after a great variety of business had been transacted, the next association was appointed at Yoppin meeting-house, in Chowan county, on the Saturday before the fourth Sunday in September 1795. Brother Read to preach the introductory sermon, and divine service to begin at 11 o'clock.

Resolved, That Brother Burkitt be appointed to write the circular letter for the next association; and that the subject be *Effectual Calling*.

Whereas it evidently appears, that the Lord is visiting the land with his judgments, in the inundations of water which have overspread our lower counties, so that we have the appearance of a general scarcity; and in the unwelcome expectation of war and blood-shed: Resolved, That the second Monday in November be appointed a day of public fasting, humiliation, and prayer to Almighty God, to avert the impending storm which hangs over a guilty nation.

On motion made by Brother Burkitt, Resolved, That the Saturday before the fourth Sunday in every month, be appointed a day for prayer meetings throughout the churches; whereon all the members are requested to convene at their respective places of worship, to make earnest supplication to the Lord for a REVIVAL OF RELIGION amongst us,

Resolved, That this association shall again be known by the name of *The Kehukee Baptist Association*.

The NEW-YORK BAPTIST ASSOCIATION, held in New-York, May 22d, and 23d, 1793.

Wednesday, May 22. At 3 o'clock P. M. Brother Holmes
O 2 preached

preached the introductory sermon, from John x. 15. *I lay down my life for the sheep.* Read the letters from our sister churches. Mount Pleasant church was received into union with this association. Brother Van Horne preached in the evening from Acts x. 33. *Now therefore are we all here present before God, to hear all things that are commanded thee of God.*

Thursday. Transacted the business of the association. Brethren Runyon and Bryant preached in the evening at the first and second churches.

The circular letter consists of *inducements to the performance of every gospel duty.* Among their obligations to God they mention the following: "As to the civil liberties and privileges he graciously affords us in this land, they undoubtedly far exceed what any of our sister churches or fellow christians enjoy in any other nation upon the face of the earth. We have no usurping tyrant to reign over us; we have an equal voice with any of our fellow-citizens, of every denomination, in the choice of our legislators and rulers. The spirit of persecution that has raged and spilt rivers of blood in other nations is so stripped of its power in the United States of America, that every one of us may worship God according to what our conscience dictates to us is agreeable to his word. And as to religious privileges (if we will but improve them), we have all that we can desire or heaven can give.

"The scriptures are fulfilling very fast. Undoubtedly the civil rights of man are better understood than ever they were in any age of the world before: the spirit both of civil and religious liberty has diffused itself far and wide, and is making glorious progress among the nations. The bands of slavery are bursting! We hope Babylon is falling! All which, surely is a glorious prelude to the more extensive spread of the gospel, and reign of King Jesus. If we consider what great things the Lord has done in America, and in the European world of late, who can but prophesy? Who can but conclude Christ is on his way? Let us, with one heart, and one voice, cry, *Come, Lord Jesus, come quickly.* Dear brethren, think on these things; remember the nation struggling for liberty! Cry to God for the overthrow of despotism! Plead with the Lord for the speedy ruin of Antichrist; and pray for the peace of Jerusalem."

The same ASSOCIATION, held in New York, May 21, 22, 23, 1794.

Wednesday, May 21. At three o'clock, Brother Runyon delivered the introductory discourse from Matt. xi. 27. *No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.* After public worship proceeded to business. Brother R. Runyon was chosen moderator, and Brother Peter Bryant, clerk. Read the letters from our sister churches. Acra and Samp-Town churches

churches were received into union with this association. Brother Gano preached in the evening from Rev. ii. 10. *Be thou faithful unto death, and I will give thee a crown of life.*

Thursday, Much business was done. Mr. William Bishop, lately from England, producing for the inspection of this association credentials from several particular Baptist churches, and the board of ministers in London, was invited to take a seat amongst us: we therefore recommend him to all our sister churches, wherever God in his providence may cast his lot; at the same time desiring them not to admit any to preach or exhort but those who bring proper testimonials, as there are many going about in the name of preachers, whose characters and principles cannot be recommended. Brother Bishop preached in the evening from 2 Pet. iii. 9. *Not willing that any should perish, but that all should come to repentance.*

The next association to be held in New York, the last Wednesday but one in May, 1795. to begin at 3 o'clock, P.M. Concluded with prayer by Brother Foster.

This is an Association of 15 churches, in which there are 905 members. The letter says, that the ministers and messengers were indulged with an agreeable interview, and then recommends to them *a frequent recollection of the great truths of divine revelation*, as calculated to excite and animate their gratitude, love, devotion, zeal and diligence.

The PHILADELPHIA BAPTIST ASSOCIATION, held at Philadelphia, October 7, 8, and 9, 1794.

Tuesday. At 3 o'clock, P. M. Rev. Brother Joshua Jones delivered the introductory sermon from 2 Cor. ii. 2. *For I determined not to know any thing among you save Jesus Christ and him crucified.* 41 churches were enrolled; from three of them no account was received this year. In the other 38 there are 2732 members; but several of the churches, it seems, for the sake of convenience, have obtained leave to join other associations.

Baptized	-	-	189	Dead	-	-	88
Received by Letter			42	Dismissed	-	-	65
Restored	-	-	5	Excluded	-	-	22
			<hr/>				<hr/>
Added			236	Diminished			175
Increase this year			-				61

Wednesday, Much business was transacted. Resolved, That it be recommended to the different churches in the association, to institute the catechising of children in their respective congregations at stated seasons.

In consequence of information communicated by the Rev. Dr. WILLIAM ROGERS, it is desired that all donations FOR THE PROPAGATION OF THE GOSPEL AMONG THE HINDOOS IN THE EAST INDIES be forwarded to him. The next association

association, by divine permission, to meet in Philadelphia, on the first Tuesday in October, Anno Domini 1795. Brother Peter Wilson to preach the introductory sermon; and in case of failure, Brother Thomas Urlick. Dr. Samuel Jones to write the circular letter. Brother Webb preached this evening from Ephesians ii. 13. *But now, in Christ Jesus, ye who sometimes were afar off, are made nigh by the blood of Christ.*

The subject of the circular letter, written by Brother Henry Smalley, is *The law of God, commonly called the moral law.*

The SHAFTSBURY ASSOCIATION, held at Elder Powers's Meeting-house, Stillwater, New York, June 6th and 7th 1792.

Wednesday, at two o'clock, P. M. Elder Caleb Blood preached a sermon from Dan. x. 12, 13.

Thursday. A sermon was delivered by Elder John Leland, from Dan. xi. 34, 35. Voted to transcribe into our minutes the following article, taken from the minutes of the Warren Association of 1791, as fully containing our sentiments. The association being impressed with a sense of that freedom which every child of Adam is entitled to by nature; and of which they cannot be deprived but by hostile usurpation; take this method of manifesting their hearty detestation of the SLAVE TRADE; and recommend it to all our brethren, to pray Almighty God to hasten the auspicious day, when the Ethiopian, with all the human race, shall enjoy all that liberty due to every good citizen of the commonwealth; and the name of *Slave* be extirpated from the earth.

The same ASSOCIATION, holden at Pittstown, June 5th and 6th 1793.

Wednesday, at two o'clock, P. M. Elder Samuel Waldo preached from 1 John iii. 2.

Thursday, Elder Rathburn preached from Col. iii. 4. The Association closed with a sermon delivered by Elder Leland from Acts xxiii. 6. *I am a Pharisee.*

The same ASSOCIATION, holden at Pownal, June 4th and 5th 1794.

Wednesday, at two o'clock, P. M. Elder Powers delivered the introductory sermon from 1 Tim. iii. 1.

Thursday, eight o'clock, A. M. Brother Wells delivered a discourse from John xii. 21. This Association recommends to all the churches in our connexion to pay a strict and careful attention to regular gospel church discipline.

The next meeting of this Association to be at Stillwater, Elder Powers's meeting-house, on the first Wednesday of June 1795. Elder Blood to preach the introductory sermon; and in case of failure, Elder Hull.

It is requested by some of the members of this Association, that the several Associations would print their annual minutes in
sizeable

sizeable octavo. By this they might easily be bound together, and preserved.

The subjects of the circular letters from this Association are as follow: In 1792, *The influence of religion on the human heart.* 1793, *The divine inspiration of the Scriptures*, drawn up by Rev. John Leland. 1794, *The agency of the Holy Spirit of God*, by Rev. Isaac Webb.

State of their numbers.

1792 churches	33.	members added	271.	members diminished	79
1793 do.	35.	do.	261.	do.	56
1794 do.	40.	do.	345.	do.	295
			<hr/>		<hr/>
			877		430
Increase			447		

The STONINGTON ASSOCIATION met at Elder Christopher Palmer's meeting-house, at Colchester, Connecticut, Oct. 15th and 16th 1793. The Rev. John Leland addressed the assembly from Acts xvi. 17. *These men are the servants of the Most High God, which shew unto us the way of salvation.* In the 16 churches there are 1869 members. The circular letter on *Charity, or Christian love*, is prefaced with the particular mention of the doctrines of grace, in the manner of some of the English Associations. The following association was appointed to be at the first church in Stonington, the 3d Tuesday in Oct. 1794.

The VIRGINIA PORTSMOUTH ASSOCIATION met at Black Creek meeting-house, Southampton county, Saturday, May 25, &c. 1793. The Rev. William Browne preached the introductory sermon from Eph. ii. 8. *By grace are ye saved, &c.* This is a convention of 22 churches, 1692 members. Their circular letter of 10 pages, by the Rev. David Barrow, is on *The doctrine of God's election of his people in Christ.* Among the questions proposed and answered in the minutes, is this, "*Are the people, formerly called Dissenters, yet oppressed by any state laws?*" Answered, Yes; namely, By an act of the General Assembly that invests all parish property in this state in the hands of trustees for the sole use of the Protestant Episcopal church."

The next association to be at Black Water meeting-house, at the usual time.

The WARREN ASSOCIATION, held in Templeton (Massachusetts), Sept. 9th and 10th 1794.

Tuesday, Sept. 9. At two o'clock, Brother Stephen Gano, according to appointment, preached the introductory sermon from Gal. i. 10. *Do I seek to please men? For if I yet pleased men, I should not be the servant of Christ.* Added to these 41 churches 197, and diminished 122. Increase 75. Total number of members 3667. Sermon in the evening by Brother John Leland, from Isaiah li. 9, 10, 11.

Wednesday, Attended to a multiplicity of business, which is recorded

recorded in the minutes. The circular letter prepared by Mr. Backus, *On the nature of Salvation by the Gospel of our Lord Jesus Christ*, was read and accepted.

On request, Voted to dismiss the church at Richmond to the Leyden association.

“ A letter from the Secretary of the *Baptist Education Society* was read, by which we were informed of the particular state of the Fund. We are sorry to find that so few of our churches have come forward practically to encourage so laudable a design. We hope soon to have generous returns from all parts of the association.

“ The opinion of the association was asked by several churches upon a question of the following import: *Is it not inconsistent with the original principles of the Baptist Churches, to apply to, and obtain Acts of Incorporation from, the Civil Power?* In answer to which, Voted, that the association unanimously disapprove of all such Acts of Incorporation for the purpose of supporting the ministry of the gospel. It is also requested, that the churches would particularly instruct their delegates in this matter, so that their minds may be known at our next meeting.

“ It was motioned, and *unanimously* voted, to have an annual collection in the association immediately after public worship, for the purpose of assisting the WIDOWS OF THOSE MINISTERS DECEASED who have been members of this association. The charity to be disposed of under the direction of a committee to be appointed from this body.”

Brother Gano to write the circular letter for the next year. Voted, to hold our next association at Bridgewater, the Tuesday after the first Wednesday in September 1795, at two o'clock, P. M. Appointed Dr. Stillman to preach the introductory sermon; in case of failure, Brother Williams.

Voted, That the thanks of this association be given to the Rev. Mr. Sparhawke's Society, for their politeness in obliging us with their meeting-house upon the present occasion.

The WARWICK ASSOCIATION (New York), met in Bedford, Oct. 15 and 16, 1793. Brother John Caton delivered the introductory sermon, from 1 John i. 3. *That which we have seen, &c.* Voted, That this association meet in future, the last Tuesday in May. The Circular Letter by Brother Thomas Montanye, was on *Justification*.

The same ASSOCIATION was held at Warwick, May 27—29, 1794. Introductory sermon by Brother Enoch Ferris, 2 Cor. v. 20. *Be ye reconciled to God.* 17 churches, 794 members. Brother William Bishop being introduced into the association, by wholesome recommendations from England, was invited to a seat. He preached from Cant. i. 9. and Brother John Gano, from Rev. xxii. 21. Next association to meet at Clinton-Town, May 1795; Brother Benjamin Montanye to preach.

A
VERY SHORT SKETCH
OF THE STATE OF RELIGION

IN THE SEVERAL QUARTERS OF THE WORLD.

A M E R I C A.

KENTUCKY, Sept. 15, 1794. It is with concern I inform you that religion appears to be at a very low ebb with every denomination in this state, and it has been so for near two years, as will partly appear by the minutes of our Association, which I send you. Five years ago, the Lord was pleased to visit this wilderness with a general and pleasing revival; many additions were made to the churches of such as, I hope, will be saved; and that prophetic declaration was, in a conspicuous manner, verified—*The desert shall rejoice, and blossom as the rose, it shall blossom abundantly, and rejoice even with joy and singing.* The recollection of that season (which continued for three years) gives me pleasure even at this time, and was an earnest of what, I hope, the Lord will do for this country. An unhappy difference took place two years ago in our Association, which has almost ruined the peace of some of our churches. This weakened the hands of the ministers, especially such as were in the parties. These divisions, I hope, are partly at an end. O that God would heal the breaches in Zion, and send forth his word with power! then, my dear Brother, the work would be easy, our connexion with heaven delightful, and the allurements of the world would appear contemptible. Last October, a union took place between the Particular Baptists of the Elkhorn Association and some of the General Baptists, as you will observe from the minutes of October 1793; but the great difference of principles gave uneasiness to our churches, and threatened a dissolution of the Elkhorn Association. Therefore, at their last meeting in August, they declared the said union void, and so peace has been restored to several of the uneasy churches.

The *Presbyterians* here are much divided upon psalm-singing: they are a people zealous for the traditions of their fathers; are very numerous in this state, and some of them, I believe, are truly pious people. *Episcopalians* make no figure among the sectaries in Kentucky, nor is there one minister of that order among us. Two or three have been here, but, finding no provision for their support proportioned to their wishes, have declined the profession; and turned their

APRIL 1795. P attention

attention to law or physic. One old man, a native of Ireland, came here about three years ago; he obtained a pretty large subscription in the town of Washington, where he preached and abused the Baptists: at length his fame called him to this neighbourhood. Preaching one day, he received a violent shock in the middle of his sermon, and it was reported he was dead. I went to the inn to see him. He spoke of the uncertainty of life, and the vanity of the world, and intreated me to pray for him. As the request was reasonable, I called the family together, informed them of the sick man's desire, and prayed. He recovered in some degree from his illness, but died in about eight or nine months; and was the last of the Episcopalians who performed service in Kentucky.

As to *our* ministers, I request you will be satisfied at present with a few hints.

Mr. Augustine Eastin, the excellent and much esteemed pastor at Cooper's Run, was born in Virginia, on James River, embraced religion, and joined the Baptists about twenty-five years ago, and has been preaching the gospel it may be twenty-two years. He came to Kentucky probably nine years since; is a great advocate for sovereign grace, preaches sensibly, often affectionately, and sometimes in an alarming way; a friend to mankind in general, and to Christians in particular.

Mr. Ambrose Dudley, pastor of the church at Bryan's, in which are above 200 members, is also from Virginia, and embraced religion when young; has been preaching about fourteen years, was a Captain in the American service, is well established in the doctrines of grace, a good natural orator, warm and affectionate in preaching, a persevering man, whose labours the Lord has abundantly blessed, an example of piety and self-denial, and his praise is in the churches.

Mr. William Wood is one of the strenuous assertors of the sovereignty of God, and the fulness and freeness of grace in Christ Jesus. He is much esteemed among his own flock, and the churches in general.

Mr. John Sutton is an old man, and an old preacher, from New Jersey; one of five brothers who were all ministers of the gospel; he preaches as much sound divinity as any man I ever heard.

Mr. John Gano has left us, on the death of his wife. I hear he is coming again to Kentucky;—a faithful and affectionate servant of the Lord Jesus—an instructing and animating preacher, has been singularly useful to the churches in Kentucky. I shall say more of our ministers in my next.

Among the *Presbyterian* ministers, Mr. David Rice is an aged

aged and respectable character, esteemed for his exemplary life and Christian conduct.

Mr. Robert Finly, mentioned honourably in the Register*, is now in Kentucky; he has the care of a congregation at a place called Caneridge.

Mr. James Crawford, a middle aged man, has been settled in Kentucky about eight years; moderate, friendly, and humane. Mr. Marshall, Mr. Blythe, Mr. Colgoohon, late missionaries, are young men, and have congregations.

The population of the country encreases rapidly, and its improvements are equal to its population. We are at war with the Indian tribes on the Lakes, and Wabash and Miame River. Our army marched about five or six weeks ago into the heart of the Indian country: no certain accounts from them have yet been obtained. 2000 mounted volunteers, from this state, make a formidable appearance, and, joined by the standing troops of the United States, under the command of General Anthony Wayne, we hope may give an effectual check to savage tribes, and bring them to terms of peace †.

Provisions of all kinds raised in this country are cheap. Indian corn is from 1s. to 1s. 6d. per bushel; wheat from 2s. 6d. to 3s. 6d. per bushel; beef from 12s. 6d. to 14s. per hundred; pork from 12s. to 15s. per hundred; and every other article in proportion. *Labour* is high in this country, and will continue so, as the number of labourers is not proportioned to the lands for cultivation. Day-labourers receive from 2s. 6d. to 3s. per day for their service; house-joiners from 4s. 6d. to 6s. per day; stone-masons 6s. per day; taylor 25s. per suit of cloaths; shoe-makers from 3s. to 4s. per pair, and all other labour in proportion. There are great demands for mechanics. I feel a little inclination to touch on politics, but shall check myself: The Lord keep me, and deliver you, from the civil state of dissenters in England.

RHODE ISLAND, *Westerly*, October 10, 1794. I must just inform you, there has been a great revival of religion among the new Light Baptists ‡ here: since the beginning of July, fifty-two persons have been baptized and

* Register, former volume, p. 294.

† Another letter received since the above, says, "Our army engaged the bloody tribes on the 20th of August last, and routed them entirely, within a few miles of a British garrison who did not offer the savages any protection."

‡ By comparing this extract with other papers, I am led to conjecture that one, if not both, of the churches mentioned in it are of the General Baptist persuasion. Mr. Isaiah Wilcox's society belonged to the Groton conference, which holds with "general provision, and open communion."

joined to the church that Mr. Wilcox was pastor of before his death; they are now destitute of a settled minister. Forty-eight have also joined the church Mr. Babcock formerly preached to, who is likewise dead: they are also yet destitute of a settled ministry. Several others are expected to unite themselves to both these churches. I am their well-wisher, though not of their opinion in all things.

NORTH CAROLINA.—Another Association is branched out from that to which I belong. Ours still retains the name of *The Kehukee*; the other is called the *Neuse* Association, from the river Neuse near which it was first holden. I attended their meeting a few weeks after ours, and was greatly pleased with their order and proceedings. My heart has been filled with thankfulness to Almighty God for his great goodness to the people of this country in the growth of religion amongst us. The Baptist denomination has rapidly increased since 1770. I am now in the 45th year of my age, and the 24th of my ministry; and, when I was converted and called to the sacred office, there were but few Baptist churches in North Carolina. In the year 1775, our Association consisted of only 10 churches, and now we are formed into three different Associations (viz. the *Kehukee*, the *Portsmouth*, and the *Neuse* Association,) comprising 75 churches, in which there are upwards of *five thousand* members. At the *Neuse* Association, which I lately attended, we had a pleasing interview. As their minutes are not yet printed, I am unable to furnish you with their proceedings at large; but permit me to give you a sketch:

On the Saturday before the 4th Sunday in October 1794, that Association convened at Brother Oliver's meeting-house on Bear-marsh, Duplin county, North Carolina. Introductory sermon by Brother Joshua Barnes, on Job xxviii. 20. *From whence then cometh wisdom, and where is the place of understanding?* Letters from 27 churches were read. Col. Nathan Bryan * was chosen moderator, and Brother Needham Whitefield, clerk. Lord's-day, a numerous audience (supposed to be 2000) attended the word. Brother Ross and brother Burkitt preached.

Monday morning met at nine o'clock, according to adjournment. A circular letter on *The Duty of Deacons* was received; also the minutes of the Portsmouth Association; with a letter of correspondence and minutes from the Kehukee Association. The Association agreed to join the Kehukee in a public fast on the second Monday in November, and in their prayer meeting on the Saturday before the fourth Sunday in every month. Indeed, the

* This Gentleman is Colonel of Jone's county, North Carolina, and has served as a member of the General Assembly 17 years.

whole business of the Association was conducted with the greatest love and unanimity I ever saw.

On reading the 7th number of your Register, concerning *The Civil State of Dissenters in England*, I think my heart was deeply affected with a sense of divine goodness in the privileges granted to the people of America. In North Carolina, we enjoy the exercise of liberty, both civil and ecclesiastical, in the largest sense*; so that the Baptists are as respectable as others. There are members of several churches in the *Ke-hukee* Association who are in the commission of the peace. Some act as sheriffs. One of the members in my church is *high sheriff* in the county of Northampton; another in the county of Hertford. Colonel *Nathan Mayo*, who was moderator in our last Association, has been a member of the General Assembly of the state of North Carolina for many years. There are members in several churches who have served many years in the *House of Commons*, and others in the *Senate*. Upon the whole, there is hardly any post of profit or honour in the state but has been reputably filled by one or another of our Baptist Brethren. Indeed, all *pastors* of churches are excluded a seat in the General Assembly of this state by our constitution; but our *ministers* act as justices of the peace, and in other offices; and some, who had not the charge of a congregation, have been honoured with a seat in the Legislature. Our Brother Peter Qualls, who lately departed this life, has been *Senator* for the county of Halifax several years. I hope I shall be able to furnish you with the biography of him. But though we have ministers and members who are men of wealth and honour, most of our Brethren in the ministry, and the members in general, are poor men. *Not many wise men after the flesh, not many mighty, not many noble are called.*

Our Reverend Brethren Charles Hines, and William Goodman, who belonged to the *Neuse* Association, have departed this life since the last Convention. The lower counties in this state are mostly Baptists, or followers of them. The chapels which were built for the Episcopalians are chiefly occupied by the Baptist ministers. In the western part of the state the Presbyterians are most numerous. I wrote you before that, according to the calculation of one of the most eminent ministers of the Episcopal church, there were only *seven* ministers of that denomination in this state.

MASSACHUSETTS †, Dec. 10, 1794. Mr. Backus gives

* It seems it is not so in Virginia. See Register, p. 199. EDITOR.

† This extract is made from a letter of the Rev. Dr. Rogers of Philadelphia addressed to our worthy friend, the Rev. Dr. Jones, of Hammer-smith, near London, and obligingly communicated by him to the EDITOR.

a very pleasing account of the increase of the Baptist interest, in what is denominated the Bowdoinham Association. "This association," he says, "was constituted in May 1784. In Sept. 1790, they were only 6 churches, and 317 members. Last August, they consisted of 21 churches and 887 members in the two counties of Cumberland and Lincoln, (Massachusetts) besides which, they have one church in the county of Hancock, and one in Washington; 17 of which churches have been constituted within these four years, and the glorious work was going on in October last.

"Ninety-one members were added last year to the Baptist church in the city of New London, in Connecticut, where a few years ago there was not one of the denomination. Surely God is doing great things for us whereof we have abundant reason to be glad!"

NEWFOUNDLAND. The Rev. Mr. John Jones, dissenting minister at St. John's, keeps a large school, and educates many of the poor gratis. The *Book Society* heretofore sent him a few Books. In the year 1790, he was presented from the *Bible Society* in London, with a donation of Bibles for the military, which he distributed among the non-commissioned officers and private men belonging to the Royal Artillery, and King's own regiment of foot. By the distribution he had an opportunity of conversing with the soldiers, and of administering suitable advice to them. The consequence was, many attended on his ministry, several were joined to his church, and the general part of the garrison, consisting of about 150, attended public worship at most convenient opportunities, and seemed to hear the word with attention. In 1791, an 100 bibles more were sent to him by the same society, and there is reason to believe a blessing attended them. Mr. Jones, in a letter dated Oct. 28, 1794, says, "Please to present my grateful respects to the Bible Society, and assure them, that their pious endeavours in sending the word of God to us, some years ago, have not been in vain. More than twenty of the soldiers have joined us in church fellowship, and given good evidence of conversion. Many others have been much reformed, and some Romans have embraced the Protestant faith. This summer they were relieved, and are gone to Quebec. Truly, Sir, the separation was affecting. I felt it sorely, as I have had sweet communion with such of them who were united to our church. Their excellent officers indulged me with a room in the garrison to meet those once a week who were of the society, exclusive of stated meetings in the town."

He

He then adds, That the troops who have taken the place of those who are gone are about 150, but that he has not yet had an opportunity of being much acquainted with them. He has applied again for bibles, and the society has very generously ordered an 100 more to be sent.

Mr. Jones has a young man lately raised up among his people, who goes to preach at Portugal Cove one Lord's-day in a fortnight, and the other at Torbay; and in each place the work of the Lord seems to be on the increase. So late as Nov. 27, 1794, he writes, "Though it is the fall of the leaf in the kingdom of nature, I hope in the œconomy of grace there are some promising branches springing forth. Indeed hitherto the winter has been our harvest. There are not many here who pay any attention to the sabbath in the summer, which sometimes is occasioned by their curing the fish; and the law says, that there shall be no regard paid to days, nor hours of working; but the few who are not servants, and really fear God, *these honour the law of God.*"

E U R O P E.

LONDON. The ten churches in this city, whose pastors and messengers constitute the particular Baptist Fund, collected for the year 1794, in their respective societies, £611 7 4 sterling. The church at Norwich, under the pastoral care of the Rev. Mr. Kinghorn, sent up a collection of £9 3 5. A legacy of £100 has been received, in virtue of the will of the late Mr. Beeby Wallis, an excellent Deacon of the church at Kettering, under the pastoral care of the Rev. Mr. Fuller: Also a donation from Mr. Joseph Gutteridge, a member of the Rev. Mr. Booth's church, another from Mr. Robert Davies, a member of Mr. Rippon's church, of £50 each. The above sums, together with the interest of the fund capital, have been distributed this spring 1795, to necessitous churches, pastors, and students in England and Wales, as usual; and an extra exhibition of 200 guineas has been made to sundry poor ministers, in consideration of the dearth of provisions, and the severity of the late winter: The whole disbursements for the year amounted to the pleasing sum of £1564 10.

SCOTLAND, Feb. 4, 1795. Our Forfar Presbytery, last Wednesday, Jan. 28th, ordained at this place a Mr. Duncan Ross, to go out as a missionary to Pictou, in Nova Scotia. A Mr. Brown was to be ordained to-day at Milnathort, by the Presbytery of Kirkcaldy, for the same mission. Several years ago, a blank call was sent over by the

Highlanders, who had emigrated thither, for one who understood Gaelic, whose sentiments were to correspond to the Westminster Confession. The Gentlemen to whom the call was sent, first applied to the church of Scotland, then to some other societies, but still in vain. At length they applied to us. We had only one preacher, Mr. James Drummond Mac Gregor*, who understood Gaelic. The General Synod appointed him: he submitted; and there is every appearance that his ministry has been much blessed among his poor illiterate countrymen. For several years successively he has wrote to the synod the most earnest and affecting letters, on the necessity of sending some others on the same work, as he found it impossible to go through the labour of preaching in the many places from which he had applications. At length, it being intimated to the synod that the two above mentioned were willing to go, they were appointed to be ordained for this purpose. The ordination sermon was preached here from Acts xxii. 21. *Depart, for I will send thee far hence unto the Gentiles.* I hope, Brother, the glorious days are fast coming, when *the ships of Tarshish* will be employed in carrying out regiments of soldiers under the Prince of Peace; not for the purpose of destroying mens' lives, but to save. I look upon all your great navigators and travellers, your Cooks, and your Boulaivillers, just as a kind of pioneers, whom our Lord employs for preparing his way, although *they mean not so, nor does their heart think so.* And what other are the Sennacheribs of our day, who have nought in their heart but to destroy nations not a few?

IRELAND (Extract). Barren as this country has been for many years, there is now a little revival. Two new churches have been lately formed, the one at Shinrone, in King's county, and the other in Dublin. In the course of about four months ten were added to one of these societies, and fifteen to the other; and in several places as many baptized as make the whole number forty-one. Three of these had been Papists, and only five of them were children of Baptist parents. The instruments of this pleasing work are two young men lately raised up, who preach with success in numerous places. Seven or eight months since, they had gathered thirteen or fourteen *little* congregations in King's County, in Tipperary, Westmeath, and Galway. Some of these infant societies consist of from thirty to fifty, others from fifty to an hundred hearers, and are visited every fortnight by one or other of these active labourers, though the round is an 120 Irish miles.

* See an account of him in the Register, p. 93.

The income of one of these good men is but 25 *l.* a year, which is likely to be less, as eleven of his congregation are gone to America; the other has no salary from the people, but is supported partly by his labour in Dublin, and partly by the occasional benefactions of individuals. Many of the Christian friends in Ireland hope, that such "exertions will appear laudable to every patron of christianity, especially to the brethren of the Baptist denomination in London, to whom they *now* make application for assistance in their attempt to spread the gospel; a work in which they are the more encouraged, as a spirit of enquiry is roused among the people, and a prospect of widely extended usefulness opens."

PRUSSIA. In consequence of Letters and Registers sent to the Rev. Messrs. Henry Roots, Isaac Van Duhren, Erdmann Stobbe, and Peter Klein, the four ministers of a Baptist church at Dantzick, in Polish, otherwise Royal Prussia, the following information has been communicated:

Dantzick is a place of great commerce, very populous, and perhaps about the size of Liverpool. In the year 1792, the merchants in this city exported to different parts fifty thousand lasts of grain, that is four million bushels. The Dantzickers have numerous places of worship for Lutherans and Calvinists, the steeples of which, as you come from sea, begin to appear at the distance of about 5 leagues from the city. They have also an English place of worship, and a Baptist, or Mennonist congregation. Your letters to the ministers of the last named society, I delivered with my own hand. Their place of worship of about 40 feet by 32 is very neat. Mr. Roots the elder, or pastor of the church, is the youngest man of their four ministers. They have one deacon, an organ in their meeting, and one service in a day which begins at about half after 8 in the morning, and ends at 11. They enter on worship with singing, then pray, sing again, and preach about three parts of an hour; and conclude nearly as our Baptist congregations do in England. Mr. Roots reads his sermons; but this is not done by either of his colleagues. In cold winter weather they have a good congregation, but in the summer are quite full. The women sit by themselves. All the four ministers are in business; they preach in turns; receive nothing for preaching; wear neither bands nor gowns, but appear in black while they are at meeting, and put it off as soon as they return home. On Lord's-day evening, by a previous appointment, I was introduced to them at Mr. Roots's. All the four ministers were present, the deacon, and also an attorney who understood and spoke English as well as myself. I was received in a very friendly way, and, according to the custom of the place, saluted with a kiss. All five, the ministers and the deacon saluted me. Your letters were read to them, and I observed peculiar emotions in their countenances at your question; "Whether

“Whether internal piety, or the religion of the heart flourished among them, or in any part of Poland or Prussia?” In the conversation, which was maintained between us by the attorney, our interpreter, they asked, How the Baptists administered ordinances in England? How often the death of Christ was celebrated? Whether there were collections made for the poor? How we sing, and what psalms? Whether the psalms of David only, or other compositions? I shewed them Dr. Watts’s hymns and psalms, some of which the gentleman read off in Dutch; and then some of theirs to me in English, consisting of psalms; and also of hymns suited to the Lord’s supper. They asked if we had organs in our chapels? I told them that they were not approved of; and was informed that in general they were not used in their congregations. They wished also to know how long the sermons of our ministers are. Whether most of our preachers are learned men? Whether they are in business, or receive salaries from their congregations? I replied as well as I could.

By the questions I proposed to them, I found that they are Calvinistic Baptists, and are quite clear in this truth, That it is impossible for any man to be saved without a real change of heart.

They are enemies to all war, and asked me, If any part of England was besieged, whether the Baptists would fight. I said, to be sure they would defend themselves against their enemies. But they answered, Christ has told us, that we should love our enemies. I then asked, What is the difference between my going to war, and sending another in my room? as I gathered from their conversation they had provided substitutes. They replied, that both were totally disagreeable to them; but the laws of the country *forced* them to the latter.

At my leisure I intend to give you a more full account. The information you desired from them, they could not obtain at once; but said they would endeavour to procure it from different parts, and forward it with some books, according to the directions I gave them.

London, *March 26, 1795.*

REV. AND DEAR SIR,

IN our last conversation, you expressed your wish to become more acquainted with the state of religion on the Continent, and with the labours of such ministers of Christ, in various denominations, who preach the gospel with faithfulness and zeal. I will gladly give you such information as I am able to do from the correspondence of our Brethren with ministers of other persuasions. The greatest part of this information I have received from the minutes of a Conference of clergymen, who meet annually about Whitsuntide, at Herrnhut, our largest settlement in Upper Lusatia, to consult with, and edify

edify one another. Each communicates, either by word of mouth, or by letter, his experience and the observations he has made in the year past, and hears the remarks made, or receives the advice given. This annual meeting has been of infinite service to the cause of God in many places, and God has laid a special blessing upon it. I had once the favor to be present, and must confess, that the sight of these venerable servants of Christ filled me with reverence and awe. About thirty parish ministers and curates generally assemble, sometimes more: Some are of the Lutheran, others of the reformed or Calvinistic Church. But besides those who attend, a great many more are considered as members of this Conference, who send letters to the annual meeting which are read, discussed, and answered by some of the members present who are nominated for that purpose. The minutes of this Conference are communicated to all our Congregations in extract; and thus we become acquainted with the state of vital religion in many parts of the world, and are excited to praise the Lord. Indeed, he has done great things, far beyond our expectation, so that, when sometimes like Elijah, we are apt to mourn that only one is left, we are comforted to hear of thousands who have not bowed the knee to Baal. I must add, that *our* ministers who are present attend only as guests, though a bishop of our church is nominated President. I shall now proceed to mention what I know of different countries, and endeavour not to exceed the bounds of a letter.

FRANCE.—*Alsace*. There are in this country a pretty considerable number of parish ministers in connexion, who hold correspondence with our Brethren, and several of them annually transmit a letter to the Conference. The recent political disturbances have, in some measure, impeded the progress of the gospel, and especially the growth of the young people in the knowledge and love of our Saviour, and they forget the *one thing needful*. In a late report, received previous to the present troubles, I remember to have read, that the gospel is preached to near 50,000 persons by these ministers, the parishes of some being very large, of whom, it is to be hoped, that not a few will be saved.

SWITZERLAND. By a correspondence which is opened between various brethren of the Lutheran, Calvinistic, and other denominations, and the above mentioned Conference, it appears, that in the city and canton of Basil, there are several evangelical parish ministers and curates, heartily concerned for the success of the gospel, and who discover
a real

a real attachment to each other-- to the doctrine of the Godhead and atonement of our Lord, and to such denominations in every country who hold Christ the head. Nine of them meet annually in conference. Some of whom, while they lament the dissipation and indifference to religion, with which many in the rising generation are carried away, write, That the preaching of the gospel, in their respective charges, is followed with a blessing; and that among the young, the catechumens, and the awakened, they plainly discern the work of the Holy Spirit. One of these clergymen, from promising appearances in his parish, expects a rich harvest of souls. Another, whose parish extends through five villages, speaks of a general awakening; and of two small societies, one of twenty persons, and another of not less than fifty, who privately meet for the edification of each other in the ways of God. At one of the last meetings of these nine ministers, they proposed a question to this effect: "How is it that where the gospel has been long and faithfully published there are no more evidences of sound conversion?"

DENMARK. One of the Deans in Zealand has the pleasure of seeing the admission of the gospel among his flock, and the public service well attended. He is also intimate with three neighbouring ministers, one of them a Professor in the University, who frequently meet to converse of the things pertaining to the kingdom of God. They are inquisitive about the state of religion in other parts of the world, and very much rejoiced whenever they obtain accounts of the spread of the gospel. In Copenhagen the capital, in the Peninsula of Jutland, and in the island of Falster, as well as in other parts of the Danish dominions; *many* of the Clergy, it seems, preach the truth as it is in Jesus, and are affectionately united to other good men whose forms of worship very much differ from their own.

Norway. Among our Norwegian correspondents, there is a minister who, on his journey thither, preached in the cathedral church at Christiana, exhibiting Christ as the new and living way to happiness. In his parish, he preaches to between five and six thousand souls. A blessing attends his ministry. He has repeated proofs of the saving power of the gospel. And though the churches are large, such is the eagerness with which his parishioners flock to hear the word, that many are obliged to stand without.

SWEDEN. A minister who gives the information from his own knowledge, says, That there are at least twenty clergymen

men who preach the gospel in West Gothland, five or six in East Gothland, five in Findland, ten or more in Schonen (otherwise Scania), and three or four in the vicinity of Stockholm, the capital of Sweden.

HUNGARY. A Dignitary who has several ministers under his direction, and a cure of above 15,000 souls, says, "That since the mild reign of Joseph the 2d, Hungary has had glorious times. The Protestants have free licence to establish schools and churches, and now enjoy liberty of conscience, and unnumbered privileges for which their ancestors sighed in vain. Leopold, the successor of the Emperor Joseph, has enlarged and secured those liberties: his successor, Francis, is most favourably disposed towards the same cause. The harvest in Hungary may truly be denominated great, but faithful labourers are few; yet there are several not only orthodox in their heads, but what is infinitely more important, full of love to Jesus in their hearts."

SAXONY. In the Electorate of Saxony, in the Marquisate of Lusatia, in the duchy of Pomerania, and in Voigtland the southern division of the Marquisate of Meissen (or Misnia), as well as in many other parts of Germany, the gospel is held in high esteem, and the name of Christ glorified by the testimony and conversation of many faithful witnesses of the truth. In some of these places, the ministers complain of an increasing number of Freethinkers, as they call themselves, and of Deists, who ridicule the gospel of Christ. They request their brethren to unite with them in praying, that the faithful preaching of the gospel, in its native simplicity, may prove the wisdom of God, and the power of God, in regenerating the hearts of multitudes. There are many pious people in their churches; and they mention others who have lately departed this life, knowing in whom they had believed.

Another Minister, near Leipzig, in Saxony, who, with Paul, glories in the cross of Christ, and endeavours to bring his hearers savingly acquainted with themselves, says, That his congregation consists of three sorts of people. 1. A very few who know our Lord Jesus Christ, love him, and keep together in a kind of society; edifying one another, regardless of the contempt of the world. These frequently meet at their minister's house, and are visited by him in their respective abodes. 2. The major part lead a sober and honest life; tremble at the thoughts of hell, yet remain such slaves of sin, as to cause their minister great trouble. Numbers of this

class

class are desirous of being saved, at least from punishment; but they never cast themselves at the feet of Christ as hell-deserving sinners. 3. Many, especially of the young people, live without any thoughts of God, or their own souls; they make no enquiry about the way of righteousness. Yet among the Catechumens, for two years successively, pleasing evidences of divine grace have appeared.

Another respectable servant of Christ, on the Baltic, has laboured in the Lord's vineyard ever since 1756. About that year he saw a glorious revival of religion, under the ministry of two faithful witnesses who have since finished their testimony. He is now the only minister that awakened sinners can apply to in the neighbourhood. His labours are blessed among the rude inhabitants. Many are called out of darkness into marvellous light: He finds that catechising of children is very much blessed; and in his parish, which comprehends four villages, he has two awakened schoolmasters who are intent upon sowing the good seed of the word in the tender hearts of their pupils.

In *Livonia*, a southern province of Russia, in *Europe*, great numbers of serious christians, and many evangelical ministers, are united together in the bonds of the gospel. A Dignitary of the isle of Oesel, in the Baltic Sea, whose parish extends ten German, or sixty English miles in circumference, is not ashamed of the gospel of Christ, for he finds it the power of God unto salvation to some of the most uncivilized of the human race. He often travels twelve or fourteen miles, and sometimes farther, to visit a sick person, and spares no pains in the station which the providence of God has called him to fill.

A S I A.

RUSSIA. Our Brethren at Sarepta, on the banks of the river Wolga, near Astracan, in *Asiatic Russia* (a settlement made chiefly with a view to the propagation of the gospel among the Tartar tribes in that neighbourhood), keep up an uninterrupted brotherly intercourse with the parish ministers of several German colonies, established on the same river, who are faithful and zealous ministers of the gospel, and have formed considerable societies among their parishioners. These Clergy send their reports to the Conference at Herrnhut.

I have thus briefly stated what I know respecting the important matter in question, for it is truly important, and heart reviving to us, though of different persuasions;
to

to know that the Lord Jesus is adored as the Saviour in many lands and nations. And I most cordially join you in your fervent wishes for a glorious and rapid increase of his kingdom on earth, being

Rev. and dear Sir, yours.

C. J. LATROBE.

A F R I C A.

Letters from two Negro Brethren, viz. the Pastor and Elder of the Baptist Church at Sierra Leone.

SIERRA LEONE. *Freetown*, Nov. 12, 1794. (Extract)

Dear Brother Rippon, I am sorry to inform you, that on Sunday, the 28th of Sept. about eight o'clock in the morning, there came into our harbour, under English colours, a French fleet consisting of seven sail: one ship of fifty guns, two frigates, two brigs, and two ships of twenty guns. We thought they were our friends until they came up abreast of the town. But without sending in any message, they poured a broad-side upon the town. At the first fire the governor ordered the colours to be struck, but it prevailed nothing. They kept up a constant fire for the space of an hour and half. The people had not time to take with them so much as their clothes, but Whites and Blacks were obliged to run back into the mountains. The French landed and plundered our houses of all that we had; broke and destroyed every thing. They burned all the Company's stores, and every house that the Company had in the colony; the church in which Mr. Horne used to preach, and all the buildings; destroyed the cannon, killed all the cattle, hogs, goats, sheep and fowls. They burned but six of the *settlers houses*; yet they have left us in a bad condition. In all the firing they killed but one child, about seven years old, and wounded four more. One man and one woman had their legs shot off; she is since dead with her wound; the others are like to do well. In all this I see the hand of God. It was his mercy that there were not a greater number of the people killed; for thinking that our friends were coming, all went to see the fleet, and were at the water side in multitudes when they fired on the town. As they took away all the clothes from every body, whites and blacks, so they stripped me among the rest, of all my clothes; they did not leave me a second shirt to my back. My wife and children were almost naked. Sir, will you be pleased to lay it before our Brothers, and before all

all the Baptist churches in London. I would be very glad if they will consider me in my condition, and will send me some old clothes; if it be ever so coarse I will be thankful. My family is well, and so is my congregation; and we all, with one heart pray that God would sanctify his hand to us. We beg the earnest prayers of all Christ's people, in particular our Baptist brothers and sisters in London. I remain your Brother in God.

DAVID GEORGE.

I take the earliest opportunity to acquaint you, that we had a fine passage, and arrived at Sierra Leone in 32 days from Portsmouth. We got sight of land in the evening, but it being foggy, we came to anchor, thinking to breakfast on shore the next morning. In the morning, all in high spirits, we sailed into the harbour, but to our great mortification there lay a French fleet under English colours, three of which got under way and chased us out to sea: we out sailed them some hours, but the wind dying away, they came up with us in the evening, and fired two broadsides into the Harpy, which obliged us to strike. They then boarded us, and took the captain and half the ship's company, with myself, on board one of the French ships. While we were prisoners they robbed me of all I had; they even took my hat off my head, and the next day they set me on shore; but the town was deserted. The inhabitants had all fled into the woods for safety, and left the French in full possession of the place. When they had plundered us of all they chose, they burned the rest, with the town besides, and all the ships in the harbour. After a deal of searching, I found my wife and family all well, considering their situation. I am happy to think I brought nothing more for our meeting-house, as I have lost all the papers, &c. We have concluded to stay till we hear from the Sierra Leone Company. I shall esteem it a favour if you will send me a Hymn and Psalm Book, large print, for the French have got my spectacles, and my eyes are dim. Pray remember me to the several ministers, and to their congregations. With all my losses, I have not lost the love of God in my soul; and I ardently beg the brethren will pray for me. Yours, &c.

JOHN CUTHBERT.

Mr. John Cuthbert, whose signature appears above, is the amiable negro, who, in company with Mr. Rippon, visited the Brethren last year at Bristol and Bath. The benevolent Gentlemen who have communicated to the negro churches of the Baptist denomination

denomination abroad, will be gratified to hear, that, when Mr. Cuthbert was stripped, returning to Sierra Leone, he lost but very little belonging to the church, except the nails and iron work which were to be used in building their place of worship. Before he left London, a plan was given him for the meeting-house, and he was offered, out of the collections, one or two hundred pounds towards the execution of it; but, providentially, he declined carrying any quantity of money with him, saying repeatedly, "I may be taken by the French." To this circumstance he refers in his letter, when he says, He is happy to think that he took no more for the meeting-house with him. The principal papers he lost related to a deed of trust for the meeting-house, with instructions to draw for a certain sum of money under the regulations prescribed.

After the above explanations, it may not be improper to insert the subsequent extracts chiefly made from the report of the Court of Directors of the Sierra Leone Company, to the General Court of Proprietors, delivered on Feb. 26, 1795.

"The Directors have some reason to suppose that the commander of this squadron may not have received any regular commission from the present French Convention; and that the equipment of it may have been made on the speculation of private individuals (some of them slave traders) acting as owners of privateers, and not declaring the particular object of its destination."

Many things conspired towards the catastrophe. The slave traders disliked the settlement, as inimical to their traffic. "One Newell, an American slave captain, who had before had a dispute with the Governor, piloted the French vessels into the river. He was joined by another American, a slave trader, of the name of Mariner, who appears to have prejudiced the minds of the French, and was heard vowing destruction to the place, and every individual in it, if some run-away slaves of a person with whom he had lived, were not restored. He also related how the settlers had formerly followed him into his boats with stones; but now, said he, I shall glut myself with revenge." And in the distress, "Leman, a black settler, who had been some time before imprisoned for selling a man as a slave," helped on the plunder; and was seen exulting "in a laced suit of clothes, intended for one of the African chiefs."

On their landing, the French seemed to have no intention to make depredations on any of the free negroes. "The captain said, that it was his intention to burn every house in the place belonging to *Englishmen*." But he made "strong protestations of his friendly intentions with respect to the Blacks;" and gave "a solemn assurance that the settlers houses should be saved from fire." So that the attack, as far as the French had any hand in it, was made against the colony at Sierra Leone, under the idea of its being an *English* trading company. But the Commodore said from the beginning, "That, if the seamen and soldiers were disposed to plunder, he could not prevent them." And

hence, in the devastation, little distinction was made between the property of the company and their servants, and the effects of the free negroes, except in one instance—the conflagration was extended to the buildings of the company *in general*, but there were only *six* of the SETTLERS HOUSES burned *.

That the French squadron had formed no plan hostile to the felicity of the negroes, but rather the contrary, is probable; for, previous to their arrival at Sierra Leone, they had destroyed the *slave factory* of the Isles de Los; and, after their departure from Freetown, they “liberated 600 slaves;” who, unhappily, were by the natives again reduced into fresh captivity.

On the whole, distressing as the Providence of God has been, it may be hoped, in this instance also, that *the wrath of man shall praise him*. For “the Governor and Council state, in abatement of the calamity, that some *good effects* may be considered as resulting from it. The late events have opened the eyes of the Nova Scotians † to their own folly, in having contended for the ground nearest the water side, to the neglect of the cultivation of the more distant and mountainous parts. They even remark,

“That the improvement about to take place in the mountains during the ensuing dry season, seems likely to be as great and important, as the detriment which has been recently done to the town.”

And the Directors farther report, that, in the course of the expedition of the French squadron, “the *slave trade* is said to have received a considerable blow; the whole of the property already known to be captured and destroyed by it, being supposed to amount to £400,000, of which much the greater part was engaged in that pernicious traffic. Some commercial *advantages*, as well as opportunities of increasing the company’s influence, may possibly be the consequence of this destruction of European property on the neighbouring coast.”

When the intelligence arrived in London, “the Directors lost no time in dispatching two small vessels to the settlement; each carrying an assortment of necessaries for its consumption. They were also able to embark a few material articles on board their ship the *Amy*, which happened to be detained at Plymouth, and which had already in her a small quantity of goods for trade.” Mr. Dawe’s, two years Governor of the colony, who had been induced by the state of his health, and the circumstances of his family, to think of retiring from his station, failed in the above vessel, giving another proof of his zeal in the cause of the Sierra Leone Company, at a crisis which renders his presence very desirable.

* Whether these houses were destroyed by accident, or design, we have not yet been informed. EDITOR.

† These free blacks are here called Nova Scotians because they came from Nova Scotia.

A L I S T

OF SOME OF THE BOOKS AND PAMPHLETS LATELY
PUBLISHED BY THE BAPTISTS.

A

ANONYMOUS, by a LADY.

Amusement Hall; or, an easy Introduction to the attainment
of Useful Knowledge; with an elegant Frontispiece*.

In Works of learned Labour let *the Men*,
With their superior Pow'rs, employ the Pen,
And hidden Truths explore;—'tis our Design
Instruction with Amusement to combine,
Pleasure with useful Knowledge to unite,
And yield at once Improvement and Delight.

12mo. pp. 140. Price 2s. 6d. bound, 1794.
Sold by Gardiner, Button, and Martin, London.

B

Rev. THOMAS BALDWIN, A. M. Boston, N. A.

A Brief Vindication of the particular Communion of the Baptist
Churches; being a Reply to the Remarks of the Rev. Noah
Worcester, A. B. in his Friendly Letter to the Author; wherein
the Subject and Mode of Baptism are particularly consi-
dered. *Second edition.* 12mo. pp. 96, 1794. Sold by Man-
ning and Loring, Boston.

Rev. ISAIAH BIRT, Plymouth Dock.

A Vindication of the Baptists, in Three Letters, addressed to a
Friend at Saltash. 12mo. pp. 30.

Cottle, James, and Rose, Bristol.

Rev. JAMES BICHENO, Newbury.

The Signs of the Times; or the Overthrow of the Papal Ty-
ranny in France, the Prelude of Destruction to Popery and
Despotism, but of Peace to Mankind. *Part the Second.* With
an Address to the People of Great Britain. 8vo. pp. 71. 1794.
Price 1s. 6d. Sold by Parsons, London.

Rev. LEMUEL BURKITT, North Carolina.

An Abridgement of English Grammar, partly extracted from
Eminent and approved Authors, with Observations entirely
new. 8vo. pp. 71. Quarter of a dollar. Sold by the Author.

* An extract from this pleasing piece would have adorned the page
on which it is advertised, had the narrow limits of the Register per-
mitted it; but the quantity of matter on hand forbids the pleasure, and
also the admission of any thing more into *this Number*, relative to books,
than a bare mention of the titles of the pieces which are inserted.
If any work is omitted, in the list, it is because it has not been duly
forwarded, free of expence, to the EDITOR.

D

Rev. THOMAS DUNN, Newport, Rhode-Island.
An Emigrant from England.

A Discourse delivered in the New Dutch Church, Nassau-street, on Tuesday the 21st of October, 1794, before the New-York Society for the Information and Assistance of Persons emigrating from Foreign Countries. Text, Exod. xxiii. 9. *Ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.* 8vo. pp. 28. Wayland, New York.

E

Rev. JOHN EVANS, A. M. London.

1. A Sketch of the several Denominations into which the Christian World is divided, accompanied with a persuasion to religious moderation. 8vo. Price 1s.

The great lesson which every sect ought to learn from the history of the church, is Moderation. WATSON, Bishop of Landaff.

2. Juvenile Pieces, designed for the Youth of both Sexes. Second edition, enlarged, with an elegant Frontispiece. Price 2s. 6d. sewed. On fine wove paper, and hot pressed. 3s. sewed. Crosby, London.

H

Rev. W. W. HORNE, Tibenham, Norfolk.
New Songs of Zion; or, short Hymns collected from the Scriptures of the Old Testament. 8vo. pp. 112. Price stitched, 1s. 6d. Sold by the Author, and by Mathews, London.

K

Rev. JOHN KNOTT, Chatham.

The distinguishing Principles and Practice of the Baptists vindicated; in Seven Dialogues; or, an Answer to Mr. Shrubsole's Plain Christian Shepherd's Defence of his Flock. 8vo. pp. 63. Price 1s. Button, London.

L

Rev. THOMAS LANGDON, Leeds.

The Obligations of Christians to support a Conversation becoming the Gospel. A sermon preached to a Congregation of Protestant Dissenters in Hull, Feb. 8, 1795, on occasion of their forming themselves into a Christian Society, under the pastoral care of the Rev. William Pendered. Rawson, Hull; Binns, Leeds; Vernor, Johnson, and Thomas, London.

Rev. ELIAS LEE, Ridgfield, America.

The Dissolution of Earthly Monarchies, the Downfall of Antichrist, and the full Display of Zion's King. A sermon delivered

vered to the Baptist Church, in Ridgfield, March 1, 1794. Text, 1 Tim. vi. 15. *Which in his times he shall shew, who is the blessed and only Potentate, the King of kings and Lord of lords.* 8vo. pp. 28. Douglas, Danbury.

M

COMMITTEE OF THE BAPTIST MISSION.

Num. 1. Periodical Accounts relative to a Society formed among the Particular Baptists, for propagating the Gospel among the Heathen. 8vo. pp. 84. Price 1s. Sold by Button and Thomas, London; and to be had of the Baptist Ministers in most of the principal towns in the kingdom.

P

Rev. SAMUEL PEARCE, A. M. Birmingham.

The Scripture Doctrine of Christian Baptism, with some Historical Remarks on that Subject, in a sermon preached April 20, 1794, at the Baptism of twelve persons, on a profession of Faith and Repentance, at the Baptist Meeting-house, in Harvey-lane, Leicester. Published at the unanimous Request of the Church, and many individuals in the Congregation. Text, Acts xxviii. 22. *But we desire to hear of thee, what thou thinkest; for as concerning this sect, we know that every where it is spoken against.* 12mo. pp. 56.

Button and Thomas, London; and at the vestry of Cannon-street Meeting, Birmingham.

R

Rev. WILLIAM RICHARDS, A. M. Lynn.

Member of the Pennsylvania Society, for promoting the abolition of Slavery.

1. Reflections on French Atheism, and on English Christianity. *Second edition.* 8vo. pp. 36. Price 1s.

2. Food for a Fast-day; or, a few Seasonable Hints for the use of those good people who believe in the propriety and efficacy of Public Fasts, and who intend to observe the 25th of February 1795, as a Fast-day. 8vo. pp. 20. Price 6d.

Jordan, London; Flower, Cambridge; March, Norwich; Ross, Carmarthen.

Mr. THOMAS RIPPON, London.

An elegant Engraving of a Geographical Clock, which contains the Names and Situations of all the most remarkable Places in the World: and exhibits, at one View, the Time of Day or Night at all those Places round the Globe. With it is delivered a familiar Description of its Use, and a copious alphabetical Index, by which any Place may be readily found, and its Longitude and Latitude ascertained. Price 2s.

Sold by the Author, Thomas Rippon, Drawing-Office, Bank of England; and by Mr. Turner, No 13, Cornhill, London.

Rev. JOHN RYLAND, D. D. Bristol.

The certain Increase of the Glory and Kingdom of Jesus. A sermon preached at Chard, in Somersetshire, on Wednesday evening, June 11th, 1794, at the annual meeting of the Baptist Association; published at the request of the Church at Chard, and others who heard it. Text, John iii. 30. *He must increase.* 8vo. pp. 36. Price 6d.

Brown, Cottle, and James, Bristol; Button and Thomas, London.

T

Rev. JOSHUA TOULMIN, A. M. Taunton.

1. The Immutability of God, and the Trials of Christ's Ministry; represented in two sermons preached at Essex Chapel, in the Strand, March 30, and April 6, 1794. Published at earnest request. 8vo. pp. 49. Price 1s.

2. The Character and Hope of the Righteous; represented in a sermon preached at Collumpton, Devon, on the 21st of September 1794; on occasion of the much lamented death of the Rev. Samuel Morgan, who departed this life, September the 15th, in the sixty-fourth year of his age; to which is added, the Address at the Interment. 8vo. pp. 38. Price 9d.

Woolmer, Exon; Johnson, London.

3. *The History of the Puritans*, or Protestant Nonconformists, from the Reformation to the death of Queen Elizabeth: with an Account of their Principles; their Attempts for a further Reformation in the Church; their Sufferings; and the Lives and Characters of their most considerable Divines. By DANIEL NEAL, A. M. *Volume the II.* A new edition, revised, corrected and enlarged, by JOSHUA TOULMIN, A. M. 1794. Dilly, London.

Rev. ZENAS TRIVETT, Langham, Essex.

A Scheme of Chronology representing at one View, the Times of the Prophets, and how long they Prophefied.

In order to understand the true meaning of a prophet, it is of great importance to know the time when he prophefied.

This is a beautifully engraved sheet. Price 6d.

Sold by the Author, and by Darton and Harvey, London.

Rev. DANIEL TURNER, A. M. Abingdon.

1. The gathering of the People to Christ considered in a sermon preached at Henley-upon-Thames, at an association of ministers, June the 24th, 1794. Text, Gen. xlix. 10. *And to him shall the gathering of the people be.* 8vo. pp. 31. Price 6d.

2. A Word in Season, addressed to all serious Christians, upon the Necessity and Importance of uniting their humble and earnest Supplications at the Throne of Grace, on account of National Sins and Calamities. 12mo. pp. 12. Price 1s. 6d., for 25, or 5s. per hundred. Knott, London.

O B I T U A R Y

FOR 1794.

Rev. JOSHUA WOOD, *Sallendine Nook*, York.

ON September 6, 1794, died the Rev. Joshua Wood, Baptist Minister at Sallendine Nook, near Huddersfield, Yorkshire. The following particulars, however defective, I hope will be acceptable to some of your readers.

He was born in the month of October 1734. His father, Mr. David Wood, was a reputable man in the corn trade at Leeds. He was of the Presbyterian persuasion, kept up the worship of God in his family, and governed his domestics with answerable decorum and propriety. His son Joshua was kept at school till he was fourteen years of age, and being possessed of good natural abilities, and a love of learning, his progress was pretty considerable. He was then taken into his father's counting-house, and occasionally assisted in other branches of the business. His mother, about this period, begun to hear those ministers who are commonly distinguished by the name of Methodists. Her son Joshua frequently accompanied her; and it pleased God to make use of their preaching for the awakening of his mind to a sense of his lost condition as a sinner, and his need of the salvation which is in Jesus Christ. He begun to make a public profession of religion at about the age of seventeen, when he joined Mr. Wesley's society at Leeds.

But having an opportunity of hearing that eminent servant of Christ, Mr. George Whitefield, his views of the evangelical system were enlarged; he embraced the doctrines commonly called Calvinistic, and, in consequence of this change in his sentiments, left the society above named.

Mr. Wood's advancement in knowledge and piety was such, that about his 20th year his friends thought him qualified for public usefulness, and encouraged him to make trial of his gifts in preaching. The business of the counting-house did not suit his turn of mind. He had all along a strong bias to learning, and the acquisition of religious knowledge. He therefore left his father's house, and resided for about twelve months at Shipley; during which period he frequently preached at Idle, near Bradford, and at other places. But returning to Leeds he was admitted a member, and an assistant preacher of the Society of Independents, under the care of the late

Rev.

Rev. Mr. Edwards, and continued in that relation and capacity till the year 1760.

Mr. Wood, besides his employment as an occasional preacher, kept a school at Leeds, and it appears that he was well qualified for this province. But having an invitation to preach to a congregation, who usually assembled for divine worship in a room in the Angel-yard, in Wakefield, he removed thither, in compliance with their solicitations.

While he continued at Wakefield, Mr. Wood was convinced, that the baptism of believers by immersion is the one baptism which was instituted by Jesus Christ, and practised by his apostles and the primitive churches. After some hesitation, having examined the subject with cool deliberation, he resolved, whatever sacrifice he might make in so doing, to comply with the ordinance. He accordingly signified his desire of being baptized to the late Mr. Hartley of Haworth, and Mr. Crabtree of Bradford. They gave him the meeting at the house of the writer of this article, where Mr. Wood communicated a very pleasing account of the Lord's dealings with him, of his faith in Christ, and views of the gospel, and was baptized the same day.

The Baptist church at Halifax being then destitute of a minister invited Mr. Wood to preach to them. His labours gave general satisfaction, and he had an honourable dismissal from the church at Leeds, signed by Mr. Edwards and others. In the year 1760 he was ordained pastor. Mr. Hartley delivered an excellent charge on the occasion, and Mr. Crabtree preached to the people with much affection, seriousness, and propriety.

He continued at Halifax till the year 1770, and was afterwards recommended, by the Rev. John Tommas of Bristol, to the church at Prescott, Devon. He went to this people in September 1771. But, as he found at length that there were some in the church who would not agree to the due order of the Gospel, though they had been for a sufficient time possessed of rules which he had drawn up for their consideration, he could not remain there with any comfort; and so, after having served there upwards of twelve months, he removed. But his labours had been considerably blessed for the awakening of careless sinners, many of whom were baptized, and added to the church after his removal.

The Baptist interest at Sallendine Nook had been in a very low state. For a long course of years, Mr. Henry Clayton, a plain, steady, upright man, had laboured there under great discouragements, and with little appearance of success. But that good man had the happiness of seeing a very considerable revival

revival of religion in his congregation towards the close of his life. As he was now far advanced in years, and attended with infirmities, he made the motion for Mr. Wood to be invited to come and settle in that neighbourhood, as an assistant to him. Mr. Wood having an unanimous call, after some time, complied with it, and was received into the family of Mr. Ingham of Lockwood, where he was generously entertained for some years. This was eventually a very great blessing to the society and congregation at Sallendine Nook. Mr. Clayton and Mr. Wood lived in peace and harmony, and assisted each other in the public services of the sanctuary, till the good old man finished his labours and his pilgrimage on earth, and went to take possession of the promised inheritance in heaven, for which he had long been patiently waiting.

At Mr. Clayton's decease, Mr. Wood, at the request of the church, took the whole charge of them upon himself, and continued in his relation to them with reputation and honour, till it pleased God to call him home.

His constitution was rather delicate and feeble; he was often under affliction, and yet but seldom so far indisposed as to be rendered incapable of attending to his usual exercises in the pulpit. His health visibly declined for about a year before he died; but such was his regard for the great work in which he was engaged, that he preached twice to his dear people the Sabbath but one before he went to rest. His labours were greatly owned among them, and he was highly esteemed by them for his work's sake. His zeal for God, and his concern for the welfare of the souls of men, were observed by his people to increase more and more, as he drew nearer to the close of his life.

During some of the last days of his illness, he was so weak, that he was scarcely able to converse with his friends. But his mind was calm and serene in the prospect of his end. He said to some, who were lamenting to think of the probability of his being soon taken from them, "I have lived long enough to see the weakness and instability of man, to know that salvation is entirely by grace through Jesus Christ, and to be satisfied respecting my own interest in that salvation. Heaven is the place I have been praying and longing for these forty years, and why should I start back at the near prospect of entering into it?" If it were the will of God that he should be spared to be a little longer useful, he was resigned; but if it pleased the Sovereign Disposer of life and death to remove him, he said, he was perfectly willing to die. Thus good Dr. Watts, when on the bed of languishing, was asked by one of his friends, how it was with him? he answered, "I
am

am waiting for God's permission to die." This happy state of mind was particularly exemplified in our worthy friend. The servant who attended him happening at one time to hear him with some emphasis repeat these words, "I am ready, I am ready," she stepped to him, and softly enquired, for what he was ready? He answered, "I am ready to die!" In this state of composure and tranquillity he resigned his soul into the hands of his Redeemer. He was buried at Sallendine Nook on the 10th of September, and his funeral sermon was preached by brother Hartley of Halifax, the Sabbath next but one following, from the words of the apostle Paul, 2 Tim. iv. 7, 8. *I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.* This text had been much in his thoughts during his sickness. The whole of it afforded him refreshment and consolation; but he often repeated the latter part of it with great emotion, *Not to me only, but to all them also that love his appearing.* The doctrines of the Gospel in general, which he had maintained and preached in life and health, were his comfort in sickness, and in the hour of death.

The life of this good man was so uniformly circumspect, and exemplary, that he might be said to have had *a good report of all men, and of the truth itself.* In his private conduct, he was peaceable and benevolent; and, making allowance for the infirmities incident to human nature, in every view highly respectable. He was so steady in his attachment to what he believed to be right, whether in principle or practice, that he could not be induced to deviate from it, by either the frowns or the smiles of any man whatever. This was a distinguishing feature in his character.

He had a penetrating genius, his judgment was remarkably correct, and he was well versed in calvinistical divinity. Yet his preaching was plain and practical, especially for the last twenty years of his life. During this period, he was fully convinced of the propriety and the necessity of a ministerial address to the unconverted. And it is worthy of remark, that after he had this conviction, his ministerial labours were rendered abundantly more successful than before, in turning sinners from darkness to light, and from the power of Satan unto God. The late President Edwards was his favourite author. He read his works with constant attention, approbation, and delight. But the sacred Scriptures were his chief delight: he read them in their originals, and studied them with unwearied application. He wrote his sermons almost at length, yet he
never

never made use of notes in the pulpit. God was pleased to give him many seals of his ministry, who, it is hoped, will be his joy and crown of rejoicing in the day of the Lord Jesus. Mr. Wood has left nothing in print but a circular letter, addressed to the Association, ON RELIGIOUS ZEAL. As he was never married, he lived in a great measure exempted from domestic cares, and devoted his life to study and retirement. I shall close this short tribute to his memory with the admonition of the apostle to the Hebrews: *Remember them which have the rule over you, who have spoken to you the word of God; whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, and to day, and for ever.*

JOHN FAWCETT.

Brearly Hall, Nov. 8, 1794.

Mr. WILLIAM BROWN, *Deacon at Ashford.*

Mr. William Brown was an honourable and useful member of the church at Ashford, in Kent, for near forty-three years. In the early part of his life he lived with his grandfather, who was a farmer, residing at Shadoxhurst, about five miles from Ashford. The conduct of one of his grandfather's servants, who was a very pious man, and a member of the church, led him frequently to think within himself that there was something excellent in this man's religion; hence he concluded to go to Ashford, and hear the Baptist minister on the Sabbath-day. Here the Lord was pleased to touch his heart, and he heard to profit. The sermon that was first made useful to him was preached by that truly excellent man Mr. George Green, for many years a beloved pastor of Ashford church, on Hosea xi. 8. *How shall I give thee up, Ephraim? How shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together.* Soon after which, he made an open profession of the name of Christ, and was baptized on the 27th of December 1751; since which, he walked in the ways of God, as became a saint, and has manifested himself an humble, peaceable, and holy man. His steady and upright conduct drew the attention of the church to him many years ago, when he was chosen to the office of deacon. In this station he always shewed himself in his true character, AN HEALER OF BREACHES. Believing that harmony in a society promotes edification, he not only wished for peace, but followed after the things which make for it. His heart and house were

were open to ministers, and to all strangers who visited the church; so that on the whole, to use the expression of a minister best acquainted with him, "He was under God, the principal **PILLAR** of the church and congregation."

For many years he has been a man of affliction. Repeated fits of the gout had greatly weakened his constitution, and left but little strength of nature to bear a violent diarrhoea, which seized him on the Tuesday morning, and of which he died the Friday following. During his illness he was remarkably resigned; he steadily looked death in the face, and his exit was truly happy. To his pastor, the Rev. Francis Read, he frequently expressed his willingness either to live or die, as it might be pleasing to God. The last time Mr. Read prayed with him, was on the evening before his departure; he then made signs to have his head moved that he might hear, and by the motion of his hands, it was perceived that he joined in the exercise. To a friend he said soon after, "I am very happy;" and the last words he was heard to articulate in the night were, **JOY, JOY**. He serenely breathed out his soul to God about 9 o'clock of the morning, Oct. 3, 1794. His funeral sermon was preached at the time of his interment, the Tuesday after, from Psalm xxiii. 4. *Yea though I walk through the valley of the shadow of death, I will fear no evil, &c.*

MRS. ELIZABETH REECE,

Late wife of the Rev. **PETER REECE** pastor of the Baptist church at *Warwick*.

Mrs. Reece was born at Warwick, the 9th of November 1737, and left this transitory world on Wednesday morning, the 10th of December 1794, aged 57. She was the daughter of the late Mr. John Hands, many years an alderman of that place. When in London she soon became acquainted with Mr. M——n, a respectable gentleman, well known in the religious circles, and who is now one of the king's messengers. She never knew him sit half an hour in his house without introducing spiritual and profitable discourse. He was the instrument of leading her to hear the gospel, and to think seriously of her eternal welfare. The first sermon that was made useful to her was preached by the Rev. Charles Decotlogon at the Lock Chapel. She thought then that there was not such a minister upon earth, and for a considerable time she was not willing to hear any one else. After this, when the providence of God removed her to Greenwich, where she went for her health, she was con-
vinced

vinced of believer's baptism by reading the word of God, joined the baptist church under the pastoral care of the Rev. Mr. Hutchins, and boarded with Mrs. W—n, who was truly religious, and of a most amiable disposition. Being invited to the funeral of her mother who died the 8th of Aug. 1783, she went to Warwick. In eight days after, her father died. When he was buried she returned to Greenwich to settle her affairs, where she was violently seized with her old complaint, a cancer in her breast; but she was restored, and returned to Warwick in March 1784, with an intention to end her days there. Soon after, Mr. Reece, the baptist minister of that place, had the felicity of being acquainted with her; they were married the 4th of July 1786. Those who knew her, thought that he could not have chosen a more suitable companion, and he himself says, that not a day has passed since the happy union took place without his praising God for the event. Her advice was wise and good. Her prudence and œconomy were worthy of imitation. She managed all her affairs with discretion. She was well acquainted with the word of God. By diligent reading and meditation, by the company of wise and orthodox christians, and by hearing many eminent ministers in London, she could explain some of the most difficult passages of scripture. When her opinion was requested on any part of revelation, although she gave it with diffidence, it was very much to the purpose. Mr. and Mrs. Reece used to walk or ride together frequently for more than eight years; their chief subjects of discourse were doctrinal, experimental, and practical religion.

Her attachment to divine revelation was great; she often called the bible the pure fountain of divine truth, and considered all other good books but streams. She used to say to Mr. Reece, that it would have been much better for him to have employed the time in reading his bible, which he spent in perusing expositions and other productions of learned divines.

When she was young, every thing gay and fashionable was her delight, but one day after she became religious, when she was putting on costly apparel, she thought God looked down from heaven upon her with abhorrence. From that time she never followed the fashions of the world, but was remarkably plain in her dress, and she thought it sinful to be otherwise. Now her chief concern was to be arrayed in the righteousness of Christ. She walked closely with God, and followed the Lord fully. It is believed, that since the Lord changed her heart, she never went to bed at night, nor

nor came out of her chamber in the morning, without being on her knees in prayer; a duty for which she had an agreeable gift, and which she exercised sometimes with her husband, and with the family whenever he was absent. She would go to the house of God when she was hardly able to walk, or even sit, without excruciating pain. Those who were best acquainted with her say, that they never discovered in her the least degree of dissimulation; she would flatter none, nor would she say to any one, "I am glad to see you," unless it were really true. She would not have told an untruth to save her own life. She was an ornament to her profession in every character, an Israelite indeed in whom there was no allowed guile.

More than a year before her dissolution, her complaint began to grow worse. On the first attack of it, near 20 years ago, she applied to Dr. Fothergill and Dr. Hunter, whose advice was of singular use, and which she followed to great advantage. When the swelling was great, and very hard, and the pain violent, by applying what was recommended, in a short time the swelling and hardness were abated, and the pain entirely removed. But these means were at length inefficacious. Mrs. Reece was then urged to take further advice, and did apply to the most noted professional men in the neighbourhood, but her disease became so obstinate that every assistance proved unsuccessful.

Although her conversation had been in heaven, and her heart too, she was greatly tried in her last illness: but she cried to God without ceasing, until he was pleased in mercy to answer her prayer. He removed all her doubts, and gave her strong unshaken assurance of her interest in his love and favour. She often declared, she did not care what she suffered, if she could always say, Christ is mine, and I am his. Mr. Reece thinks he shall never forget the three days when the dearest of all his earthly comforts was under a cloud, nor his felicity at her deliverance from the great distress in which she had been about her soul. He shed as many tears of joy after, as he did of grief before.

When confined to her room, though very weak, she now and then prayed so as that she could be distinctly understood, when she thought those about her were asleep. Sometimes she addressed the divine Father, as her father and friend; Sometimes she addressed the Son, as her Saviour and everlasting portion; and frequently used the following expressions: "O my blessed Jesus, take me to thyself! O my precious Christ, my dearest Lord and Master, say unto me, O say unto me, *To-day shalt thou be with me in paradise.* Come, Lord

Lord, O come quickly, and receive my spirit this hour; this moment, if it be thy blessed will: thou knowest, Lord, that I long to see thy face, thy blessed, thy charming face. O let me see it without a cloud between." Sometimes she addressed the third person in the Godhead, saying, "O blessed Spirit, come, O come and cleanse this soul of mine from sin, and finish the work thou hast begun. I have an humble hope that thou hast begun a good work in me many years ago. When, O when, wilt thou bring forth the head-stone with shoutings! How glad shall I be when that time comes! Then I shall join the redeemed in praising the Lamb that was slain for his free, sovereign, and distinguishing grace. O what great things the Lord has done for me, for such a sinner; I can never be sufficiently thankful for his unmerited and boundless love to my soul. But I shall soon be with him, to enjoy him, and praise him forever."

She often desired Mr. Reece to pray with her, and to read to her such parts of scripture as she made choice of, or some favourite hymn. The most precious of all to her was that admirable hymn, composed by the late Mr. Robinson of Cambridge.

Come, thou fount of every blessing,
Tune my heart to sing thy grace,
Streams of mercy never ceasing
Call for songs of loudest praise;
Teach me some melodious sonnet
Sung by flaming tongues above:
Praise the mount, O fix me on it,
Mount of God's unchanging love.

Here I raise my Ebenezer,
Hither by thy help I'm come;
And I hope by thy good pleasure,
Safely to arrive at home;
Jesus sought me when a stranger,
Wandering from the fold of God;
He to save my soul from danger,
Interpos'd his precious blood.

O! to grace how great a debtor,
Daily I'm constrain'd to be!
Let that grace, Lord, like a fetter,
Bind my wandering heart to thee!
Prone to wander, Lord, I feel it;
Prone to leave the God I love?
Here's my heart, Lord, take and seal it,
Seal it from thy courts above*.

Rippon's Selection, Hymn 509.

* The whole of this hymn is inserted at the particular request of the Rev. Mr. Reece. EDITOR.

Mr. and Mrs. Reece sung the above composition together times without number.

One of Dr. Doddridge's hymns also, the 173d in the Selection, was very much esteemed by her, especially two verses of it, which appear to have been the genuine language of her heart in health, in sickness, and in death:

Jesus, I love thy charming name,
'Tis music to my ear;
Fain would I sound it out so loud,
That earth and heaven might hear.

I'll speak the honors of thy name,
With my last labouring breath;
And dying clasp thee in my arms,
The antidote of death.

The day before she was released, she took her husband by the hand, and told him her mind relative to secular affairs; she then added, "Now I have done with the world forever, I shall soon be with Christ in heaven. May the Lord bless you, and keep you by his mighty power through faith unto salvation. Farewel." After this she said very little. Near half past three the next morning, Mr. Reece seeing her awake, spoke to her: not being able to give him an answer, she put her left hand to her cancerated breast, with her eyes heavenwards, and lifted up her right hand, which instantly fell down like lead. In less than half a minute she went off with all serenity. The sabbath-day following, she was interred in the Baptist burying ground at the Back-Hills, in Warwick, where the Rev. Mr. Scott, of Hinckley, Leicestershire, delivered a very suitable funeral oration upon the occasion, and prayed. The next sabbath the Rev. James Moody, Pastor of the Independent church in Warwick, preached the funeral sermon, which gave great satisfaction to a numerous audience, from Psalm lxxiii. 26. *My flesh and my heart faileth, but God is the strength of my heart and my portion forever.* Mrs. Reece repeated these words many times in the different stages of her illness, and used to say, "I am getting weaker, but I humbly trust God is the strength of my heart, and my portion forever."

The ministering brethren of the Independent denomination have been very kind to Mr. Reece, in supplying for him once in the day for several sabbaths, during the affliction in his family. It would be highly pleasing if the same benevolent and fraternal spirit were manifested among all denominations of christians throughout the world.

EXTRACTS

FROM THE JOURNALS OF

The Rev SAMUEL KIRKLAND,

Missionary from the SOCIETY IN SCOTLAND,
and CORPORATION OF HARVARD COLLEGE,

To the Oneida Indians, and other tribes of the Six Nations.

Mr. Samuel Kirkland, son of a minister in Norwich, in Connecticut, New England, was initiated in the Rev. Mr. Wheelock's Indian Charity School in Lebanon, and finished his education at Nassau Hall, in New Jersey College. While he was in the school he learned the Mohawk language, but as he had a desire of being useful at a more remote distance, he set off for the country of the Senecas, in order to learn their language, Nov. 20, 1764, and was obliged to tarry at Sir William Johnson's for a convoy till Jan. 17, following, and then set out with two Seneca Indians for his convoy. The snow was at that time four feet deep, and very dry. He travelled on snow shoes, with his pack of provisions on his back, upwards of two hundred miles into the wilderness, where he found no path, or houses to lodge in; and in seventeen days he reached that savage tribe. This is the first account of Mr. Kirkland that was given to the public. A person from whom we expected his early Journals having lent them to a friend, fears they are lost; if they can be recovered, the use of them is expected for the Register.

The papers which are come to hand, begin with 1785.

In August, this year, Mr. Kirkland was visited by three of the Indian Chiefs, with an affectionate address from the whole village of Kanonwarohare, requesting that he would again favour them with his labours. He did so, and preached to the people of five or six other villages, not only on Lord's-day, but frequently in the week, travelling from place to place.—And thus he writes.

In several villages, particularly Kanadesko, Old Oneida, and Kanonwarohare, the Indians appeared universally desirous of religious instruction (except two or three who are professed pagans), and would convene for that purpose at almost any time of the day. I have sometimes on week-days, while travelling among them, preached a lecture at sun half an hour high in the morning, and had a full meeting. I generally performed divine service at Kanonwarohare on the *Sabbath*, it being the most central, and their capital village. Here the Indians would collect in such numbers from the adjacent towns that we had no house sufficiently large to contain them; was therefore obliged to assemble for public wor-

SEPT. 1794.

R

ship

ship under the trees in the open air. The other villages are at the distance of from four to six, ten and twenty-eight miles from Kanonwarohare.

Several extracts from my Journal will serve to give a specimen of the disposition of the Indians towards Christianity, and their knowledge of its doctrines.

Saturday, Sep. 10, 1785. Catechised at Old Oneida, lodged there, and preached Sabbath morning. Then rode to Kanonwarohare. On entering the town near a mile from my quarters, found the Indians assembled two hours sooner than I expected. There being several hundreds, with many foreign Indians, I was importuned to dismount from my horse, and immediately began public worship. Having no house sufficiently large, they, as usual in good weather, assembled this day under some shady trees, near the town. I discoursed from Luke x. 11. *Nevertheless, be ye sure of this, that the kingdom of God is come nigh unto you.* After general observations upon the coming and character of Christ, proposed to enquire, What we were to understand by the kingdom of God? When it might be said to come nigh to a people? the different reception it met with in the world, and the different effects produced by it: then endeavoured to inforce this truth, as held up to us in the text, viz. That it is an important and solemn consideration for any people to have the kingdom of God brought nigh to them. I spoke upwards of an hour, but the wind blowing fresh, my voice began to fail me. Perceiving the attention of the Indians to be much engaged, I requested *Agivetontonguas* (alias *Good Peter*) my Catechist, to make some farther observations upon what I had last said, as I was loth to leave the subject so much unfinished. He arose and addressed them for near half an hour, and with such judgment, propriety, and pathos, as exceeded any thing, in my apprehension, that I ever heard from an Indian. Several of his observations I shall transcribe as literally as the different idioms of the language will admit. "My Brethren, pride and ignorance are our greatest enemies. They will destroy our souls. We think we know something, yea, that we are very wise and know a great deal; this is our misery. For we know nothing of our own character, and our situation in this present world. —Here, for instance, is the young warrior (pointing to a number of that class who sat at some distance with their painted faces and feathered heads), he feels as if he had wisdom and strength sufficient to live and pursue his projects, independent of any Being either in heaven or earth. Oh how vain! The Great Spirit above, who looks through the universe, and now sees us, he considers us as nothing more than

than particles of dust, such as we tread upon; therefore, in his condescension and compassion to poor man, he hath said somewhere in his Holy Book, *Let not the wise man glory in his own wisdom, nor let the mighty man glory in his might, let not the rich man glory in his riches*: if any man would glory, let him glory in this, that he may look upon and adore the great God, and praise him for Jesus Christ. We think that earthly good, and present enjoyments are worth a great deal, yea, that there is nothing else of any worth; hence it is, that we Indians set so light by the gospel, which, in God's judgment, is above *all price*. Now, my Brethren, collect all earthly treasures, and they are valuable. But bring them up to compare with the gospel of Jesus and its blessings, and they will blush and seek to hide their face, yea, *vanish in a moment*. Who is Jesus? you will say, he was a man, *a good man*; that he lived among the Jews, and said a great many good things. Is this all? Was he man only? What was the body, the flesh of the man Jesus? It was only a garment or coat to cover him. God was within! When man sinned God shut heaven against him, and could not speak to him without covering himself with a garment. Jesus himself said, that he came to reveal the Father; that is, to open the nature of God to the eyes of man's mind, that man might be brought back and see God. Who then can tell how much the gospel of Christ is worth! the angels have tried but they cannot tell; they are still looking on."

15. Visited the village of Kanadesko, which consists chiefly of Tuscaroras; preached twice and returned late in the evening. The Indians in this village are generally attentive to the doctrine of christianity, and appear to be thankful for religious instruction. They have spent almost the whole of this day with me; two of them manifest great concern respecting their future state.

16. This evening attended a singing meeting. Closed with an exhortation and prayer, as is my general practice on such occasions.

23. Visited by a Cagogon Chief, who came near sixty miles to enquire particularly into the nature of the christian religion, and whether it was originally designed for every nation. He spent several days with me, and discovered more candour than is usual for Indians. He said, that he approved of the laws and spirit of the gospel, thought they would answer for Indians as well as for white people, on condition the Indians would universally agree to embrace the christian religion. But then put this question, which was difficult to answer to the satisfaction of an Indian mind, viz. If the

gospel was originally designed for every people and nation, why was it so many hundred years before some nations heard of it?

March 14, 1786. This year I have laboured in the duties of a Missionary almost incessantly, and not without some success. I have had great assistance from *Good Peter*, as he is called; especially when I have been employed in travelling from one place to another.

I cannot forbear mentioning a remarkable instance of an old Indian, about seventy years of age, who was always a strict and rigid Pagan till within a month past. He never lived at Oneida till of late years; he has been blind upwards of fifty years, which circumstance, with his strength of mind, obtained for him a place in their council. Though not a Sachem in the hereditary line, he appears to be a person of uncommon abilities, of a good judgment and retentive memory; and is said to be one of the greatest Indian historians in the six nations. This person has been under great exercise of mind about his future state for some time. He says, what first waked up his mind, was my requesting him to reconcile certain contradictory accounts in the tradition of the fathers respecting the happiness of all Indians in the other world. He is now become very inquisitive concerning the doctrines of the gospel, particularly what Jesus Christ had revealed of a future state, and what classes and characters of men are to dwell together in the other world. He has affectionately requested that I would come and cast water on him in the name of Jesus, if I should judge him a proper subject. After long consultation, concluded to defer it for the present.

JOURNAL from May 1786 to May 1787.

The making of suitable provision for my family, and arranging my domestic affairs, detained me at Stockbridge longer than I expected when I left Boston, so that I did not set out for the Indian country till the 24th of May; and a great part of the summer met with so many interruptions and embarrassments in the prosecution of my mission among the Indians, that my journal is scarcely worth transcribing. Moreover, the general seriousness that, through divine mercy, has taken place in several towns, did not begin till the latter part of August, and then but in a small degree.

The instructing of Indians appears more and more to me to be an arduous task. When their minds are thoroughly roused, and they begin to believe the Bible is God's book, and the religion of Jesus was designed for every nation, and
that

that they have a concern in it; they are exceedingly eager for instruction, and cannot be put off with as little attention as those who have been brought up under the light of the gospel. Truly their engagedness, with the ideas of their miserable pagan state, is calculated to excite the tenderest emotions in one's breast, and rouse the whole soul to vigorous exertions. My ministerial labour has not been more fatiguing and incessant for these fifteen years past than of late; but, blessed be God, I humbly hope never more delightful. I am sensible, I serve the best of masters, and wish I may be honoured as an instrument in the hands of the Lord Jesus, of bringing in some trophies to him from among these poor heathens.

I would acknowledge the goodness of God in the almost uninterrupted health with which I have been favoured the winter past, and thereby enabled to apply myself to ministerial duties in season and out of season. Soon after the Indians returned from their fall hunt, I had my house crowded for many weeks together with catechumens, and persons under soul concern from morning to night; and some whole nights I have set up with them.

I have reason to believe there have been more than SEVENTY SOULS under very serious impressions in three villages. There is no place where the power of divine truth has so much triumphed as at Old Oneida, about six miles from Kanonwalshe; which village is chiefly composed of the Indians who removed from Stockbridge, in New England. I think I never knew more rational and pungent convictions of divine truths among any people. There is a number of instances, where a conviction and heart felt sense of the evil of sin seemed to rise higher in the mind than the fears of misery and future punishment. The convictions of persons of this character wear well. At the settlement of the New England Indians at Oriske, there is observable in some a tincture of enthusiasm, nevertheless, I have reason to believe there is a work of God's grace among them. The external reformation is very conspicuous. 'Tis now more than seven months since there has been a single instance of drunkenness in two villages. Many who were formerly given to dissipation, every step of whose past life was marked with the foulest vices, have now become visibly sober, regular, industrious, and praying Indians. Some of the Indians have observed to me, that they never saw such a time with Indians, that they could not sufficiently thank God for his great mercy to poor Indians; and would ask me, if I did not begin to believe that the Lord Jesus Christ could save Indians; and might they

not hope that God was about to rescue them from ruin, and build them up as a people, at least the remnant which he had preserved.

I have made but little progress in translating the Holy Scripture for the Indians; 'tis a work of time; the more I attend to the business, the more I am convinced, that there are some real beauties in their uncultivated language. I shall not be able to prepare any thing for the press till another year. I wish to accomplish the translation of one of the Evangelists soon, to gratify the Indians, and more particularly at this time, while the ears of so many are open. I endeavour to devote myself to the duties for which their present circumstances call. Some weeks I give wholly to instruction, and can but just redeem time to write a short journal, and a considerable part of that has been written by fire light. I have received much help in ministerial duties from my Catechist, *Agwelondonguas* *, alias, Good Peter. He is a person of uncommon abilities and good moral character; and acknowledged to be one of the best speakers in the Six Nations. The Indian school which I set up last summer, by the assistance of Jacob Reed, at Saklad'ye †, has been the mean of promoting knowledge, good order and sobriety among many of the youth. There are commonly about twenty scholars at a time. So soon as one has learned to read well any sentence or passage of the Scriptures, translated into his own language, he goes out, and another takes his place. There are upwards of fifty persons who can make a shift to read almost any thing I translate. Some few are able to write and make a tolerable hand of spelling their own language; several lads of ten or twelve years of age have written me letters the winter past. The proficiency which some of the Oneidas have made in letters, has attracted the notice of the other tribes. I have had application from the Senekas and Onondagos to take several of their boys into the school.

In October 1786, Mr. Kirkland returned to his family, and took a journey with Mrs. Kirkland for her health, to which she was advised by her physicians.

Nov. 27, 1786. Set out for the Indian country, accompanied by the Indian, called Quedelko, belonging to the Old Oneida. The travelling being extremely bad, and the weather cold, could not reach Oneida this week, therefore tarried over the sabbath on Mohawk river.

* As the papers from which these pages are printed were transcribed by different persons, who seem to have written the same names differently, great allowances need be made for the spelling of the Indian words which appear in this Journal. EDITOR.

† The copy was indistinct.

Dec. 3. Lord's-day. Preached in a private house to a considerable assembly of Dutch and English, with several Indians who came through the woods to meet me, before the fall of snow.

7, This day arrived at Old Oneida, to my great joy, after a most fatiguing time thro' the woods; the snow deep, no path except the track of my fellow-traveller's horse. Preached a lecture, and attended religious conference in the evening till near midnight.

8, Preached again this morning from Rev. iii. 20. *Behold I stand at the door, &c.* After sermon was over, they desired me to continue the meeting by way of conference, to give them an opportunity to ask questions relating to certain passages of scripture, &c. I continued with them till afternoon. I find the Indians in this place to be greatly waked up to the concerns of their souls. There were some appearances of religious concern the summer past, and in the latter part of September, when I left them on my journey to New England. I find more than THIRTY PERSONS who are under great exercises of mind respecting their spiritual state, and appear to have a rational conviction of divine truths. At present, there appears very little of the visionary kind, which is so common among the Indians. A little before night, arrived at Kanonwalshele. The Indians immediately assembled; attended a meeting with them till 9 o'clock: but the appearances here greatly differ from those of Old Oneida; only two or three persons (so far as I can learn), who are under any serious impressions.

13, Wednesday. Attended a conference meeting with a number of people, to hear and enquire more particularly into their state and situation since I left them the 27th of September last. This evening received a message from Old Oneida, by four Indians, earnestly requesting me to preach a lecture to them to-morrow, informing me that one of the Indian women in that place is in such distress of mind, they are apprehensive she cannot live long.

14, Thursday. In consequence of the message yesterday, I set out for this place, and have waded through the snow near three feet deep in the woods. Discoursed from Romans xiv. 17. *For the kingdom of God is not meat and drink, but righteousness, &c.* I think I have not preached to a more serious and attentive assembly for two years past. Indians from three different tribes attended; they requested me to preach again in the evening: I accordingly complied, and discoursed from Prov. xxvii. 19. *As in water face answereth to face, so the heart of man to man.* From these words I endeavoured to prove, That all men, by nature, are equally

wicked, of every nation; that the heart of one man answereth to the heart of another, just as face to face in still smooth water; that it is natural to fallen men to transgress God's laws, &c. I spoke part of the time in English, for the sake of the New England Indians present, and part of the time by an interpreter. After the public exercise, attended a conference with a considerable number till midnight. Here remember their questions proposed, &c.

15, In the evening, discoursed again to the Indians, by particular request, from Rev. iii. 20. A divine energy seemed to accompany the word this evening.

16, Saturday. Returned to Kanonwalsihale.

17, Lord's-day. Preached from Colos. iii. 14, 15. From the same in the evening. This evening married David the Tuscarora, to Elizabeth.

20, For three days past I have had so much company, and so many personal applications for private instruction, that I have had no time to write a line till this evening, when visited by *Konwagalet* (daughter of my late dear Thomas), who requested an opportunity to converse with me, upon the concerns of her soul. She gave me the following account of herself.—“Father, I thank God that you are safely returned to us. I have for a long time wished to converse with you upon the state of my soul, but could not put on resolution enough to do it. I came to you once last summer, and again last fall, but my heart failed me. It may be, that the evil spirit has opposed me, or it may be wholly owing to my pride. But I heard your voice last Sabbath, it was as though God spake to me, and singled me out. Father, I am a great sinner, I surpass every one in the nation: I was born, I grew up, next door to where the light of God's word long has shone. Many were the instructions I received from my father, while he lived; many have I received from you from my childhood; but my hard heart, my proud heart, rejected them all, yea, I trod them under foot! this I now see was all one doing it to Jesus. Father, I said I was a great sinner; you will be astonished—about six years ago I was guilty of the sin of fornication, never did I expect to commit this crime after the instructions and warnings I had received—the person is dead with whom I had this unlawful commerce. I sometimes think I have truly repented before God; and now, if you, father, shall judge it necessary, I will confess it in public, although it happened before I was married to my present husband. Father, this is not my greatest burden. I have lived so many years without repentance for *all* my sins, and without receiving the word of Jesus, that I fear God cannot forgive me, and I must be eternally miserable!

I know

I know God is almighty; but I fear it will not be right for him to pardon such a sinner as I am. I think in my heart, I will certainly give myself up to God, and then I will do it every day I live; and pray to him, that if he possibly can, he will pardon my sins. You know, father, the merit of Christ, what his blood speaks. If there be any hope for me, show me the ground of it; and I beseech you, father, to pray for me, pray with all your strength that I may not perish eternally." This person, for several years, has appeared to be thoughtful at times, and generally supported a good character among the Indians.

23, Saturday. Spent most of my time since Thursday in translating and transcribing some parts of the Psalms, particularly the eighty-fourth, except last evening attended a short lecture, which was, by divine goodness, a refreshing season.

24, Lord's-day. By previous engagement preached this day at Old Oneida. The weather being very stormy on Saturday prevented my setting out, that I had to travel near seven miles this morning through the deep snow, with only a small foot path, and severe cold. Discoursed from Matt. xxii. the parable of the marriage of the King's son---the gospel feast. Blessed be God for this day.

25, This morning sent for to baptize a child dangerously ill; the father absent on a hunt. He having made a public profession of Christianity, I accordingly administered the ordinance. At eleven o'clock, A. M. preached a Christmas sermon from Luke ii: 14. *Glory to God in the highest, &c.* The assembly appeared with great decency and solemnity. After sermon the people being unwilling to disperse, Peter arose, at my request, and gave a very affecting exhortation upon the too common abuse of that day; and then closed with some pertinent remarks upon the conduct of Herod at the birth of Christ. He observed, that the proud heart of man would not thank God for his infinite love and mercy in sending his Son into the world, although he professedly came to save sinners of every nation---not angels. Yet sinners had such wicked, deceitful hearts as to despise all his kindness, and even to oppose him in his merciful purposes. There was one most certainly, had such a wicked lying heart, that he sought the life of Jesus so soon as he came into the world; and that too under pretence of friendship; and he was a Chief man too; that shows us, that Sachems, great men, may be great in wickedness as well as little men. But let every one see to it, that he know his own heart, and how it moves towards God. In the evening attended a conference and singing meeting.

26. Spent

26. Spent a considerable part of this day with a number of Indians from Skawaslea, a village about five miles to the westward of this.

28. Attended the funeral of Klistian's child; after prayer gave an exhortation, and spent some time in private conversation with the parents and relatives of the deceased, and returned very late to my house.

30. For three days past have improved some leisure hours in translating passages of the Holy Scriptures; but I am so crowded with visitors, and with some under concern of mind, that I can make but very little progress.

31, Lord's-day. Discoursed from Daniel ix. 9, 10.—*To the Lord our God belong mercies and forgivenesses, though we have rebelled against him.* The assembly appeared more than usually attentive. This, I believe, has been a day of serious reflection with many; as I find by conversing with a number this evening. But there are several who appear violently opposed to Christianity; particularly a young, haughty Chief, who has been many years among the western tribes of Indians, and professes strict Paganism; and another of the same Clan, who is a person of uncommon abilities, of great intrigue, and fine address. They hold Christians pretty much in the same light as the Turks consider the Jews.

January 1, 1787. My people assembled early this morning, and requested me to assist them in a grateful recollection of God's mercies the year past, and humbly to implore his blessing and protection at the beginning of this new year. I discoursed from 2. Chron. i. 7.—*Ask what I shall give thee.* A great deal of seriousness and affection, with many tears, were visible in the assembly: but our joys were somewhat damped by the rude behaviour of several professed pagans, who were expressing their joy on the occasion by the firing of guns, and other customary salutations of the day. They soon became very noisy, and reflected bitterly upon the Christians and praying Indians, as they affected to call them, and made public declaration that Christianity should not become the religion of the nation; that the customs of the fathers should be revived, even the true religion of Indians, and without it they should soon come to ruin, as had many Indian nations for adopting the religion of the white people. They gave it out that a religious dance and feast of the fathers should be celebrated in the evening, and began to invite one and another to be partners in the dance, but almost every one seemed to decline, some absolutely refused. They soon found they could not prevail on a sufficient number to celebrate one old religious feast: their failure herein was ascribed to my influence,

influence, and preaching Jesus the God of the white people. The disappointment filled them with rage. Several of the chiefs talked with them in the course of the day, and endeavoured to convince them of the absurdity of their conduct, but to no effect: four of them combined and planned to take my life in the dusk of evening; but their cruel design was discovered just before the attempt was made, and my friends had time to conceal me, till a sufficient number could be collected to protect me. Several of their chiefs and young men watched with me the whole night. A little after midnight the villains quitted their pursuit and dispersed; upon which I had my bedding brought me, and I laid myself down in a shed adjoining a wigwam, where I had for some time been concealed.

2. A majority of the town assembled early this morning, to sympathise with me in my unhappy situation, to consult measures for my protection, and to support the cause of religion in the nation. My attendance was desired in the most affectionate manner. When they were all convened, the chief Sachem harangued them for near two hours, with great earnestness and pathos. After representing their situation in the most lively colours, and the necessity of every one's declaring either for or against the Christian religion, he arose, and addressed himself to me, with every mark of tender and inviolable affection: taking me by the hand, with tears in his eyes, he made the following declaration. — "Father, open your ears, and let all present hear, while I declare, in the presence of the great Spirit, that I love you—that I will die for Jesus, and die for you, father, any day. Leave us not, I entreat you; we are an undone people if you leave us. This is my opinion: let every one declare his sentiments, as in the presence of Jesus." The scene was so affecting, with my fatigue both of body and mind, that I could write no more of the transactions of the day.

3. The Indians in general, convened again this day from several villages, spent most of the day in council. The Sachems sent for the young men who had occasioned this uproar: three of them made their acknowledgments in public, and implored pardon. One of them had made a private confession to his chief in the morning, as I was informed, and appeared very penitent: his confession was also declared in full council. The face of things is now quite changed.

Thursday, 4. Crowded the whole day with Indians of one class and another. This evening attended a catechistical lecture. In the course of our meeting, observed several persons to be under serious impressions; thought proper, at the motion

motion of some, to continue our exercise and discourse upon the nature of repentance, and the ground of the christian hope; after which we sang several hymns, and concluded with prayer, a little before midnight. Blessed be God, I feel that I can in some measure confide in the government of Zion's King: his dear cause lies near his heart; he will accomplish his kind designs towards his church, notwithstanding the wrath of man and the rage of devils. He can take the wise in their own craftiness, and confound the plots of his enemies.

Saturday, 6. Visited by a number of the chiefs; spent the remainder of the day in preparation for the Sabbath.—One of them expressed a great desire that I should take pains to adapt my discourse the ensuing Sabbath to the state of my flock at large, and the persecutions I had suffered. With great diffidence, he would take the liberty to propose several subjects for my consideration, should it give me no offence. I thanked him, and assured him he might use the utmost freedom. He then proposed, The giving the law on Mount Sinai, and charge to the people, while Moses was in the mount with God to receive the holy commandment; or, (2d) the history of St. Paul's life, previous to his conversion to Christianity: *he* held the old way, the tradition of the fathers, and thought he was serving the true God of Israel while he was fighting and kicking against Jesus: here, said he, Indians will see to what wickedness, pride and darkness of mind will lead them. Such an one, says he, you know whom I mean, pretends he serves the true God of Indians; that Christianity was never made for Indians, only for white people: he holds to the traditions of the fathers; he expects to go to the place where they are gone, when he dies.—(3d.) The opposition made to Christ for teaching the true way of God; some threatened *his* life: bring up to view their characters, and assign the reasons of their conduct. The ingenuity and concern this chief discovered, for the support and vindication of Christ's cause in this wilderness, is truly affecting.

Lord's-day, 7. Since my conversation with Good Peter yesterday, I was exceedingly perplexed in my own mind, and felt no small degree of anxiety with respect to the duty of the day. I had a keen sensibility of the force of that exhortation from the mouth of the divine Saviour, *Be ye wise as serpents, and harmless as doves*. However, I finally concluded to expound one part of the day, on the first forty verses of the fifth chapter of John, and preached from the 42d verse: *But I know you, that ye have not the love of God in you*. I endeavoured in the former discourse, for an introduction, to bring up to view Christ's general character, and the design of his coming, and made

made some remarks on the various parts of the chapter. In my sermon, I aimed principally at two things : first, To shew how the love of God in the heart would influence and direct the outward conduct ; 2dly, To consider the ground of the particular charge in the text, *I know you*, &c. Had abundant reason to bless God for this day : I don't recollect to have attended so solemn and affectionate a meeting with my Indians for near fourteen years past. Many followed me from the place of public worship to my own house, the distance of a mile, and tarried till evening. I was glad to see them attentive and inquisitive. Their applications for instruction were so incessant, that I could get no leisure to take any refreshment till late in the evening. Near nine o'clock received an earnest request to pray, and sing a psalm or two, with a number who were convened in a neighbouring house, and say a few words if I was not too weary ; also to marry a couple who had been sometime published. I attended the meeting with a great deal of satisfaction : the wedding bore a much greater resemblance to the solemnity of a funeral than to nuptial mirth.

Monday, 8. This evening spent several hours in conversation with the principal Indians ; they appear very much engaged for a thorough reformation and revival of religion : 'tis their general sentiment, that the prosperity and salvation of the nation depend upon their embracing the gospel of Christ.

Thursday, 11. This day I have spent chiefly in the private instruction of near twenty persons, who have been at my house from early in the morning till eight in the evening. Visited also by the head Sachem of the Onondago tribe.

Lord's-day, 14. Discoursed from Mark viii. 36, 37.—*What shall it profit a man if he shall gain the whole world, &c.* Some of my hearers appeared to be much affected and unwilling to leave the place of worship, although we were near four hours in our exercises, including a short intermission. Just at evening, attended a funeral ; discoursed from Job xxx. 23.—*I know that thou wilt bring me to death, and to the house appointed for all living.* This was a solemn season. When the people came to the grave they proposed singing another hymn. The mournful occasion, with the plaintive strains of the music, and its melodious echo from the neighbouring hills and adjacent mountains, furnished a most affecting scene, enough to melt the hardest heart. I had not leisure to take any refreshment since early in the morning till eight o'clock this evening.

Monday, 15. I am overdone with the services of yesterday, and had very little sleep the last night.

Saturday,

Saturday, 20. These four days past have been employed in administering private instruction. The attention of so many is now turned to religious matters, that my house is filled every day. Some appear to compassionate me, and wonder how I can bear such uninterrupted application; others seem to have no more feeling for me than if I were made of iron or brass. I have more or less that frequently tarry the whole night and take up their lodging on my floor: they will wait patiently half a day, till they can have an opportunity of conversing with me; and some others have so much of Indian formality in relating their exercises of mind, that it takes several hours to hear them and return a satisfactory answer, or to say what seems necessary.

Lord's-day, 21. Discoursed from Matthew xxiii. 37.—*How often would I have gathered, &c.*; also on Matthew v. 3.—*Blessed are the poor in spirit, &c.* So far as I can judge, this has been a solemn day with many of my poor people; numbers that I never observed before appeared to be very attentive. Our last meeting continued till near sun-set; but as a considerable number manifested no disposition after all to leave the house, Good Peter rose and observed, that I must be exceedingly fatigued with the labours of the day, and that nothing more could be reasonably expected from me. He then addressed them with great judgment and eloquence.—Among other things he said, “That the kindest compassion and patience of the Saviour had been set before them that day; that it appeared to him, That no person who had a reasonable soul, and was bound to eternity, could remain inattentive and not feel himself interested. That he was sometimes almost discouraged, as to the Indians becoming Christians: he feared there was something in an Indian's heart that would not hear Christ's voice. Christ hath said who are blessed and happy; viz. *the poor in spirit*—the humble mind. But how few believe this! although Jesus knows every character and every creature, and perfectly knows the worth of every thing: for he weighs persons and things in the most righteous balances. But Indians do not believe this: they hear with their ears, but do not hear with their hearts. Yet after all (said he) I cannot give up all the Indians as lost, and for ever to be lost; because no one can measure the power and mercy of the Lord Jesus; nor can I forget what I once was. My proud heart once looked down with scorn upon the religion of Jesus, as beneath the notice of Indians. (Here he was interrupted almost by a flood of tears.) Is it possible; is it possible?—I *know* it is possible, for Jesus to take away this pride. May
the

the time come, when some here present shall experience it by the Divine power!"

I returned to my house about sun-set; but within half an hour was applied to very importunately to preach a short sermon, or attend a conference-meeting, in a thick-settled part of the town, near half a mile from my own dwelling-house. My spirits were so exhausted, I at first declined saying any thing more that evening: however, as no denial would be taken, I discoursed from the words of Solomon—*If thou wilt be wise, thou shalt be wise for thyself*. Blessed be God for this evening: it was an affecting season. About ten o'clock returned home.

Friday, 26. Through the whole of this week have attended to private instruction at my house; which was most convenient, being free from smoke. Some days I have been crowded with Indians from almost every quarter, among whom were two Tuscaroras, a man and his wife, who have been for some time under a degree of religious concern. The simplicity and unaffectedness with which they related the various exercises of their minds, afforded me real entertainment. As they could not get sufficient time in the day for conversing with me, they tarried the night, and talked the greatest part of it. The man observed, that the first thing that waked his attention was the consideration of his having a soul that must live somewhere for ever; that he had a particular charge of this soul; that he should by and by *come to the parting of the paths*, as he expressed it, meaning death; then his Soul must take one of the paths, either to the happy world where the great God lived, or to the dark world where the devil and wicked spirits were confined. That, when he came to look back on his past life, he stood amazed; he appeared to himself to be *two* persons; that the person who was in the path behind him, through which he had passed, moved along with his body, but his soul, or spirit, never looked out any farther than the sight of the eye could compass. That he never had once thought the God above preserved him every moment; never once thanked that Being who had upheld him every step through all the path he had trodden; but this other person, or second-self, seemed to be continually approaching him: at length he came so very near, that he found 'twas his very self; that he was that very creature who had lived without any thoughts of God all his life, and he wondered that God did not strike him dead in a moment; he felt such a dread of seeing God, from a consciousness of his ingratitude and abuse of his soul, that for several days he dared not look up, or think in his heart of speaking to God. It seemed to him
that,

that, if he presumed to speak to God, God would kill him in a moment. But at last it came into his mind that Jesus had said, That men might look to God, and pray to him, since he had come into the world. He then observed, the first thing his heart spoke softly was this: *Nigoh, sevenigo tfinentsyele*; i. e. God, thou art God, do as thou pleatest. *Laton ne Yesos, yondealianayen n'yo'hsa*; i. e. Jesus said, Let them pray.— Since that time, he observed that his heart would pray, and thank God every day, that Jesus had come into the world and had said that for his sake men might pray to God.

Saturday, 27. Agreeably to promise, went to Old Oneida, accompanied by several Indians, to spend the ensuing Sabbath there.

Lord's-day, 28. Discoursed from Mark viii. 36, 37.— As a considerable number came down this morning from Kanonwalshele, to attend divine worship with their brethren here, I was obliged to speak in two languages, which lengthened out my discourse till near sun-set. After a short intermission, they proposed to meet again for singing psalms, and desired me to open the meeting with prayer. I accordingly attended, and to my great satisfaction. The order, sobriety, and solemnity observable through the whole exercise, exceeded every thing I ever saw of the kind. Every countenance seemed to speak a sense of heart of the omnipresent God, who requireth spiritual worshippers. They desired me to address them on the occasion, and close the meeting with prayer. I paraphrased on the 30th chapter of Isaiah. The Stockbridge Indians sang a number of psalms and anthems, in three or four parts, in some of which the Oneidas joined them, though in a different language. Their music was imitantly sweet and charming; it gave a lively idea of the accomplishment of those prophecies in the chapter above-mentioned, when the wilderness shall become vocal with songs and hallelujahs to Zion's King. Our evening meeting continued till near eleven o'clock. Through our various exercises this day, I have been enabled to speak near ten hours; and some of the Oneidas who lodged in the same house with me were so affected with the occurrences of the day, that they allowed me but little sleep through the whole night; would be continually asking me questions and expressing their surprise at what they had seen the day past. They would frequently break out into such expressions as these: "Is it possible! is it possible that the great God can make Indians see and feel his power and presence in the wilderness? Verily, God is in this place. I now believe it possible, says one, that Jesus can save Indians as well as white people."

A SERMON

BY THE REV. MR. MELVILL HORNE,

Late one of the Chaplains to the SIERRA LEONE Company;

The *only* Discourse which has been delivered to the Natives in
the Western parts of Africa.

Preached about March 1793.

[This sermon was preached at Signior Domingo's Town, about two miles from the Company's settlement, to a mixed congregation of Natives, American blacks, and Gentlemen of the colony. Domingo was educated in one of the Portuguese islands, and depends for salvation on his *Crucifix* and *Pater noster*. He is desirous of making his countrymen as wise as himself; but his attachment to *his* Christianity seems to originate in his respect for a race of men superior to himself, and in the idea that it gives him consequence among his countrymen.

In the delivery of this discourse, Mr. Horne made use of an interpreter, who rendered it sentence after sentence as he spoke it.]

WE PREACH CHRIST CRUCIFIED.

Men and Brothers, I beg you will hear me with attention; for I am going to speak to you, what concerns your present happiness, as well as your good, in the place where you are going to after you die. No man ever before spoke to you of the great things I am going to do; and if you believe what I tell you, the great God, whose servant I am, and who sent me to speak his word to you, will bless you, and your women and children; but if you won't hear his word, and do what he tells you, he will be angry; and if you make him angry he will be your enemy. For he is the great and true God: there is no God in heaven or earth but he, and he does what he pleases, and no people can stand against him. This God, I say, sent me to you, to teach you to know him, and to make you know and do all good things. This good God loves black men as well as white men, for he made black men as well as white men, and black men and white men are all brothers: white men ought therefore to love black men, and black men to love white men; for if we who are brothers do harm to one another, our Father who is in heaven will be very angry, and have a great palaver* with us, and throw all bad men into a place called Hell, where they will be burned for ever with fire and brimstone.

This great and good God, who sent me to you to speak his word, commands me to tell you, that, a very long time ago, he made the heavens and the earth, the sea, and the dry land; he put the sun, the moon, and the stars, in the heavens, to give light and heat to the earth; he filled the sea with all sorts of fishes,

* Palaver is a word of great latitude in the Timinee language: to palaver is to speak or plead; to hold a palaver is to hear a cause; the Palaver-house is the Council-house or Court of Judicature; to make a palaver against a man is to bring an action in law against him.

and made all the birds, the beasts, the trees, and every thing that is on the earth, for the use of men, that we might have food and clothes and all good things.

Afterwards, God Almighty said, "Let us make man in our image, after our likeness." So God created man in his own image: he made a man out of the dust of the earth, and breathed into him a heavenly spirit which was not made from the earth like the body of man, but came from God. That living spirit which God put into man, is what we call a man's soul, and it is that which makes men to think, and speak, and do so many things which beasts cannot do. A man's soul never dies; but when the bodies of men die, their souls or spirits live for ever: good men's souls go to God who made them, and bad men's souls go to the Devil, because they are like him and would not hear God's word, but did what the Devil would have them do.

When God had made man, he looked upon him, and loved him; for the man was very good, and did whatever God would have him do. And God made a woman, and gave her to the man, to live with him, and to be a comfort to him. And God gave to the man and woman the world, and every thing that was in it. And God blessed them, and made them fruitful, that they might have many children to fill the earth. Now it was from that man and woman that came all the nations and people of the earth, both black men and white men. The man's name was Adam and the woman's name was Eve.

Then God took the man and woman, and put them into a beautiful garden, which was filled with all good things for them. God loved them, and often came to see them, and talked with them as a man talketh with his friend; for the man and woman were very good, and pleased God in every thing they did and said. And, as they were very good, so they were very happy: for God took care of them, gave them every thing they wanted, and preserved them from all evil.

Now, after God had made the man and woman, and done so much for them, and given them so many good things, he determined to try how long the man and woman would love him, and do what he bid them. God, therefore, shewed the man and woman (whose names I told you were Adam and Eve) a tree which was in the middle of the garden where he had put them. Now the tree was called The Tree of the Knowledge of Good and Evil: it was a beautiful tree, and the fruit was very fine. God told them, they might eat of every thing that was in the garden; but he commanded them not to eat the fruit of that tree. He told them that, so long as they did what he commanded them, and did not eat of the fruit of that tree, they should be very happy; that he would bless them; that they should never be sick; that they should never feel pain; and that they should never die. God also told them, that if they did eat of the fruit of the tree which he commanded them not to eat of, he would be very angry,

angry, and have a great palaver with them, and punish them with death.

Now you must know that the Devil, with many other bad spirits, who had been driven out of Heaven by Almighty God on account of their wickedness, hated God, and hated the man and woman because God loved them. The Devil also hated them because they were good and he was bad, and he was filled with rage against them because they were happy and had all good things, while he was miserable; and because God was angry with him and had taken away all good things from him, so that he could not rest day nor night.

Now the Devil sat down, to think how he could grieve the heart of God, and make the man and the woman as unhappy as himself: and he thought if he could persuade the man and woman to eat of the Tree of the Knowledge of Good and Evil, of which God had commanded them not to eat, he should revenge himself of God, and make the man and woman as bad as himself.

Now the Devil was very wise, and very strong to do evil, but too bad ever to do any good. He therefore came to the woman, in the shape of a beautiful and harmless snake, and he persuaded her to eat of the fruit which God commanded her not to eat; for he told her the fruit was very good, and that if she did eat, it would make her as wise as God himself, and much happier than she was before. Tho' the Devil knew all the while that what he said was a lie; but the woman being very foolish, and not thinking as she ought to have done of the commandment of Almighty God, and desiring to eat the fruit because it looked very beautiful and good, at last, did what the Devil wanted her to do. She ate of the fruit, and gave some to her husband, and he did eat: and the Devil rejoiced over them, because he had made them miserable.

When Adam and Eve, viz. the man and woman, had eaten the fruit, they remembered what God had said to them, and were filled with shame and fear; for they felt a great change in them, that their hearts were become bad like the Devil's, and they knew God would have a palaver against them, and they were afraid that God would kill their bodies and throw their souls into Hell, and there torment them for ever with fire and brimstone: so the man and his wife ran, and tried to hide themselves from God among the trees of the garden: but they could not hide themselves from God, for his eye is larger and brighter than the sun, and God sees and knows every thing: he sees and knows all the thoughts of man's heart, and observes every thing a man does. Now God was very angry with the man and woman for breaking his commandment, and because they were now as bad as the Devil himself; and he was also sorry at his heart to see them so miserable as they had made themselves: for though God was angry with them, yet God loved them, because he was their Father, and because God is very good and very merciful. And as God is wiser and stronger than the Devil, and

knew all his wickedness, God determined to make what the Devil had done to be for his glory, man's good, and the Devil's shame and punishment; and because, if God was not to have a palaver with the man and woman, they would do other bad things and never fear God and do what God would have them, God determined to have a palaver with them and punish them. But God would not throw them into Hell, because that would please the Devil, and it would grieve God himself because he had made them.

So God thought what he would do; and in the afternoon, about the time of the going down of the sun, he went into the garden and found the man and woman where they hid themselves, and called them. So they came to God, ready to die with fear; for God was very angry, and told them he knew what they had done. And they were obliged to confess their wickedness, and to leave themselves to God Almighty to do what he pleased with them. Then God told the Devil, who was in the snake, that he should be ever cursed, and that he would be revenged of him; and, because the Devil had tempted the woman by entering into a snake, God cursed all snakes, and made them to creep, upon the earth and to eat the dust. Then God told the woman that, to punish her for what she had done, she should bring forth her children with great pain and danger, and that she should be subject to her husband, who should rule over her.

Afterwards God told the man, because he had done evil, that God would curse the earth with barrenness; that he should get his bread with a great deal of labour and danger; that he should suffer sickness and pain, and at last die and be laid in the ground, from which he was made, and that he would punish all his children in the same way for his sake.

Last of all, God Almighty made the man and woman to know, that if they still went on to do wickedly, that after they were dead, their souls, which cannot die, should be cast into Hell and be burned with the Devil for ever in fire and brimstone.— But to comfort them, and encourage them to do good, he promised them, that if they would be truly sorry for what they had done, and would pray to him, and do good, and do what he told them, that he would forgive them and bless them, give them his good Spirit to teach and comfort them and make their hearts good again; and that when they died he would take their souls up to Heaven with him to be happy with him for ever. He also told them, to comfort their hearts more and more, that sometime a woman should have a Son, to be a great and glorious servant of God, who should teach men to know God and do as God would have them; and that he would so bless that man, that he should do much good to all men, and that all who did as that man taught them should go to Heaven, and all who would not hear that man should be cast into Hell, when, at the end of the world, God should have a great palaver with all men who have ever lived. When God had finished all these sayings, he went away from the

the man and woman, and sent an angel, that is a good spirit, from Heaven, who drove them out of the beautiful garden, the happy place where God had put them, and an angel with a flaming sword was set there to prevent them from going in again.

After the man and woman were driven out from the garden they lived 900 years, and had many sons and daughters. Some of them were good, but most of them were bad, and lived in all manner of wickedness.

The longer the world lasted, the more bad men there were, and the greater was the wickedness of the world. At last God was so angry with men for their doing what the Devil would have them, and not doing as God would have them; that he was sorry at his heart that he made man, and determined to destroy all the men in the world, except one good man called Noah, and his family. So God rained forty days and nights on the earth, and drowned every living creature upon the earth, but Noah and his family who were saved in a ship.

Afterwards Noah had many children and the earth was peopled a second time. But men were still as wicked as before.

Now God from time to time sent many good men to tell bad people of their sins, and to say that God would turn all wicked men into Hell, if they did not turn from their evil ways and do good. But they would not hear the good men, but were angry with them, and did evil to them, and killed many of them.

After all this, God Almighty who has no pleasure in the death of a sinner, and was greatly grieved to see all men serving the Devil, determined to try once more, if men would do what he would have them. And as he had one only Son whom he loved better than the heavens and earth, he sent him into the world to die for the salvation of Sinners, and to teach men the word of God. The name of God's son was Jesus Christ, the Saviour of sinners. Now this Son of God was born of a woman that had no man, and lived in the world more than thirty years. All that time he never spoke a bad word, nor did a bad thing, nor was any wickedness in his heart; but he was without fault, and loved God his Father with all his heart, and loved all men black and white as he loved himself; for though they were very bad yet he loved them, because God made them, and because they were his Brothers. And he went about doing Good, and performing many wonderful things. For he healed all manner of sick people, opened the eyes of the blind, and the ears of the deaf, made the lame to walk and raised the dead. He walked upon the sea, commanded the winds, fed a great many people with a few small loaves of bread, changed water into wine, and compelled the Devil to leave men whom he troubled. He went about teaching men to do good things, to love God, to love one another, not to tell lies, not to steal, not to take another man's woman, to live in peace without fighting and quarrelling, not to get drunk, nor do any bad thing. He told them to repent of their sins, or God would destroy them in Hell. He declared to them that he came

to save them from their sins, and to die for them to reconcile them to God, that their sins might be forgiven, and that God might give them eternal life. He also said God had given him power over all things in heaven and in earth, to kill and to make alive, to save and destroy. He also declared that whoever believed in his name and kept his commandments, should be his brothers, his friends and his children; that he would make them good like himself, do them good all the days of their life, and make them happy with him in heaven when they died. But that all who would not believe in him, nor love him, nor keep his commandments, but would be enemies to him and his Father, and would do the Devils commandments, he would destroy in Hell for ever when he should come down from heaven to have a great palaver with all the men who had ever lived, and to punish and reward every man according to his works.

Now though Jesus Christ was so good and taught them the way of God in truth, very few believed in him and loved him. All the rest hated him, told lies of him, accused him falsely, made palavers against him, condemned him, whipped him cruelly, laughed at him, spit in his face, plucked off his beard, cursed him, and nailed him to a cross. Now all this time Jesus Christ did not say a bad word, but when he was ready to die, he prayed for them, saying, Father, forgive them for they know not what they do!

When he was dead, the good men buried him, but on the third day he rose from the dead, (overcoming death and the Devil) and went to the good people who loved him, and was with them forty days and forty nights, teaching them many more blessed things about his heavenly kingdom, and telling them what they must do always to please God. Now one day, as he was teaching 500 of them, he blessed them all, and went up to heaven, and a bright cloud received him; and while they were looking up to heaven, two angels, good spirits from the throne of God, came down to them, and told them, that in the same manner that Jesus Christ went up to heaven, he should come down from Heaven at the end of the world to have a great palaver with all men, good and bad.

After this, the good men who believed in Jesus Christ and loved him, went to all parts of the world telling the people what Christ had commanded them. Some believed the good men, loved them, turned from their wickedness, and did, as God would have them; but others hated them, and put them to death as they had done Jesus Christ.

Now Jesus Christ commanded the good men to make a book, and to write in it all the good things he had commanded them, that, when the good men were dead, those who come after them might know what to believe and do, to please God and save their souls. That book is the book I have now in my hands. It is called THE BIBLE, that is the great
and

and good book, because it teaches men to know and love the Great and Good God.

Now, brothers, I am the servant of God and of his Son Jesus Christ. I love them, because they have loved me, and done great and wonderful things for me. I am not afraid to die, because at death I shall go to God and Jesus Christ, and to all good men. I am not afraid of the Devil, because he can hurt no one who loves God and Jesus Christ.

God and Jesus Christ have sent me to you, to teach you the things that are in his book, that you may be saved. God and Jesus Christ love you and command me to tell you so, and of many good things they have done for you. But I have not time to tell you half of these things now, but I will come many times, if I can, to tell you these things, and if you believethem, they will always make your hearts glad within you.

SIERRA LEONE, 1795.

The former accounts of *Free-Town*, published in No. 10 of the Register, announced, that as soon as the Directors of the company heard of the devastation made by the French at Sierra Leone they lost no time in sending out two small vessels with an assortment of necessaries for the colony. We are now able to give the following information.

The brig Amy, which happened not to have sailed from Plymouth when the news of the calamity was pretty generally known, arrived at Free-town, March 26, 1795, after a passage of forty days. She carried out his Excellency Governor Dawes, whose return to the settlement caused universal joy.

John Kizell, one of our negro Baptist brethren, who came to England in the company's service, sailed in the same vessel, and was enabled to take out a venture with him, which he sold extremely well. The profits were to have been solely for his own use: but though, in the general havock which was made while he was from home, he lost what property he had in the colony, of his own accord, in the generosity of his heart, he divided the profits of the venture amongst his brethren, thus alleviating their distresses as far as he was able.

Since then, the church and congregation, under the care of Mr. Rippon †, have sent to their plundered brethren and sisters in Free-town five chests of wearing-apparel, mostly in good condition, and some of it quite new. The whole got safe to them; and, by letters to the brethren Rippon and Pearce, dated June 30th and July the 2d, Mr. David George thus writes:—"On the 26th, (he does not say of what month,) the vessel arrived with clothes from our christian friends afar off.—

† Several benevolent individuals also, belonging to the churches in Wild-street and Goodman's-fields, London, have, this September, forwarded an handsome contribution. EDITOR.

What shall we say? Is not God for us! He heard the cry of the poor, and gave his people in London an heart to think of us—of us his poor people in Africa. O that we may all ever praise the Lord for his goodness. The clothing was welcome to the congregation, and is distributed throughout the whole society; every one had some. We know not how to be thankful enough for the goodness of the christians in London; but with one heart we join to thank them. And we wish that you, our brother in God, would give our hearty thanks to every one of the congregation who remembered us, as they are well known to you. Next Lord's-day, July the 5th, we hope to spend as a day of prayer and THANKSGIVING to the Lord, for his kindness to us in causing us to be remembered by christians in a far country." ASTONISHING GRATITUDE!

"I did intend, as I wrote you in April last, to go as soon as I could to preach the gospel among the natives, and to take Thomas London, a member of our church, with me as an interpreter*, but the natives are now at war with one another, though they are at peace with us.

"I am well, and my family; and my congregation in general are very hearty. The rains are just begun with us, and the colony is in a thriving condition since the French left us.

"Since I came from England I have had the pleasure of baptizing three brothers and seven sisters; one of the brothers is an African born. I am ready to do what little good I can for Christ. I hope the Lord will spread the glad tidings of the gospel throughout Africa, in his own due time.

"Let our humble and hearty thanks be known to all the Baptist churches for the favors they have done us, in providing for a place of worship where we may serve the Lord. We hope that the house will be built in his name; but we do not think proper to go about it immediately, nor does our Governor."

A deed of trust relative to the meeting-house having been sent to Free-town for execution, Mr. David George consulted Governor Daves on the business: in consequence of which the Governor, in a very polite and obliging letter to Mr. Rippon, of July 14th last, says, "Mr. David George no doubt does much good here He has consulted me upon building a meeting-house..... It would certainly be imprudent to do it now. The French may give us another call. We hope to have peace soon, then will be the time to build. When it is proper, I shall be very ready to aid in getting the deed of trust properly executed, and in any other matter which may require my assistance. By the next conveyance, hope I shall be a little more diffuse; in the mean time, shall be extremely happy to be favoured with your correspondence."

A letter from another person at Free-town says, "We have had two earthquakes; one of which was very shocking."

* Thomas London is a native African. EDITOR.

AN
ACCOUNT OF THE
MISSIONARY SOCIETY,

Communicated by several of the Gentlemen of the Committee,
to be inserted in the BAPTIST ANNUAL REGISTER.

THE attention of the public having been for several months directed to the desirableness and necessity of sending Christian Missionaries to the pagan world, we rejoice that the various pieces which have appeared in the Evangelical Magazine have contributed in an eminent degree to the formation of a *Missionary Society*. It is with unspeakable satisfaction we *now* inform our anxious readers that *their wishes* are not only gratified, but *our own expectations* far, very far exceeded.— Never did we think our eyes would behold a scene so pleasing as that which has on this occasion been presented! The dear Friend of Sinners has put our unbelief to the blush, and shown that his arm is not shortened, nor his ears inattentive to the united cries of numerous religious societies assembled in this kingdom and America, to pray for the spread of the everlasting Gospel at home and abroad. Happy should we be, in attempting to detail the proceedings of the conference, could we diffuse the same spirit among our readers that animated the multitudes who attended the public services on this occasion.

Monday morning, September 21st, 1795. The London and as many more of the country ministers who were come to town, met at the Castle and Falcon, Aldersgate-street, to arrange the proceedings of the conference; and, to show their devotedness to this sublime object, opened a subscription among themselves to the amount of 740 l. donations, and about 50 l. annual subscriptions.

In the evening, the first *general* meeting was held at the above place, at six o'clock. This was attended by so respectable a number of ministers, and well-known friends of the Gospel, that it was evident the religious public only waited for the signal to unite their efforts in this benevolent pursuit. Sir Egerton Leigh, Baronet, being voted into the chair, Mr. Boden, of Hanley-green, opened the meeting with a short but impressive prayer; Mr. Steven, of London, next stated what steps had been taken to rouse the public attention and to assemble the general meeting.

A circular letter, which had been sent to ministers throughout the kingdom, was read by the chairman. Mr. Love, of
London

London, read many letters from ministers in the country, assuring the London Committee of their hearty concurrence, and of their individual and united determinations to co-operate in every measure that had a tendency to promote *a Mission to heathen and unenlightened countries*. Encouraging letters from Scotland were also read, and the company visibly affected when informed, that praying societies had resolved to engage in intercessions at Glasgow, at the very time the ministers and their friends were assembled in London. Thus it is manifest, that, in different parts of this island, the hearts of Christians were "actuated by that one Spirit who animates the one body of the church of Christ." Mr. Haweis next read letters from several persons who had tendered their services as Missionaries in this glorious cause.

It was then resolved, and with perfect unanimity, That *it is the opinion of this meeting, that the establishment of a Society for sending Missionaries to the heathen and unenlightened countries is highly desirable.*

The thanks of the meeting were unanimously voted to those associated and individual ministers who had favoured the society with their communications or presence, and the secretary was requested to make them, and through them their congregations, acquainted with this resolution. About nine o'clock the meeting was adjourned in the most perfect harmony, with the highest expressions of satisfaction in the proceedings of that evening.

Books of subscription were immediately opened, and the liberal contributions and annual subscriptions of that evening sufficiently demonstrated, that this excellent cause would never fail for want of pecuniary assistance.

Tuesday morning, ten o'clock, a numerous and respectable congregation assembled at Northampton-chapel, Spa-fields, including about two hundred ministers of various denominations. Prayers were read by Mr. Kirkman; Mr. Sibree, of Froome, gave out the 2d of the *Missionary Hymns**; Mr. Haweis prayed; Mr. Leggett, of Strood, gave out the 8th hymn; Mr. Haweis preached from Mark xvi. 15, 16.—*And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.* Mr. Cook, of Maidenhead, read the 23d hymn; and Mr. Lambert, of Hull, concluded the service with prayer.

* *Missionary Hymns*, composed and selected for the service of the conference, were printed, by order of the committee, and sung at the different places of worship. Sold by T. Chapman, No. 151, Fleet street; price two-pence.

Immediately after, all persons desirous of becoming members of the society were requested to assemble in the area of the chapel. Mr. Kingsbury, of Southampton, being chosen moderator, introduced the business of the society with prayer; Mr. Eyre gave a concise history of Missions; a committee, consisting of the Rev. Mess. Bogue, Eyre, Greathed, Haweis, Hey, Hill, Kingsbury, Lambert, Love, Reynolds, Saltern, Steven, and Waugh, were appointed to bring forward the plan of the society. During their absence, Mr. Wilkes gave out the 1st hymn, and delivered a short congratulatory address to the ministers. On the return of the committee, the following plan was presented and approved; and about three o'clock the meeting adjourned.

PLAN OF THE SOCIETY.

- I. *The Name*—THE MISSIONARY SOCIETY.
- II. *The Object*—The sole object is to spread the knowledge of Christ among heathen and other unenlightened nations.
- III. *The Members*—Persons subscribing one guinea or more annually; every benefactor making a donation of ten pounds; one of the executors, on the payment of a legacy amounting to fifty pounds or upwards; and ministers, or other representatives of congregations in the country, which subscribe or collect for the use of the society five pounds annually.
- IV. *General Meetings*—To be held annually in London on the second Wednesday of May, and oftener if necessary, to choose a treasurer, directors, secretary, and collectors, and to receive reports, audit accounts, and deliberate on what farther steps may best promote the object of the society. At every such meeting, one sermon or more shall be preached, by one or more of the associated ministers, and notice given as is usual on such occasions. The president for the day shall open and conclude the meeting with prayer, and sign the minutes of the proceedings. All matters proposed shall be determined by the majority of the members present.
- V. *The Direction*—To consist of as many directors annually chosen out of its members as circumstances may require. At the first meeting twenty-five shall be elected, with power to associate with themselves such an additional number as may be judged by them expedient, when the extent of the society is ascertained. Three-fifths, and no more, of these Directors shall reside in or near London; where all monthly meetings shall be held for transacting the business of the society. Not less than seven shall constitute a board. For greater facility and expedition they may subdivide into committees, for managing the funds, conducting the correspondence, making reports, examining missionaries, directing the missions, &c.; but

no act of these committees shall be valid till ratified at a monthly meeting. No expenditure exceeding 100l. shall be made without consulting all the Directors, or 500l. without calling a general meeting of the subscribers. Annual subscribers of 10l. or upwards, and benefactors of 100l. or more, may attend, if they please, with the directors, at any of the monthly meetings. On any emergency the directors shall call a general meeting of the society, to whom their arrangements shall be submitted; nor shall they enter upon a new mission till they obtain the general concurrence.

VI. *The Funds*—Arising from donations, legacies, subscriptions, collections, &c. shall be lodged as soon as collected in the hands of the treasurer. The directors shall place in the public funds all monies so paid, whenever they exceed 300l. until they are required for the use of the mission; excepting it appears to them prejudicial to the interests of the society.

VII. *Salaries*—The secretary shall receive such a salary as the directors may appoint: but the Directors themselves shall transact the business of the society without any emolument.

In the evening of Tuesday, the worship was conducted in Crown-court meeting-house, Covent-garden; but before the commencement of the service, it was crowded to such a degree, as to prevent a considerable number of ministers and others from gaining access to the doors. Mr. Hey, of Bristol, began with the 3d hymn; Mr. Waugh, of London, prayed; Mr. Hey then gave out the 4th hymn; Mr. Burder, of Coventry, preached from Jonah iii. 2.—*Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee*; after which the 11th hymn was given out by Mr. Hey; and Mr. Parsons, of Leeds, concluded with prayer.

Service being ended, Mr. Kingsbury was again chosen moderator. Mr. Burder read the plan of the society, and the committee was appointed to nominate gentlemen to fill up the direction. About nine o'clock the people were dismissed.

So great was the pressure of the people, as to excite apprehensions that Mr. Burder would be unable to proceed; but to our agreeable disappointment, he had no sooner began his discourse, than the most serious and pleasing attention pervaded the whole congregation.

On Wednesday morning, the second day of the conference, the people assembled at ten o'clock, at Haberdasher's-hall meeting-house. Mr. Lowell, of Woodbridge, began with a short prayer, and reading the 110th psalm, and the 10th chapter of St. Luke. Mr. Sloper, of Devizes, read the 15th hymn; Mr. Saltern, of Bridport, prayed; Mr. Herdman, of South-Petherton, gave out the 7th hymn; Mr. Greathead,
of

of Newport-Pagnell, preached from Luke 10th, and the last clause of the 29th verse, *And who is my neighbour?* Mr. Smelle, of Great-Grimsbey, gave out the 16th hymn; and Mr. Whitridge, of Oswestry, concluded with prayer.

After service, Dr. Hunter being chosen moderator, the ministers proceeded according to the regulations of the plan; when, having discussed several subjects relative to the mission and nominated twenty-five directors, they adjourned, about three o'clock. The meeting was begun and closed, by the moderator, with prayer.

A vast congregation assembled in the evening at the Tabernacle, an hour before the appointed time. Thousands are said to have gone away, unable to get in. The front seat of the four extensive galleries all around, containing room for an hundred and fifty persons, was occupied wholly by ministers, besides many others were dispersed through the congregation. Mr. Slatterie, of Chatham, offered up a short prayer, and read the 11th chapter of Isaiah; Mr. Ralph, of Maidstone, read the 14th hymn; Mr. Jay, of Bath, prayed; Mr. Rooker, of Gold-hill, gave out the 10th hymn; Mr. Hey preached from Eph. i. 10.—*That in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him.* The 5th hymn was then read by Mr. Beaufoy, of Town-Sutton; and Mr. Townsend, of Ramsgate, closed with prayer.

After the service, Mr. Wilks announced the names of the intended directors.

On Thursday morning, the ministers assembled between eight and nine o'clock, in the school-room adjoining to Surry-chapel, and gave in their names and places of abode. Those delegated from associations, or particular churches, sat by themselves, and communicated the probable extent of the pecuniary assistance which their respective constituents might be able to contribute. It was afterwards resolved, that the first missionary efforts should be directed to the SOUTH SEAS.

Public service began at ten o'clock, and considerably more ministers attended than the front-seat round the gallery could contain. Prayers were read by Mr. Percy, of London; the 18th hymn was read by Mr. Wood, of Rowell; Mr. Griffin, of Portsea, prayed; the 12th hymn, by Mr. Audley, of Cambridge; Mr. Rowland Hill preached from Matt. xxiv. 14.—*And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations: and then shall the end come.* The 24th hymn by Mr. Douglas, of Newmarket. Mr. Ray, of Sudbury, Suffolk, prayed. Mr. Hill then gave out the 25th hymn of the Surry-chapel Collection. After this, Mr. Haweis, in a speech of considerable length, assigned
various

various reasons for making the first missionary attempt among the inhabitants of the South-Sea islands †. The service concluded, about two o'clock, with a doxology, "Praise God, from whom all blessings flow," &c.

The last public service was at Tottenham-court chapel, on Thursday evening. Here also the congregation was immensely great. The first seat round the gallery, and the second seat in the front-gallery, were occupied by ministers. Prayers were read by Mr. Edwards, curate of the chapel; Mr. Jefferson, of Basingstoke, gave out the 21st hymn; Mr. Cook, of Maidenhead, prayed; Mr. Golden, of Croydon, read the 19th hymn; Mr. Bogue preached, from Haggai i. 2.—*Thus speaketh the Lord of Hosts, saying, This people say, the time is not come, the time that the Lord's house should be built.* Mr. Thresher, of Abingdon, the 9th hymn; Mr. Crole, of London, prayed; and Mr. J. A. Knight, of London, closed with a short exhortation.

Thus concluded the solemn services of the conference, long, long to be remembered by thousands; all appearing to unite in this sentiment, *it was never so seen in our Israel.* Some of the ministers present on Monday evening, finding so large an assembly pass a resolution with cheerful unanimity That *a missionary society was desirable*, could not for a time proceed, for tears of joy.

The grandest object that ever occupied the human mind—the salvation of souls, was presented in such a variety of views, and in so striking a manner by the preachers, that every serious person awoke as from a dream, filled with surprise that so noble a design had never before been attempted by them, and longing, by future exertions, to redeem lost opportunities. Many ministers, who before doubted whether the Lord's time for such an attempt were come, are now completely satisfied, and join with equal ardour in a cause so glorious. The great number who attended as delegates from various parts of the kingdom, the multitudes who thronged the largest places of worship in London, the countenance and liberal donations of the wealthy, the appearance of so many ministers in one place, and in so conspicuous a situation, were grand and pleasing; the suitableness of the hymns, and the fervour with which they were sung, and above all the most evident and uncommon out-pouring of the Spirit on the ministers, in their sermons, exhortations, and prayers, impressed the whole congregation with a solemnity and pleasure, not usual even in religious assemblies, and constrained them all to say, *This is a new Pentecost*; nor was it a doubt with any whether the Lord was among us or not.

† Missions to other parts of the world are also in contemplation.

Another consideration that rendered these seasons unspeakably delightful, was the visible union of ministers and Christians of all denominations; who, for the first time, forgetting their party prejudices, and partialities, assembled in the same place, sung the same hymns, united in the same prayers, and felt themselves one in Christ. This sentiment was so universal, that, when Mr. Bogue in the course of his sermon, said "we are called together this evening to *the funeral of bigotry*, and he hoped it would be buried so deep, as never to rise again," the whole vast body of people manifested their concurrence, and could scarcely refrain from one general shout of joy. Such a scene was, perhaps, never before beheld in our world, and afforded a glorious earnest of that nobler assembly, where we shall meet all the redeemed, and in the presence and before the throne of the Lamb, shall sing, as in the last hymn of the service, *Crown him, crown him, crown him Lord of all!*

On Friday evening, the whole body of the members of the society met at the Castle and Falcon, where several important resolutions* were passed, the plan finally settled, and about thirty gentlemen chosen directors for the present year.

We feel a strong inclination to give an account of all the liberal donations, and annual subscriptions, together with the affecting circumstances with which many of them were made; but are prevented by the necessity of sending our materials immediately to the press. In a future number, we may, perhaps, gratify our readers with the names of the directors chosen by the society, and with the amount of our subscriptions; and hope in the mean time, that their own liberal contributions will enable us to swell the sum.

The six sermons preached on the occasion, with a minute account of the proceedings of the conference, are to be immediately printed by the desire, and at the expense of the society. **THE PUBLIC ARE REQUESTED TO GUARD AGAINST EVERY SPURIOUS PUBLICATION.** That which we announce, will be published by T. Chapman, the printer of the Evangelical Magazine, price, about 2s. 6d.

On Monday morning, 26 directors met at 10 o'clock, and immediately appointed two secretaries, the Rev. John Love of Hoxton; and Mr. W. Shrubsole, of Old-street road. Mr. Love to manage all the correspondence out of England.

* Among these it was resolved,

That a correspondence be opened with foreign protestant churches, in hope of exciting their attention to the same object, and

That thanks be given to the UNITED BRETHREN commonly called Moravians, and to our BAPTIST BRETHREN, and to Mr. MELVILL HERNE, for their missionary publications.

A SERMON

THE
KENT AND SUSSEX ASSOCIATION

Assembled at *Handcross* in *Sussex*, *June 2*, and *3*, 1795.

Tuesday. The messengers of the several churches met at two o'clock. Begun with singing, which was repeated as usual in the several services. Brother Humphrey read Eph. iv. and then prayed, Brother Copping was chosen Moderator, and Brother Stanger, Scribe; and the messengers read the letters from the respective churches.

Public worship began at half past six o'clock. Brother Foster prayed. Brother Coe preached from Isa. xxvi. 10. *Come my people, enter thou into thy chambers, and shut thy doors about thee; &c.* and Brother Stanger concluded in prayer. Afterwards Brother Middleton read a letter from the Warwick Association, in America; in which they desired to hold a yearly correspondence with this Association: the proposal was received with much pleasure, and Brother Middleton was desired to write to them.

Wednesday. The messengers met at six o'clock, and two Brethren having engaged in prayer, the Circular Letter which Brother Stanger had been deputed to prepare, was read, approved, and ordered to be printed. It is an answer to this question, WHAT ARE THE BEST EVIDENCES OF THE GRACE OF GOD IN A BELIEVER'S HEART. Public worship began at ten o'clock. Brother Middleton prayed, Brother Purdy preached from Isa. xlv. 23. *Sing, O ye Heavens, for the Lord hath done it; shout ye lower parts of the earth; break forth into singing, ye mountains, O forest and every tree therein, for the Lord hath redeemed Jacob, and glorified himself in Israel.* Brother Atwood concluded in prayer.

The messengers met again at three o'clock. Brother Middleton having revised the Preliminary Rules of the Association, it was agreed to have them printed, and that the observation of the Annual Fast-day, and the Monthly prayer Meetings, be further recommended to the churches. The next annual Association, to be held at Bessels Green, near Sevenoaks, in Kent; on the first Tuesday and Wednesday in June 1796. To commence at two o'clock on the Tuesday. The Brethren Atwood, Booker, and Middleton to preach, or (in case of failure) the Brethren Read and Knott. Put up at the White-hart, Riverhead.

It was agreed that Brother Atwood do write the next Circular Letter, and that one of the following subjects be recommended to him. 1. Communion with God. 2. What is believing in Jesus Christ unto eternal life?

Assembled again at half past six o'clock. Brother Booker prayed, Brother Foster preached from Psalm lxxxiv. 11. *For the Lord God is a Sun and Shield, &c.* the Moderator prayed and dismissed the congregation. Brotherly affection, peace and harmony prevailed in the assemblies. Increase of 13 members in the 13 churches.

THE
WESTERN ASSOCIATION

Which met at *Frome, Somerset*, May 27, 28, 1795.

Wednesday afternoon, 27; met at three. Brother Norman, of Bampton, began in prayer. An accident on the road having detained brother Ryland, who had been appointed to preach the first sermon, we deferred choosing him Moderator till afterwards: and Brother Birt read the preliminary articles in his stead. Forty-one letters from the churches were then read: and Brother Cherry, of Wellington, closed the meeting in prayer about six o'clock.

After an hour's recess we assembled in the meeting belonging to Brother Sibree, (pastor of an Independent Church in Frome), where Brother Birt prayed, and Brother Steadman, of Broughton, preached from Psalm lxxxix. 15, and concluded in prayer.

Thursday 28. Met at six in the morning, when our Brethren Braker, Morgan, Ring, Price, Mosely, Thomas, and Duncombe prayed. After which we attended to the business of the fund; receiving the annual subscriptions of most of the churches, and distributing the same to some of the most aged ministers, and others whose large families, scanty incomes, and activity in village-preaching, claim our assistance. These distributions amounted to fifty-three pounds eleven shillings.

Half after ten. Public worship began with singing, which was repeated at proper intervals in all the services. Brother Saffery prayed, and Brother Ryland preached from 2 Cor. ii. 14; after which Brother Cherry read the general letter, before all the congregation, and closed in prayer*.—The members of the Association staid after the assembly was dismissed, and unanimously agreed to receive the church at Bath, under the care of Brother Porter, into our connexion, agreeable to their request. by letter.

At three, assembled again, when Brother Belcher of the Pithay, Bristol, began in prayer, and Brother Birt preached from Psa. cii. 14. and closed in prayer.

At seven in the evening, Brother Hughes, of Bristol, prayed, and Brother Taylor, of Calne, preached from Mark vi. 12, and concluded in prayer. When the auditory was dismissed, the members of the Association stopped, and approved of the Circular Letter, which the Moderator was desired to sign on behalf of the whole assembly.

Appointed the next Association to be held at Exeter, on the Wednesday and Thursday in the week after Whitsun-week,

* Extract of a letter. "Mr. Cherry's numerous hearers were much pleased with the letter, and indeed I never remember any annual exercise of the kind wherein the ministers engaged, and their crowded audiences, discovered more respect for each other, or a greater inclination to serve each other in love."

May 25, 26, 1796. The service to begin at three o'clock. Brother Ryland and Brother Gibbs to preach; in case of failure, Brother Francis and Brother Birt; Brother Hughes to draw up the General Letter. Put up at the Bear, Southgate-street.

In the churches of this Association this year there were

Baptized on a profession of		Dead	75
faith	88	Dismissed	19
Received by Letter	16	Excluded	11
	<hr/>		<hr/>
	114		105
	Diminished		

N. B. It was resolved unanimously, that as various inconveniences have been found to arise from the preparation of hot dinners, at these our annual Meetings, especially in detaining several persons from the public worship of God, who would gladly attend the same, we determine in future to have only cold provisions on these occasions.

THE

NORTHERN ASSOCIATION, 1795.

(Extract of a letter from the Rev. Mr. Charles Whitfield, *Ems-Hill, Durham.*)

The churches in the Eastern district of the Northern Association met at Hamsterly, in the county of Durham, August 25, 26, 1795.

Aug. 25. Three o'clock, P. M. The minister of the place opened the meeting with an address concerning the objects of the present convention. Read, sung, and prayed; sung again, and Brother Blackett prayed: then the minister who began addressed the assembly upon the nature and design of associations, as intended to strengthen the communion of the churches—concerning the *Northern Association*, its commencement in the last century, its interruptions, and their present design to revive it. After this, he brought forward two resolutions respecting the independence of churches, and their duty to associate, which passed unanimously. He then proposed an association between the churches at Newcastle upon Tyne, Rowley, and Hamsterly. A short account of the faith and practice in which they were united; and some rules for conducting their meetings. All which were agreed to *nem. con.* and it was ordered, that a copy of the whole be transmitted to the churches for their approbation. After this they sung, and Brother Shaw concluded with prayer. In the evening, half past six, Mr. Rowland preached from Rom. vii. 13. *That sin by the commandment might appear exceeding sinful.*

26th, This day was devoted wholly to public worship. The congregation met at ten o'clock, when Mr. Angus opened the service, and preached from Mal. iii. 16, 17. Then that venerable

able and aged minister, Mr. Crabtree, who visited us upon this occasion, prayed, and preached from Col. i. 27. *Which is Christ in you the hope of glory.* He concluded the worship at this time. In the evening, Mr. Rowland preached from Acts ix. 11. *Behold he prayeth.* The house was crowded, and much, we hope, of the divine presence experienced.

27th, Met according to appointment at seven o'clock in the morning at Ems-Hill. Brother Shaw prayed. Matters were then settled concerning the next Association which is to be at Newcastle-upon-Tyne, the church there to fix the particular time, &c. After an exhortation, the minister of the place closed the meeting with prayer. It was a season of comfort and edification. The public preaching is well attended. The churches are in peace, and there is reason to hope that they are upon the increase. May the Lord send prosperity! This Association agreed not to print any letters at present.

THE

NORTHAMPTON ASSOCIATION,

Assembled at *Kettering*, June 9, 10, and 11, 1795.

Tuesday evening, six. Brother Fuller began in prayer, was chosen Moderator; the letters from the churches were read, and minutes taken of their contents, and Brother Burton concluded in prayer.

Wednesday morning, six o'clock. Brethren Watts, Greenwood, and Highton prayed; and the Circular Letter was read, which had been drawn up by Brother Fuller, in answer to the following enquiry, WHY IS IT THAT CHRISTIANS IN THE PRESENT DAY COME SO FAR SHORT OF THE PRIMITIVE CHRISTIANS IN THE POSSESSION OF JOY?

Half past ten, Brother Mills began public worship in prayer; Brother Hopper preached from Isa. v. 4. *What could have been done more to my vineyard that I have not done in it?* Brother Craps prayed; Brother Sutcliff preached from Matt. xii. 30. *He that is not with me is against me, and he that gathereth not with me scattereth abroad.* Brother Blundel concluded in prayer.

After dinner the Ministers and Messengers withdrew for the transacting of business, when Mr. Bruin was chosen Treasurer to the Fund, instead of the late Mr. Trinder of Northampton; and Brother Morris, Secretary. Five Gentlemen were also chosen by the Association to be Trustees with Mr. Trinder's Executors, for his generous legacy to our poor Ministers. The collections for the Fund were received; and the Circular Letter approved, and ordered to be printed.

Evening, six. Brother Pearce prayed; Brother Hall, of Cambridge, preached from 1 Pet. i. 8. *In whom ye rejoice with joy unspeakable and full of glory.* Brother Ryland concluded in prayer.

Thursday morning. Brother Simmons prayed. The Ministers spoke their exercises in the past year; disposed of some monies in the fund. Recommended it to the Brethren to keep an account of their expences in preaching in the villages around them, and bring it to the Easter, or October Ministers' meeting. Appointed Brother Blundel to draw up the Circular Letter for next year. *On the duty of churches respecting the encouragement of spiritual gifts.* Voted the thanks of the Association to the Rev. Mr. Toller, and the Independent congregation at *Kettering*, for accommodating us with their place of worship.

A motion was made, Whether it would not be lovely, and accord with primitive christianity, if the church, where the Association is held, were to celebrate the Lord's Supper, and invite the Ministers and Messengers of the associate churches, and other well-known members of Baptist churches, to unite with them in it. Referred to further consideration.

Churches	Pastors	Decrease			Increase			Number of Members
		Baptized	By Letter	Restored	Dead	Dismiss'd	Excluded	
1 Lofcoe	William Fletcher	3	-	-	-	-	1	60
2 Sutton-Ashfield	Charles Briggs	1	-	-	-	-	-	19
3 Burton on Trent		3	-	-	-	-	1	28
4 Nottingham	Richard Hopper	11	-	-	2	6	-	116
5 Sheephead	Robert Mills	18	-	-	1	-	-	140
6 Leicester	Benjamin Cave	38	1	-	1	-	-	131
7 Sutton in the Elms	Benjamin Evans	6	1	-	2	-	-	43
8 Arnsby	Thomas Blundell	9	-	1	3	-	-	88
9 Clipstone	John Morris	3	1	-	-	-	-	76
10 Foxton	Joshua Burton	-	-	-	1	-	-	25
11 Braunstone	John Simmons	2	-	-	-	-	1	28
12 Guilsborough	John Edmonds	-	-	-	1	-	2	80
13 Northampton		11	-	-	7	-	2	170
14 Moulton		-	-	-	2	-	1	28
15 Walgrave	Alexander Payne	-	-	-	3	-	2	39
16 Kettering	Andrew Fuller	3	1	-	6	-	1	111
17 Gretton		-	-	-	-	-	-	35
18 Oakham	Abr. Greenwood	6	-	-	1	-	-	54
19 Road	William Heighton	1	-	-	2	-	-	22
20 Olney	John Sutcliff	-	1	-	1	-	-	61
21 Thorn		-	-	-	3	-	1	56
22 St. Alban's	John Gill	11	-	-	1	-	-	34
23 Spalding	Richard Craps	-	-	-	2	-	-	144
24 Soham	Francis Bland	-	-	-	-	-	2	35
		128	5	1	39	6	14	1623

Increase 75

The next Association to be held at ST. ALBANS, on the Tuesday, Wednesday and Thursday, in the second Week after Whitsun-week, May 31, and June 1, and 2, 1796. Brother Fuller, and Brother Blundel to preach. Put up at the Woolpack inn. Obituary.

OBITUARY.

JOSEPH TOMKINS, Esq. *Abingdon.*

My dear Friend, It is certainly a respect due to Christians who have distinguished themselves by their piety towards God, their love of Christ and their usefulness in the church and the world, to transmit their names and characters to posterity, by the medium of some public record; and as your valuable Register has been sometime employed in this way very usefully, I would beg the favour of you, if you can do it conveniently, to make room for the following short memoirs respecting my much-esteemed and truly valuable friend Mr. Joseph Tomkins, late of Abingdon, Berks.

The ancestors of this gentleman were distinguished by their christian piety, generosity, and zeal for pure religion and liberty. His great-grandfather was an excellent minister of the gospel amongst the Protestant Dissenters of the Baptist denomination, and, living in the days of persecution, suffered in the good cause by the hands of violence. Mr. Joseph Tomkins himself was a Dissenter upon principles of conscience, but no bigot to a party; his heart and his house were open to good men, and especially ministers, of all denominations, whether of the established Church or Dissenters, to the more necessitous of whom in many instances he shewed himself a compassionate friend. He had a mind capable of literary accomplishments, but Providence threw him into the line of business, which he followed with exemplary diligence, till his substance having encreased, he gave it up and lived as a gentleman—not in that idle, trifling, and almost useless manner many so called often do in the country, but in an œconomical care of his substance and family, in doing good to his neighbours and friends. In the year 1766, he made a public profession of religion, and was gladly admitted into the fellowship of the Baptist church here. In 1772 he was chosen to the office of Deacon, which he accepted and executed with the greatest diligence and fidelity. He was remarkably constant in his attendance on the public worship amongst us, and the more private meetings of social prayer: his own house was a Bethel where God was daily worshipped, and his conversation in the world ornamented his religious profession. He was not only strictly just and honest, but endeavoured to do good to all, though especially to the household of faith: hence he was looked up to, and chosen to several important trusts, all which he discharged with irreproachable care and fidelity.

He loved the pure gospel of Christ, entered into the true spirit of it, enjoyed much of its peculiar consolations, and

therefore exerted himself in supporting and promoting its interests.

Sometime before his death he had been slightly indisposed by a cough, with which he was frequently afflicted: this was encreased by a cold, but accompanied with no alarming symptoms till within a few days before his death. He attended public worship on the Lord's day, and breathed his last on the Thursday following, January 23, 1794. The disorder seemed to fix suddenly on his lungs, and inflamed them so, that it was with much difficulty he could talk to his friends, or even breathe. I visited him in this state: he received me with a cheerful countenance, expressed his apprehensions of the near approach of death, but with entire resignation to the will of God, enjoying the consolations of the good hope through grace*. I prayed with him and his friends around him, took my leave with an heartfelt concern, and saw his face no more.

I preached his funeral-sermon at the time of his interment, the Tuesday following, to a large auditory, on Mat. xxiv. 42.—*Watch ye, therefore; for ye know not what hour your Lord doth come.*

My acquaintance with him had been more than fifty years, and all that time a friendship subsisted between us, founded, I trust, upon truly christian principles, to our mutual comfort and satisfaction. My loss and that of the church, his surviving friends, and the interest of religion, is very great.

I am, with sincere affection, yours,

Abingdon, Sept. 23, 1795.

DANIEL TURNER.

* Another minister who was well acquainted with Mr. Tomkins says, "A more eminently pious, benevolent and useful man than he was, in a private station and of elevated rank, I know not. With as much freedom even from the appearance of ostentation as in an exemplary man can be, it was evidently his study and his delight to do good. With the strictest truth it might be said of him, that he did not live unto himself. He was a blessing to society, an ornament to the profession of Christianity; and an honour to our denomination. His equal for universal excellence of character is but seldom seen. To his family, therefore, in its largest extent; to the neighbourhood where he resided, especially the poor and distressed; to the christian community with which he was united, and to the dissenting interest at large, his death has occasioned a loss which will be long felt and lamented. Nor will the circumstances which attended his departure be ever forgotten by those who witnessed them. That scripture perhaps was never more strikingly exemplified than it was in him, *Mark the perfect man, and behold the upright; for the end of that man is peace.*"

Mr. JOSHUA FREEMAN, *North Carolina.*

Our very dear friend, and worthy Brother, Joshua Freeman, departed this life, Monday evening the 10th of Nov. 1794, in the 59th year of his age. For the piety of his life, the spirituality of his conversation, and the extraordinary fervor of his zeal, he was respected by all his acquaintance, and his memory deserves to be perpetuated. He was born in Chowan county, North Carolina; his parents were strict Episcopalians. Joshua was converted under the ministry of our dear departed brother Jeremiah Dargon*, about 17 years ago, and was received a member of his church (which is now under the care of the Rev. Robert Hendry), and became a Deacon of that Society. He scarcely ever heard a sermon delivered pathetically but he was ready to break out in praising and glorifying God. His deportment was so very affectionate and zealous, that he gained the love of all the association. The brethren thought themselves happy when he was present, and there seemed something wanting when he was absent. He possessed a considerable fortune, and some years past was captain of a company of militia, in Bertie county, North Carolina, but resigned his office. It was evident that he sought not honor from man, but that which comes from God only. He had many slaves, but his lenity towards them was remarkable. If any of them transgressed, his general method of punishment was to expose their faults before the rest and the whole family, when they were assembled at morning-prayer. His exhortations, rebukes, and prayers had more effect upon their future conduct than if they had been whipped, or in any other way treated severely. At the time of family worship, he was often deeply concerned for the spiritual welfare of his domestics, and his zeal was not the impulse of a moment, but continued to the last. Some time before his death he seemed very much resigned to the will of the Lord, and greatly weaned from the concerns of this life. He was seldom heard to say any thing relative to his worldly business, but his constant conversation was about divine things. On Saturday evening, the 8th of Nov. he went to prayer with his family, and was immediately after taken with a fit of the paralytic kind, a complaint under which he had laboured about twelve months. He continued languishing through the Lord's-day, and till Monday evening, when he died. His death is sincerely lamented by all his friends and connexions.

* An account of this useful man may be seen in the Register, p. 51.

NOTES OF DR. RYLAND'S SERMON
OCCASIONED BY THE DEATH OF
The Rev. WILLIAM NASH CLARKE, A. M. Exon,
Preached in that City, Aug. 9, 1795.

Heb. xii. 23. *Ye are come to the spirits of just men made perfect.*

Dear Brethren! Permit a stranger, whose first interview with the church in this place has been occasioned by a solemn and mournful Providence, to recommend to your attention a passage the best suited, of any he could select, to soothe your sorrow, and lead you to a due improvement of that bereaving stroke. Can any thing be better calculated to moderate our excess of grief, and yet to fill our souls with sacred reverence and awe, than a distant view of the church triumphant, and a sense of our close connection with its happy members? A distant view did I say? I must correct myself; the text leads us to consider them as not far off. We are come to the entrance of their happy abodes, and they are only separated from us by a veil rendered almost transparent by the bright light within, and rent asunder in the midst by our risen Lord and Forerunner. *Ye are come to the spirits of just men made perfect.*

The apostle in the context is representing the peculiar privileges of Believers under the gospel dispensation, as far superior to those enjoyed under the former œconomy.—Under the Mosaic œconomy the awful majesty, spotless purity, righteous jealousy, and avenging justice of God, were especially exhibited, with only an obscure shadow of pardoning mercy; but the gospel of Jesus, without derogating from the honor of the divine government, or admitting the least inconsistency in the divine character, delights us with the fullest display of the exceeding riches of God's grace. The source of salvation, the medium of acceptance, and nature of future happiness provided for the people of God, are more clearly discovered. Especially it is here represented as the privilege of all true saints to have the most intimate communion with each other, through their connection with the exalted Mediator: so that the church militant and the church triumphant are one body, and the bliss of the latter is now made known and participated by the former. Let us notice,

I. The previous character of those of our race who are now become inhabitants of the heavenly world—*The just*. They are supposed in the text to have been of this description before their admission into that state of perfection.

They were indeed imperfect while here, for *there is not a just man upon earth who doth good and sinneth not*; nor is there one who could stand before God on the ground of his own righteousness. But the persons to whom the apostle refers were such as are described in the preceding chapter, who *all died in faith*; and others of a like character who had been justified by faith in Christ, for *the just shall live by faith*.—Yet are they styled *just*, not merely with reference to the imputed righteousness of Christ,

Christ, which gave them a title to eternal life, but also on account of their inward temper and disposition; and though these things are distinct, yet there is a close connection between them, as will easily be made to appear.

No man can lay claim to the advantages resulting from Christ's mediation, who does not cordially approve of the plan of redemption, and unite with Christ in the ends of his obedience unto death; but he who enters into the views of the Redeemer, and unites in the design of his mediation, must love universal righteousness. He who has no sense of the equity of the law, no regard to the rights of deity, no concern for the support of his government, can neither see the need nor the excellence of Christ's obedience. On the other hand, he who rightly regards these things, and is a real friend of righteousness, must approve a plan of salvation which glorifies God in the highest, and discountenances sin to the uttermost, and binds pardoned rebels to obedience.

It is also of importance to observe, that the just were brought to this disposition while here below, by the influence of renewing grace; for they were once of quite a contrary disposition till God gave them a new turn of mind and taught them to love justice and righteousness. Perhaps a prudent concern for their worldly interest might induce them before to be punctual in business; but they regarded not the rights of deity, nor were they influenced by the command of God in what they performed, respecting fallen men: but when renewed they were truly disposed to render every one his due, to God the things which were God's, to man the things which were man's. They would then acknowledge, without reserve, the justice of God's requirements, and of his denunciations, confessing freely their guilt, and unworthiness; not disposed to cavil at the LAW, because *they* had broken it, or to think it unjust because they had forfeited the reward and deserved the penalty of it: for surely God's law is as good as if it had never been violated, or, as if all who transgressed it had been of a different species from ourselves. The same disposition is discovered in their attachment to the GOSPEL. As a just man will own his debts when he cannot pay them. And if through former negligence or misconduct he had become insolvent, it would afford him peculiar satisfaction if another would pay them for him, that so his creditor might not lose his right; though that would not obliterate his sense of his fault in incurring them. So the Christian will acknowledge his faults with all their aggravations, especially to the heart-searching God, and will be concerned that his great Creditor and Sovereign may not lose his due, though he cannot make amends himself. And hence he will rejoice in the suretyship of Christ, as *the Advocate with the Father is Jesus Christ the Righteous*.—He will also be just to the Redeemer to confess himself his rightful property, bound to be devoted to his service; just to his Lord in giving just ideas of true religion, adorning the doctrine of God the Saviour.—Just to the
Holy

Holy Spirit to acknowledge the change he finds in his disposition to be owing to his omnipotent grace alone, shewing its holy nature.—And, just toward men, desirous to render to every one his due, doing to all others as he would be done by.

II. The present state of those just men who died in the Lord; their spirits are *made perfect*.

This clearly indicates their subsistence in a separate state—a state of consciousness, activity, and enjoyment.

It also implies they were imperfect antecedently to their entering upon that present happy state. Though from the time of their conversion, they loved universal holiness, and followed after absolute perfection, yet they never attained it here. They were ready to acknowledge, that *in many things we offend all*. They saw and lamented manifold defects in their conduct, and especially in their inward frame of mind towards God and man. Though they loved God's whole conduct as far as they understood it, they were far from a perfect view of the divine glory and government, and they understood God's will but imperfectly, and too often fell short of what they aimed at, both in their deportment toward God and toward mankind. Nothing grieved them like in-dwelling sin. Sometimes, while they contemplated his majesty and purity, a defect in their view of the grace and compassion of the Father of Mercies, as displayed in the gospel of his Son, occasioned their sinking into despondency and a spirit of bondage. Sometimes while they rejoiced in the riches of grace, a defective view of the grandeur and rectitude of the divine government and the glory of God, the Judge of all, left them exposed, in some degree, to temptation, presumption, spiritual pride and levity of mind.—Their best experiences here were attended with many mixtures of what was of an opposite nature, or a counterfeit kind.—Their zeal was sometimes damped with lukewarmness, or tinged with unchristian bitterness.—Joy in God was hindered by unbelief, or attended with undue self-exaltation.—Faith was mixt with presumption, and godly sorrow with sinful dejection, &c. The temptations of Satan, the trials of the present life, the opposition of enemies, the imprudence of friends, the influence of bodily constitution, made these defects appear in different ways and degrees. Frequently, misconception or misrepresentation might aggravate them far beyond the truth; and yet many really appeared in most, and all knew more of their own secret defects than the most malignant foe could espy. They occasioned a continual warfare, in which every believer finds much reason to be ashamed and abased, and much reason to admire divine grace, that he is not utterly overcome.

But now the spirits of the just who have left this world are *made perfect*; their views of God are perfectly just, and their frame of heart perfectly corresponds with their sense of his loveliness and glory, and of their obligations.—Their minds are justly affected with God's glory and grace, with his majesty and mercy. The divine image is completely impressed upon them, and

and there is the most perfect symmetry or proportion in every part: there is nothing defective, nothing redundant.

It is difficult for us to form an idea of a perfect character; but let us try to conceive of one man absolutely perfect, of a family, a church, a city, a kingdom, a world, full of just men made perfect—perfect in love to God, to each other, to every being that ought to be loved, and each perfectly lovely himself. O! what a sweet idea of Heaven would this give us!

And are you not travelling toward such an happy world? and some of our acquaintance have reached it already, your late dear pastor especially. They have got to the end of their race, have reached the goal, and possess the glorious prize! Not merely a negative perfection, or a deliverance from sorrow, temptation, sin and difficulty, but they positively enjoy God's presence and likeness, without any impediment to their bliss, or imperfection in their purity. They want nothing but the resurrection of their bodies, which they shortly expect, and the completion of Christ's mystical body by the ingathering of the rest of his elect, and they quietly rely on almighty grace to accomplish this in due time.

III. The connection of believers in this life with these spirits of the just who are made perfect. *Ye are come to them*, says the apostle.

All who have received Jesus Christ are now the children of God, the heirs of glory, belong to the same blessed family. Only (may I be allowed to say), you are at school; their education is finished, and they are fetched home. But you have the same Father, who hath loved you and given you good hope through grace; the same blessed Redeemer, who gave himself for you, and, after passing through greater difficulties than he will ever call any of his followers to endure, is entered as your forerunner within the veil—You have also the same Sanctifier, even the Holy Spirit, who is the earnest of the promised inheritance. You have a pleasing description of their happy state, and are enabled by faith to realize it. God is granting you additional encouragement to your faith by the dying testimony of his children, whom he has taken home before you, and whom you have seen supported in the near prospect of dissolution, by the evident foretastes of heavenly happiness. Death, in their case, has evidently been swallowed up in victory; and the same grace is sufficient for you also. Surely such views may well support you under the troubles and vicissitudes of life, and prove an antidote to the fears of death. This should reconcile us to the death of our christian friends, and induce us to imitate their faith, and follow their example whereinfoever they followed Christ.

Here Dr. Ryland added a particular *application* of this subject, by way of more directly improving the providence which had brought the assembly together. His address to the church is omitted;

omitted, that we may give a full account, of the excellent man whose decease occasioned it.

AN ACCOUNT

Of the Rev. Mr. WILLIAM CLARKE.

The Rev. Mr. William Nash Clarke was born in London, Friday, April 21, (old stile,) 1732. He was a son of the Rev. Mr. Abraham Clarke, who at first was united to the General Baptists, but on the change of his sentiments, joined the church then under the care of the famous Rev. Samuel Wilson, and afterwards became pastor of the Baptist Church, at Blunham, in Bedfordshire. William, his amiable son, was impressed with a sense of the vast importance of divine things in very early life, and thought he was called by grace when he was about ten years of age, under the ministry of the renowned Mr. Whitefield. At Kennington Common, at Charles's-square, and wherever he could he followed that holy man, discovering great avidity for his journals as soon as ever they appeared, with earnest desires for his success: and indeed, he heard Mr. Whitefield's last sermon in this country. At his first making a profession of religion he gave himself up to the Baptist Church, then and now meeting in Devonshire Square, but soon afterwards removed his communion to the Church in Wild-street, at that time under the pastoral care of Dr. Joseph Stennett, by which church he was called to the sacred work of the Ministry, and, for the acquiring useful knowledge, was placed under the care of the late Dr. Llewelyn, for several years, till he declined the academy; and then, for a short time, under the late Dr. Samuel Stennett.

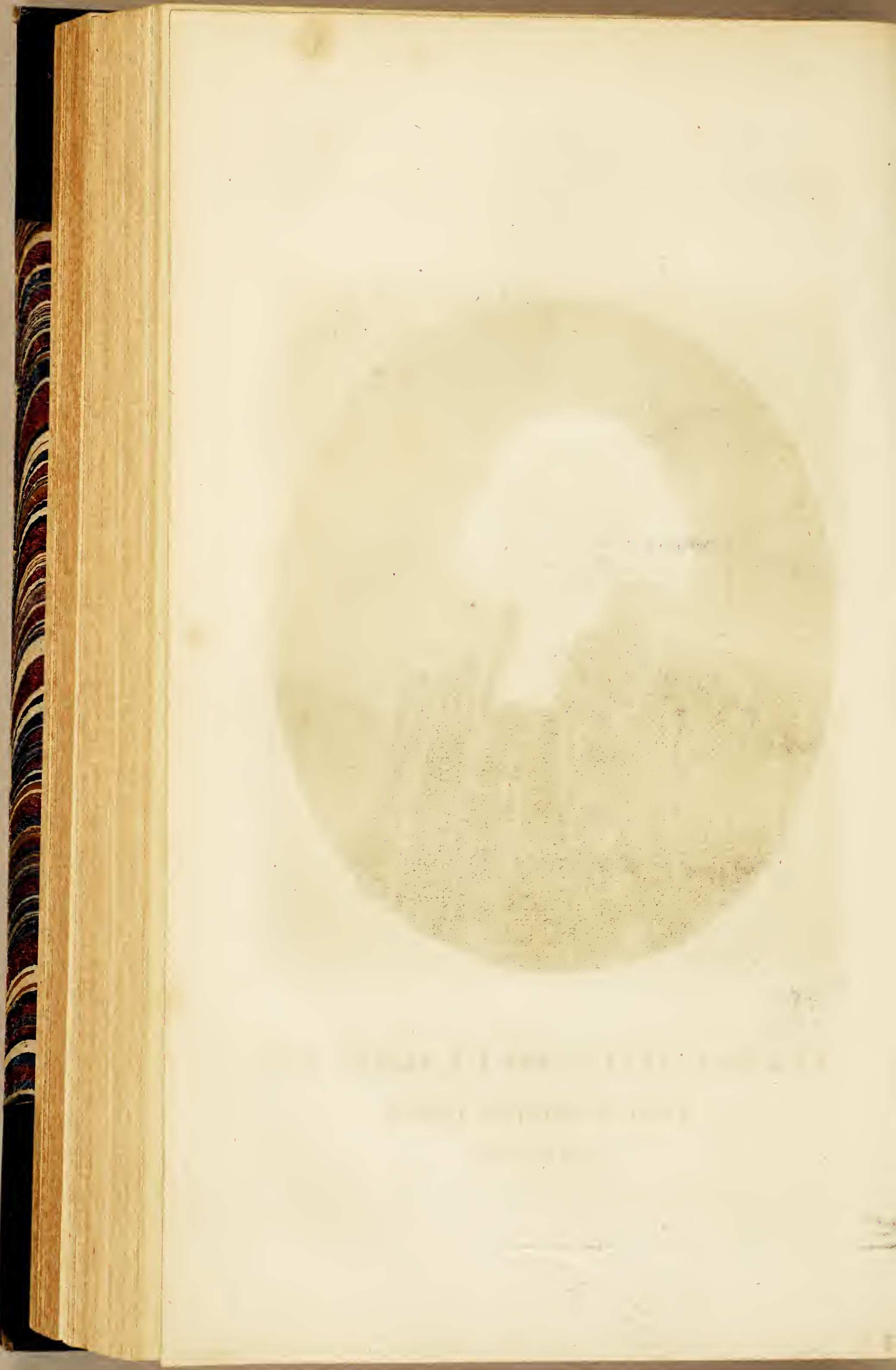
In the year 1761, the Baptist Church in Unicorn Yard, Tooley-street, London, then destitute of a pastor, by the resignation of the Rev Mr. Josiah Thompson, having been very acceptably supplied by Mr. Clarke, invited him to labour more statedly among them with a view to the pastoral office, and in October 1762, he was ordained. The church at this period was in very low and dejected circumstances, but it pleased God to bless his ministry for the conversion of sinners and edification of saints, so that there was frequently one saying, "I am the Lord's, and another subscribing with his hand to the God of Jacob." Hence, in about twenty years, upwards of one hundred and twenty members were added, and perhaps for that season no pastor and people were more happy in each other. About the close of that period, Israel not being gathered as heretofore, his heart was discouraged; and, under an apprehension that his usefulness in this connexion was at an end, he resigned the pastoral office in March 1785.—Since then, several destitute churches have been favoured with his services. With one of these societies, it was thought, he would have settled; but, after a fair trial, it was evident his preaching



The Rev.^d WILLIAM CLARKE A.M.

Pastor of the Baptist Church

AT EXETER.



preaching could not suit them, for they were desirous that he should be often saying, How much a person might live in sin and nevertheless be a child of God; whereas he was frequently shewing, How far a person might go under a profession of religion, and yet be an enemy of God and a child of the devil. An unexpected providence led him to Exeter, where he laboured with much acceptance and usefulness the five or six last years of his life. He was a man of unaffected gravity, yet cheerful and affable, and so easy of access, that the religious poor found it not difficult to converse freely with him on the important concerns of their souls.

He was remarkable for prudence and sweetness of temper, united with firmness and steady attachment to the truth. His preaching was practical and searching, under a conviction of the danger and spread of Antinomianism. His concern was not so much that the people of his charge should be able disputants, as that they should exemplify the genuine influence of christian doctrines in an holy, humble, exemplary walk and conversation. Nor did he only preach in the pulpit, but out of it. His deportment uniformly exemplified the truth of the apostle's assertion, that *the grace of God teacheth to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present evil world.* His people were witnesses, and God also, how holily and justly and unblameably he behaved, and how he exhorted and comforted and charged every one under his care, as a father does his children, that they would walk worthy of God. If some were ready to think he drew the christian character in an high style, they should remember that he kept the same mark in view which he set before others, and was constant and unwearied in pressing towards it. While he extolled the Redeemer, and shewed what *Christ is*, he also shewed what christians *should be*, as they are *his* followers. He was not only a warm, pathetic preacher himself, but an encourager of such by his frequent attendance on their occasional services.

As a scholar, his acquirements were considerable. The degree of A. M. was conferred on him by the college at Providence, Rhode Island, in the year 1769. The Particular Baptist Fund in London judged him a proper person to instruct others whose views were directed to sanctuary service*; and several were

* The principal persons who studied under Mr. Clarke are, Mr. John Sandys, now at Harlow; Mr. Leonard Ray, afterwards at Aberdeen, since dead; Mr. George Hall, of Ipswich; Mr. William Button, of London; Mr. Daniel Gillard, formerly at Folkestone, now at Hammersmith; Mr. James Brown, of Potter's-street, near Harlow; and Henry Coxw Mason, A. M. Southwark, who finished his education at Oxford. Of these seven gentlemen, the first four were called to the ministry by the church at Unicorn-yard, while Mr. Clarke was pastor of it, and also Mr. Peter Edwards lately removed from a Baptist church at Portsmouth. Mr. Joseph Sprague, and Mr. Samuel Rumson, were sent into the sacred work under Mr. Clarke's direction while he was pastor at Exon.

placed under his tuition. Yet little or nothing of human literature appeared in his public discourses. So remote was he from pedantry, that it might be truly said he was "clothed with humility," always entertaining the highest opinion of the talents of others, and the meanest of his own. Though repeatedly intreated to publish several discourses delivered occasionally and some statedly, yet, such was his extreme modesty, that he could not be prevailed on to suffer any thing of his to appear in print, except a funeral oration or two; an introductory service at the ordination of the Rev. Mr. Booth; a sermon preached to the church at Mazepond upon their declaration of having chosen the Rev. Mr. James Dore for their pastor; and an address to the church in Broadmead, Bristol, on the settlement of the Rev. Dr. Ryland †.

Whilst he was possessed of rich and heavenly treasure, the vessel into which it was put was truly earthen. A disorder of the epileptic kind was interwoven with his constitution, to which in the latter part of his life was added that painful complaint to which hard students are more or less subject—the stone; yet he bore all with serenity, fortitude, and holy resignation to the divine will.

About six months before his last affliction, he was seized with a violent pain which rendered him unable to set his foot to the ground; and after this attack, occasioned perhaps by living too low, he was never quite well. On Lord's-day, July 19th, he was seized with such a fainting-fit as induced a fear that he could not be recovered from it; however, he revived a little, and the hopes of his friends bloomed, but by very alarming symptoms they were soon blighted. The following Tuesday an amiable christian-brother visited him, informing him that the church was going to meet for prayer on his account. On hearing this, he desired the church might be informed, That "his views were fixed on the heavenly state. That he was contemplating that state as an holy one; and it afforded him much pleasure to think on the employment as perfectly holy, on the company as all holy, and the enjoyments as all holy: there would be nothing to disturb the long and lasting repose of the happy inhabitants; and above all," he added with delightful energy, "I shall see my Jesus face to face." That night, though his pain was great, in his waking moments he possessed a calm serenity, and frequently alluded to Dr. Watts's paraphrase on the 146th psalm.

I'll praise him while he lends me breath,
And when my voice is lost in death,
Praise shall employ my nobler pow'rs;
My days of praise shall ne'er be past
While life, or thought, or being last,
Or immortality endures.

On this last line he laid a particular emphasis.

† See this in the Baptist Annual Register, Nov. 1794. p. 123.

To a young minister § who went to see him on Wednesday, he said, "I know not what the Lord is about to do; but he will do all things well." A few minutes after, with much seriousness and affection, he took him by the hand and said, "My dear brother, I now see and feel the importance of those things that I have so much insisted on in my preaching, respecting the nature of *true* religion, and which has occasioned me some enemies. I hope the Lord will bless you, and help you to go forward in your work as you have begun: but be sure you must meet with enemies, for as there are so many refuges of lies, in which multitudes put their confidence, when you insist on the nature of *genuine* religion, they will be offended. Numbers wish to be made happy *by* God, but the truly religious wish to be made happy *in* God."

Through the rest of the week he was comfortable, in his soul, and gave suitable advice to all who came near him. On Saturday he appeared to be in a waiting posture for the coming of his Lord. To a young man, one of the first fruits of his ministry at Exon, coming in, he said to him, "You are my joy; and I hope you will be the crown of my rejoicing. My joy has been increased by the uniform walk you have hitherto maintained.—Expect temptations in your future warfare, but cleave to the Lord with purpose of heart." This was a weeping season to all present. The same frame of mind he possessed on the Lord's-day, though he was in much pain. Monday, he said, "It is almost over." Finding death evidently approaching, he would be raised on his knees in the bed to pray, but was so weak that he was forced to rest on his elbow. He was earnest and excellent. First he commended himself to the Lord.—Twice he prayed for the church, and twice for Mrs. Clarke, then for the cause of Christ at large, not forgetting the Missionaries among the heathen; and finally closed with a solemn surrender of himself again unto God ||. Tuesday, he told a friend that "he was happy in having the people of God with him; that he was not to change his company, but only his state; he should still be with God's people, and they would be all *perfect*." This night, between his slumbers, he was quite composed, frequently saying, "Come—come—Come, Lord Jesus." A dear friend replied, "He is just come;" to which he answered, "Yes." He often had recourse to the 567th hymn of the Selection, "Guide me, O thou great Jehovah," &c. On Wednesday morning his speech began to fail him; but in the after-part of the day he called his much-loved wife to him, and said, "My dear, kiss me." When Mrs. Clarke had kissed him, and other friends present had done the same, he in a most solemn manner said, "God bless you all—farewel!" Yet after this, about two hours before he died, he

§ Mr. Joseph Leo Sprague.

|| I am not able to say whether this mention of his prayer is inserted in its right place or not. EDITOR.

listened

listened with much pleasure to several passages quoted by a friend, descriptive of the heavenly state, especially this, *they shall see his face, and his name shall be in their foreheads*; to which he replied, "A distinguishing mark, and an unspeakable pleasure."

The same friend, fearing it was painful for him to speak, repeated a verse out of one of Dr. Doddridge's hymns, desiring him to hold up his hand if he found himself happy. When these lines of it had been mentioned,

"And dying *clasp* thee in mine arms,
The antidote of death,"

He held up both his hands, and *clasped* them together with a degree of earnestness beyond what it was thought his strength would have permitted. After this, he discovered some tokens of distress; but being asked, "Is all well?" he replied, "All is well," and added nothing more, but "Come—Come, Lord;" and about nine o'clock, July 29th, his Lord came, when this faithful servant fell asleep in Jesus, having entered on the 64th year of his age. The following Lord's-day evening his remains were carried from his house, and deposited in the Baptist burying-ground in Parish-street, Exon. The Rev. Mr. Giles, a minister of the Independent denomination, lately come to that city, obligingly performed the funeral-service; and, the next Sabbath, the Rev. Dr. Ryland, of Bristol, in consequence of Mr. Clarke's desire, delivered the funeral-sermon, the outline of which precedes this article.*

The following, taken from a charming Manuscript called, *The Parsonic Garden*, in which numerous ministers are compared to different shrubs and flowers, may serve as an

EPITAPH

On the Rev. WILLIAM CLARKE, A. M.

Clarke, a Sweet-William, whose expanded breast,
With every grace, indulgent heav'n had blest;
Judicious, humble, affable and calm,
His mind was beauty, and his breath was balm.

* This account is collected from one of the last letters written by the late excellent Dr. Stennett; from a sketch of Mr. Clarke's history at Unicorn-yard, by Mr. Joseph Dermer; from a letter written by Mr. Samuel Rumson, of Exon; nor least of all from the closing part of Dr. Ryland's funeral sermon for Mr. Clarke.

Rev. Mr. Hutchins, the present pastor of the church at Unicorn-yard, also preached a funeral discourse on this occasion, from Rev. xiv. 13. *Blessed are the dead, &c.*

Mrs. RACHEL FURMAN, *South Carolina.*

IN the course of the last year died Mrs. Rachel Furman, at the High Hills of Santee, South Carolina, in the 73^d year of her age. She was relict of Wood Furman, Esq. *Ordinary, or Judge of Probates*, of Camden district, in that State, who died eleven years before her, and with whom she had lived happily in the conjugal relation upwards of forty years. She was a native of the State of New York, her maiden name was Brodhead, and she belonged to a family of respectability in that country. The present General Brodhead, of Pennsylvania, who served with much credit in the army in the time of the American revolution, is son to her oldest brother. She was brought up in a religious connexion with the Presbyterians, and lived about twelve years under the ministry of Dr. Pemberton and Mr. Bostwick, in the city of New York. Under the labours of these Gentlemen, but especially of the former, and of Mr. Whitefield, who always preached in his church when in New York, she felt many tender impressions. But she dated her conversion at a later period, when she lived in South Carolina, at a place where she had not convenient opportunities of attending public ordinances. This was about the year 1763. A mournful providence led to it. The small-pox, at that time greatly feared, broke out in Charleston. Many persons immediately fled: among the rest an elderly Lady, who, being an acquaintance, took sanctuary at Mr. Furman's, whose residence was not many miles from the city. As she was a Lady of much gaiety, the family, in consequence of her being in it, and yielding to her taste, were put out of their usual style of living, which was generally serious, and for about ten days might be said to be in an almost constant state of levity. The Lady was then taken extremely ill, the disorder proved to be the small-pox, and in a few days terminated in death. Mr. Furman, and his youngest son, the latter being then a child about eight years old, fled as soon as the complaint was discovered to be the small-pox, as they never had it; and fearing the contagion, were prevented returning for some weeks: during this time Mrs. Furman was left alone with the servants, and her only daughter, also a child. The scene of death was before her in its most awful colours. They received an heightening from her lonely situation. The levity which had uniformly appeared in the unhappy woman, so suddenly snatched out of time into eternity, without any marks of repentance, or of the least seriousness; and the consciousness that *she also* had been a partaker in the last scenes of the other's folly and thoughtlessness, and was herself un-

SEP. 1795. U prepared

prepared to die; served to fasten deep convictions in her mind, and drove her, as her last resource, to earnest prayer, in which, on the principles of the gospel, which she understood, and had before in some measure approved, she applied for mercy at the throne of grace. While thus earnestly engaged, one day in a place of retirement, such as the country life afford, and pleading the merit of the Redeemer for her pardon and acceptance, she was delivered from the burden of guilt, and felt herself reconciled to God by the death of his Son. She then melted into the most tender frame of soul, under an exquisite sense of divine love, and felt an inexpressible transport of joy and gratitude. To use her own expression, "As I returned to the place of my abode, the heavens, the earth, the trees, the grass, and all nature around, seemed to smile on me in token of the divine favour; and to unite in one general song of praise to God, infinitely good and merciful."

She was much assisted afterwards in reading Doddridge's Rise and Progress of Religion in the Soul, Hervey's Meditations and Dialogues, Edwards on Religious Affections, and Andrew Gray's animated and experimental Discourses: most of which indeed she had been before acquainted with, but now better understood them, and felt their force. Some time after this, by reading the dispute between Dr. Finley and Mr. Abel Morgan, she received favourable impressions respecting the sentiments of the Baptists, with whom she at that time had no personal acquaintance. But in the year 1770, the family removed to the High Hills of Santee; there a glorious work of grace had just begun, under the ministry of the Rev. Joseph Rees, of the Baptist church. The first time she saw the ordinance of baptism by immersion administered, she was fully convinced it was the true baptism of the New Testament, and felt desires to comply with the duty; but from some reasons was kept back till the time when her youngest son, before referred to, and now minister of the Baptist church in Charleston, having, as he trusted, experienced the power of all-conquering grace, was induced to make a religious profession, and embrace the holy ordinances of the Redeemer. She could refrain no longer; but came forward at the same time, and submitted to the divine institution, under the hands of the pious Mr. Rees. She was ever after a serious professor, an experienced and exemplary christian; beloved and respected by all her acquaintance: a lover of the pure doctrines of the gospel which she read, and heard with emotion; and an earnest and constant attendant on the exercises of both public and private devotion. The natural warmth of her temper sometimes hurried her
into

into little imprudencies; such as properly fall under the description of human frailties; but these, on reflection, occasioned her much sorrow and humiliation. Conscientiousness, sincerity, justice, and benevolence, were leading traits in her character. In 1787, she came with her son to Charleston, on his settlement there; but the noise and hurry of the city-life did not now suit her taste, or frame of spirit. She wished retirement, and in 1789, returned to the High Hills of Santee; there she continued, except during the time of a short visit to Charleston, till the time of her death. She had often thought of this important event, and been earnest in preparing for it; and appeared possessed of a well founded and rational confidence that it would be a happy change to her. The last time her son saw her, she expressed much satisfaction on the subject; said, she had been apprehensive she should have seen him no more; and thought *that* interview probably would be the last; to which she said, her mind felt reconciled in the prospect of a future meeting in a happy immortality.

She was active for a person of her years, and, but a little before her death, appeared more healthy and vigorous than ordinary. But being seized with a violent putrid fever, which greatly affected her head (as her fevers generally did), she had very little exercise of her rational powers, till the disease terminated in death. In a few lucid moments, she manifested the devotional and benevolent temper so characteristic of her, and then resigned her soul into the hands of her God and Redeemer, the 15th of October 1794.

In addition to the loss of his honored mother, the Rev. Mr. Furman, and family, were, in the last February, called to weep over a beloved young child, (who was named John Gano, after our worthy friend now at Kentuckey,) taken from their embraces by God's awful messenger.

REV. DR. STILES, *New-Haven*, CONNECTICUT.

IN the evening of Tuesday, May 12, 1795, after five days illness of a bilious fever, departed this life, in the hope of a blessed immortality, the Rev. Ezra Stiles, S. T. D. L. L. D. President of Yale College, in the sixty-eighth year of his age.

His funeral was attended on the Tuesday following. The corpse was born to the Brick Meeting-house, by a number of the most respectable citizens of New-Haven, in a procession consisting of the Undergraduates, Bachelors, and Officers of the College, several Members of the Corporation, the neighbouring Clergy, and a large concourse of the inhabitants of the city, and its vicinity. A well adapted and

excellent sermon was then delivered before a numerous and deeply affected audience, by the Rev. Dr. Dana, from John xiv. 2. *In my Father's house are many mansions.* After divine service the interment was performed with decency and solemnity.

President Stiles was born at North-Haven, Nov. 29th, A. D. 1727, O. S. He was graduated at Yale College in the year 1746; and in 1749, was called to the office of a tutor in the college, in which station he continued six years. He was settled in the pastoral office at Newport, in Rhode-Island, in the year 1755. In 1776, being obliged by the events of the war to leave his congregation at Newport, he was called to preach at Portsmouth, in New-Hampshire; at which place he declined an offered settlement, hoping at some future period his flock might be regathered, and that he might again take the oversight of them at Newport.

In 1777, he was elected President of Yale College, and afterwards Professor of Ecclesiastical History; and in June 1778, was installed in the Presidentship, in which he continued till his death. He maintained an extensive literary correspondence with learned men on both sides of the Atlantic; was a member of the most respectable Philosophical societies in America, and received the first honours of some of the principal universities in the United States, and Great Britain.

Possessed of great strength and singular versatility of genius, he applied himself at an early period of life to the study of literature and general science; and by unwearied assiduity, united with an extraordinary acumen of mind, and retentiveness of memory, soon raised himself to that conspicuous rank which he richly merited, and long enjoyed in the literary world. Of the various stations, which in the course of providence he was called to fill, he discharged the functions with singular ability and reputation. His mind, formed by nature to familiarize the most abstruse, and to give novelty and elevation to the most familiar subjects, was peculiarly calculated for the duties of that office which he sustained in the republic of letters, and in which he became signally instrumental in promoting the happiness of his country, and of mankind, by disseminating the principles of religion, morality, and useful knowledge. Elevated by christian hope and fortitude above the dread of temporal misfortunes, endowed with the tenderest sensibility of mind, but patient and submissive under trials the most severe; humble in the midst of exaltation and literary fame, benevolent and charitable to all, he "held his course unflinching," in the paths of science and virtue, and laudably devoted his time and talents to the service of mankind.

As

As a minister of the gospel he was distinguished for very uncommon attainments in theological learning, for manly eloquence and fervid piety. In discharging the duties of life, it was the object of his constant and highest ambition to be an humble follower of the meek and lowly Jesus. The more sublime and glorious truths of christianity were the subjects of his pulpit eloquence, and on which he ever conversed with an evangelical delight and rapture.

His manners in conduct and life were uniformly regulated by an habitual regard to the great ends of existence: and into his most familiar converse he introduced the important doctrines of religion with a pertinency, grace and propriety, which always commanded admiration. Amidst the frequent and violent attacks which have been directed against the christian faith, he stood unshaken, and gloried in the cross of Christ.

His character reflected dignity on the literary institution over which he presided. In the intricacies of science he was "always ready, always adequate." Possessing in an eminent degree, the faculty of infusing with facility the principles of useful science into the minds of his pupils; his academic duties were his delight. From the repositories of learning he had collected a rich and copious store of knowledge, by the faithful distribution of which he has signally contributed to the honor and improvement of his country. He was ever solicitously attentive to the welfare of those with whose education he was entrusted—and in his declining years enjoyed the satisfaction of witnessing the prosperity and rising eminence of many, whom his parental care and literary labours had qualified for extensive usefulness in life.

In his domestic relations he possessed all those qualities which adorn humanity, and render social life a blessing.—Polite without affectation, learned without arrogance, charitable without ostentation, condescending in manners, familiar but dignified, candid but independent in sentiment, and scrupulously just; he at once commanded reverence, and conciliated the affections of all.

Of such an assemblage of varied excellence in a single person, the world has afforded but few examples. By the death of this distinguished character, the university over which he presided has lost an inestimable treasure of wisdom and learning; his bereaved family a faithful and affectionate counsellor, guardian and protector; the church of Christ a firm and stable pillar; literature and science a distinguished luminary; liberty and the rights of human nature an able and strenuous advocate; and the world a virtuous man.

Mr. THOMAS TRINDER

Late a *Deacon* of the Baptist Church at *Northampton*.

MOST of the biographical traits published in the Register were given by some affectionate survivors of our deceased friends; who, in general, have been studious to exhibit their excellencies; and indeed these should be held up to imitation. But a greater variety of character and conflict may be expected from the diary of a good man, intended to be an history of himself, for his own use. The same may be said of sheets written, as in the present instance, for the information of a bosom friend. Mr. Trinder drew up, at the request, and for the perusal of his wife *, the account of the earlier stages of his experience, which is here *considerably abridged*. In it he gives an undisguised statement of his *whole* case. He inserts his pains among his pleasures, and reminds us of that comprehensive passage, *The heart knows his own bitterness, and a stranger doth not intermeddle with his joy*.

PART I.

I was at Mr. Wells's school, in Cheltenham, Gloucestershire, when I first heard the gospel trumpet blown. Though my parents, and almost all my relations, were members of the Establishment, *that* was no objection to my being in this family, and attending public worship with its members, especially if I went to the church and meeting alternately once a fortnight. I attended the latter but a few times before I was convinced that the manner of worship had a greater simplicity and solemnity than what I had always been used to; so that afterwards I felt but little desire to attend the established church, and never went but to save my word.

But this was very far from being a change of soul; I had the same heart as ever. "No outward forms can make us clean." The truly christian spirit, and amiable conduct of my master, and his excellent partner in life, gained my love to them, and the profession they made; but I did not know what my nature was, nor had I the *least notion* of God's method of salvation.

In the year 1757, Cheltenham was highly favoured with gospel ministers of the church of England—no less than four during the season: Rev. Mr. Talbot, Lord Talbot's brother; Rev. Mr. Downing, chaplain to Lord Dartmouth; Rev. Mr. Stillingfleet, chaplain to Lord Barrymore: and the Rev. Mr. Madan: they all preached, but Mr. Madan more than the others.

On the 17th of July, that year, I first heard the Rev. Mr.

* An account of Mrs. Trinder is in the former volume of the Register, page 135.

Madan. His discourse was founded upon the iii chap. of John's gospel and the first nine verses, containing the conference between Nicodemus and our Lord Jesus Christ. I do not intend to give any larger account of his sermon, than just to say, he shewed what regeneration was not; but more particularly what it was. The word was armed with power to me. I was convinced I had never experienced the great change; I saw the necessity of it, and that without it I should be miserable to all eternity. When service was over, I came home with my master and school-fellows, but I think it was with great difficulty that I could refrain from tears in going along the streets. When at home, I retired into my chamber, upon my knees, there to give vent to my tears, and prayed, if I could pray, that I might be born again. I felt that I was a lost creature. As I can at present pass a better judgment upon the former state of my mind, than I could then, I must in honesty declare, though I am well persuaded *that* was the beginning of the work of God upon my soul, and his real work; that I now see there was an abundance of pride and hypocrisy in me: and even those convictions were, in part, produced by the awful and affecting manner in which truth was delivered, and in some measure owing to the force of oratory, which worked up my passions to a ferment: for the same day, I believe, I could not recollect one single sentence more of the sermon, than the pertinent remarks the Preacher made concerning some of the customs of the Pharisees.

For some time my passions continued affected, but I was able in a few days to recollect more and more of the sermon. I remember withall, that I had a longing desire my master should know it; though, after many endeavours, I was never able to discover it to him. He, however, made the discovery before I was aware. One evening, towards the latter end of the same week I think it was, being in deep reflection, I had my first scriptural view of Christ. I revolved over his sufferings, and felt so strong an impression of them upon my own soul, that I saw I was the bitter cause of all, and wept, I believe, all the time. The hymn that then occurred to my thoughts was of particular service to me, and has been many times since. My reflections were only an enlargement of it, with application. Mr. Wells was the author, and it was never in print I think. It contains the breathings of a wounded sinner to his wounded Saviour.

O the depth of Jesu's love!
 He doth set the pris'ners free;
 He did all my sins remove,
 When he bore them on the tree.

I was overwhelm'd in sin,
 All my nature was defil'd;
 He has made my nature clean,
 And Jehovah's law fulfill'd,

I with wonder and amaze,
Do by faith my Saviour view ;
And as I upon him gaze,
He his beauty deigns to shew.

Jesu's love has won my heart,
He to me is precious now ;
I believe he felt my smart,
By the wreath that bound his brow,

By the scourge, the nails, the spear,
By the vital flowing stream,
By the sorrows that he bore !
Thus my free salvation came.

I can always find relief,
When I view the slaughter'd Lamb ;
He has surely borne my grief,
I rejoice in Jesu's name.

Shout ye heavenly choir above ;
Shout ye sons of men below ;
We from Jesu's wounds do prove,
Streams of sweet salvation flow.

At that time, I thought, more of the bodily pains and ignominy of Jesus, than of the inward tortures of his soul. His mangled body all besmeared with blood ; the whole weight of it, supported by the nails, resting entirely upon those smarting wounds excited strong and lively emotions in my soul : my conscience was wounded to find I was the cause of all his sorrow. Regret, pity, and sympathy, worked strongly on my heart ; when I was convicted I had virtually made all those wounds, and that they were my due. It was then I received a sense of pardon, under the notion of a plaister for my wounds. I relate the ideas and feelings of a babe as such. At this time my soul was all on fire for the preaching of the word, and about three of my school-fellows got together after school, in our room, and read the New Testament. The Gospel according to John wrought most upon me, but chiefly the 8 or 9 last chapters ; these I read over and over privately to myself.

I, with some others who were most affected, were ready to break through the rules of decency and good manners to hear but a single word concerning salvation. I well remember, that whenever Mr. Madan came to Mr. Wells's, as he commonly did two or three times a week (Mr. Wells being almost the only religious person that he and his brethren were conversant with in Cheltenham), if we could obtain the knowledge of it, we should immediately

run down from school; and happiest was he who could obtain the key hole to hear the conversation.

Having tasted something of the richness of the gospel feast, I was very earnest that others, especially my relations should enjoy the same likewise; and when Mr. Madan preached at a village, about six miles from Cheltenham, I wrote a letter to them, to entreat them to hear such a minister as they never heard before in their lives. I firmly thought they surely must be converted by his preaching. But I soon found to the contrary. The notion having spread of his being a Methodist, prejudiced their minds against him, and I was sadly mortified to hear them repeat (though not with much approbation themselves) the sentiments and railleries of others against him. I remember, in my zeal, to have wrote a long epistle to my brothers, while at school, which I backed with a great number of such passages of scripture as I thought the most striking and convincing. When Mr. Madan preached again at the same place, I earnestly entreated them to hear him once more, assuring them in the most solemn manner I was able, that they might never have such another opportunity in their lives.

A desire of spreading, as much as in my power lay, the favour of the name of Christ, which was indeed like precious ointment poured forth to my soul, made me rejoice at every opportunity, when at home, of urging the necessity of an interest in him. But I soon found that the best medicines are of use only to such, who being diseased, feel the need of them.

About the beginning of September following, I took a journey to London, where I continued but three weeks, and departed from it with greater reluctance than is easily to be imagined; for whilst there, it was a painful consideration to me that I could hear but one gospel minister at a time. I was tempted to wish for a plurality of souls and bodies, that I might have heard them all.

On my return to Gloucestershire, I took a tour into Hampshire to see some friends, in which Providence again favoured me. There was in the same coach a dissenting minister of Newbury, Berks, who soon discovered what I was, and treated me with the gentleness of a new-born soul. He had enjoyed a personal acquaintance with Dr. Watts, and knew men and things extremely well. He insinuated improvement to my mind in the most pleasing and admirable manner. Though I then reaped the benefit, I scarcely perceived it.

When I was returned home, I continued with my mother and brethren in their business, part of which (namely, grazing and dairy,) I liked, chiefly because it did not restrain me from meditating on the things concerning my soul. Here I had many sweet seasons of communion with God, as I went about the meadows, or was employed in other business; and in those seasons my mind was but the more impatient for London, that I might have the advantage of hearing the gospel preached in a more lively manner

manner than I could there. Never had I felt before a more greedy desire after any kind of gaming (though an exorbitant lover of several kinds of it) than now I had after the gospel, and its ministers: sometimes my impatience was almost insupportable. At other times, my passions were dissolved into submission by the hope I had of enjoying all their company at last, though I could not have it now. I could meet with no expressions so expressive of my joy as Dr. Watts's paraphrase of the 24th and 25th verses of Jude.

He will present our souls,
Unblemish'd and complete,
Before the glory of his face,
With joys divinely great.

Then all the chosen seed
Shall meet around the throne,
Shall bless the conduct of his grace,
And make his wonders known.

My Bible, which I always carried with me, afforded me the sweetest delight; I read it every minute of time I had to spare during the day-light, and in the evening used commonly to retire, if the weather permitted, to some private thicket, or hedge, if not, to some out-house, or rick, where I might enjoy in solitude my best companion, and meditate on the things pertaining to the kingdom of God. Indeed, I seemed to enjoy his company all day long, and sucked, and was satisfied with the consolations of God and his word; I drank of the waters of life freely. Dr. Watts's Hymns, and particularly the first book of his Lyric Poems, were very serviceable to me; they expressed my feelings, which I was by no means able to express myself; I sometimes felt the very essence of the most lofty of them in my own soul.

The works of God in nature may assist the imagination; mine, I know, could never picture out by its own power alone so lively an idea of the grandeur of the tribunal of Christ, as when, from the top of some of *our* lofty hills, I could conceive him (while all the heavens conspire to favour such a conception), as erecting his throne of judgment in that most extensive valley which they command, and which is the deepest, largest, and most striking to the sight I ever did, or I suppose, ever shall behold. I have, from those very places, had many an overpowering view of Jesus, as displaying his glory in the natural world. I particularly remember a thunder-storm in the year 1758, which I was in. The shrillest cracks which seemed to burst the heavens in two, and jar the very foundation of nature, sunk into a mighty roar, which bellowed through the skies,

“Drown'd the spacious realms below,”

and forced all nature to attend to the majesty of her God. A surprise and reverence, mixed with a shuddering joy, truly awful

awful and pleasing (methinks I feel it now, I wish I could convey it), seized my whole soul, and I was in hopes my Lord was coming. I could then appropriate to myself that stanza in Dr. Watts's poem, entitled, "God the Thunderer:"

"Celestial King! thy blazing power
Kindles my heart to flaming joys;
I shout to hear thy thunders roar,
And echo to *my* Father's voice."

I humbly, I sincerely think I could have bid him welcome, for my "time was a time of love!" I swam, as it were, in joy, nor scarcely felt I was upon earth. With a cheerful heart I could exclaim as the divine and beloved Apostle, "Even so come Lord Jesus!" The general inclination and bent of my soul for about twelve months, was after Christ:

"Jesus was my delight and joy,
My blessed hope, my heavenly prize,
Dearer than all my passions were,
My limbs, my bowels, or my eyes."

Scarce a day passed but I had some sweet communion with Christ. "The candle of the Lord shone upon my head;" and when I think on those times, I am indeed ready to cry out with Job, "O that I were as in months past, when the secret of God was upon my tabernacle," &c. My conscience was tender, I scarce knew how to partake of the common benefits of life, and thought it sin to receive them without joy and rapturous delight of soul. I had none to instruct me how far the absolute expressions of Scripture reached, but carried many of them to their full length. If I had read any lives of good men at all, they were principally such, the bright side of whose characters were drawn; and wherever I heard of any person remarkably serious and devotional, I longed to copy the example. In this my prosperity I said, I shall never be moved. I was got to the top of the mountain—

"Firm was my health, my days were bright,
And I presum'd 'twould ne'er be night;
Fondly I said, within my heart,
Pleasure and peace shall ne'er depart."

But I found it otherwise. I had important lessons to learn, which must be taught by some of the most convincing arguments in the world of grace. To the dreadful plague of my heart, the filthiness of my nature, I was almost a stranger; but, by painful experience, I afterwards learned them.

No, the sun did not always shine, though I had felt its cheering rays so copiously. Pride—yes, pride in ten thousand forms had a firmer hold of me than ever I suspected: it mixed itself with every thought, in every desire, in all the powers and recesses of my soul. I thought myself holier than others. When at
church

church (for there I sometimes went in the morning, and three or four miles to meeting in the afternoon), I thought *my* prayers were the only acceptable in the whole congregation. I said, in my heart, to every person I had to do with, "Stand by, I am holier than thou." I hoped to arrive even at miracles. There was a poor Cripple, who could neither go nor stand, who always attended the parish church: when I thought upon the miracles which the Apostles were enabled to perform by the power of an unwavering faith, I did not doubt of restoring him to the free use of his limbs. I could not query the utility of such a cure. I thought it would answer some noble ends; my mind launched out into a great depth before hand of the happy consequences that would follow, but they were all to redound to *myself*, except the mere benefit of the cure. But whilst I had a very high opinion of my faith, a great difficulty arose; I was afraid to make use of a visible sensible sign lest it should miscarry, and I be exposed for a conceited fool, or an enthusiast: therefore secret prayer appeared the only proper mean. But then, suppose my faith had many *ifs* in it, or should the poor creature come to the use of his body and limbs by prayer, how would *my* instrumentality be *known* in the cure? At last I paused, and seriously considered the ends I proposed. This broke the enchantment, laid the fallacy open to my eyes, and convinced me that all this reverie proceeded from an abominable pride and vain glory. Since then, I have read a similar passage in the life of John Bunyan, which at first sight not a little surprised me.

For a while I had numerous doubts concerning the proper subject, with the mode and time of Baptism*.

As I attended a place of worship called a meeting, some very respectable persons reported, that although Mr. Wells was looked upon as a man of an honest heart, yet they were certain he had secretly instilled his principles into me. Finding this was likely to hurt his school, I took every occasion to maintain, that he never so much as obtruded a single thought or notion upon me, but that I acted voluntarily. This drew a hot kinsman of mine, out of pure zeal, to come and persuade me, not by any means to change my religion; endeavouring to represent how shocking a thing it was, how deceitful the Dissenters were, with other cant phrases and nonsense.

I had a more difficult task to know how to deal with a little impertinent servant man, who would gainsay all that I had said, or could say. He used in the most unfeeling manner to ward off all the texts of scripture I could bring against him; yea

* His perplexities on this subject are here omitted, that an article of unusual length may not be protracted beyond all reasonable bounds. However, it may be proper just to observe, that, at this time, he inclined to the Pædobaptist sentiments, though he accounted immersion much the properest mode of administration; but, some years after, he finally made up his mind on the Baptism of Believers by immersion, as the only scriptural one; he acted accordingly, and has left behind him a large well written manuscript in defence of his practice.

maintained the necessity of swearing, and asserted, that if he went to hell, the largest numbers, according to my account would be there, and must render it a jovial place. He had a tolerable share of natural wit, and would undoubtedly have made a good deist but for want of literary advantages.

O that *these* had but been the worst of my enemies! If we may judge of them indeed from the consequences of the actions rather than from the design of them, they were my friends: but I had other kinds of foes to combat with. I have already hinted that I had an exorbitant love to some sorts of gaming; cards I particularly delighted in, merely as an entertainment, not for the sake of gain. I think the first Christmas after my soul was touched with a different flame, I avoided them without much difficulty. The next year was spent at Cheltenham, where I was an amanuensis to an apothecary^r till the following April, when I was recommended as an assistant to a school at Fairford, in the same county. Though I had made liberty of conscience, with regard to worship, a condition of going there, yet I was in a very great degree debarred that privilege. At the usual vacations, I went home to see my friends. The winter one was a particular snare to me. The loss of the means of grace had much weakened the power of conscience. The love of company and the influence of my friends, joined with my natural lust for playing cards, overpowered me. I touched, I tasted, I handled, yea, what is more, I loved, and yet dreaded it. Distresses followed thereupon, yet I returned to folly. Convictions on the one hand, and uncontrollable desire on the other, made dreadful work in my mind and conscience. I burnt cards at home secretly, to put the players to a non-plus when they should come, and myself out of danger; though my heart burnt at the same time with desire after them. However, with a mangled conscience, I got the victory over them before I left Fairford, and indeed, before that time, all my kindred, knowing my principles, took it for granted I should not join in the practice.

But, before I left my native place, other more horrid, more powerful corruptions rose up: I cannot tell how to name them. These beasts of prey, attended with the most hard, gloomy, foul, blasphemous thoughts, were such hell-formed monsters, that I never recollect the ravages they have made but my heart aches. It would be endless to relate the conflicts I have had with them. But all things conspired, while at Fairford, to increase their power, and strength they really gained.

When Providence removed me to Northampton May the 1st 1762, I had still the same enemies to cope with. But here I had opportunities of gaining more knowledge of their manner of fight, of the devices of Satan, and of the best methods of defence. I was a slow scholar: and though they had not the head as before, yet their power was not gone. Here, likewise, other temptations arose. Having read some criticisms on various pas-
sages

sages of the Hebrew and Greek Testament, and seeing in some places a different translation, I was determined not to read the Bible any more till I could read it in the original languages. This very dangerous temptation, with some wavering, continued a long time. Mean while, I had many temptations of a doctrinal kind, and before one was laid another would arise; other inward evils all the time haunting me. When I removed to London, it was the same. The change of place could not change my temper, my desires, my passions. Here I found new temptations besetting me. I began to doubt of the divine authority of the word of God; but a closer attention to it was the mean, in God's own hand, of removing these hard thoughts, and I was enabled to adore the wisdom of God for a Revelation supported with evidences that, to an industrious and diligent searcher, were ever growing.

I had believed the imputation of the righteousness of Christ as the ground of our justification before God, but now I began to look upon it as a silly distinction which was made between that and sanctification, or holiness wrought in the soul; and I am clear there is no kind of sin that my nature was not capable of. Dare I to say it; O, my soul, hast thou not honesty enough to declare thy real case? never was a heart more full of blasphemous thoughts, of foul imaginations, or abominable desires, for weeks, for months, yea, even for years, by intermissions, than mine. It was "become the HOLD OF EVERY FOUL SPIRIT; it was the cage of every unclean and hateful bird." Nothing amazes me more, than that I did not break out into the most horrid imprecations and blasphemies, fully expressive of the detestable thoughts that lodged in my polluted soul. I am certain that, at times, I have had hard matter to refrain: out of the abundance of my heart, my mouth has been ready to speak. Good God! and yet for those who knew me to maintain an high opinion of me! I most awfully felt the *strict extensive* truth of the account that Jesus has given of the heart of man: "Out of the heart *proceed evil thoughts*," &c. How many sermons, how many prayers, have I lost, while my mind, even in public and private worship, has been thus crammed with every thing earthly, sensual, devilish! I have been often amazed that I had so much as a glimpse of reason. Indeed, at times, I was almost bereft of it. I believe Mr. Ryland *, and others, have supposed that I had a disorder, a kind of dizziness in the head. I know it would have injured my temporal welfare, had I not transacted business for honest persons only.

These things, *as the wages of iniquity*, for I knew them so to be, pressed down my soul like a heavy burden; but it was not heavy enough yet. I had a pretty clear idea of God's general method of recovering backsliders to himself, and I was as if I thought I could carry on a farce with him; but he would

* He was now an Usher at the Rev. Mr. Ryland's school, in Northampton, and joined his church in College-lane, Oct. 7, 1762.

make me know, that there was no deceiving him, and that I should get nothing by endeavouring to deceive my own soul. I was fond of having my passions raised, but he shewed me that these might be wrought up mechanically without *spiritual* convictions, or *holy* joys. I thought I strove against sin; I thought (and am still ready to think so), that I prayed and watched against it, but I lost, frequently lost the battle. O how many, many tears have I shed in a particular field, when I could hide myself from all the world in the standing corn. My soul was strangely drawn out in prayer, which, after it was over, I could not remember a petition, or even a single word of. I was ready and yet backward, willing and yet sorry, to conclude myself to be one of those unhappy apostates, who "having been enlightened, and made partakers of the Holy Ghost; having tasted of the good word of God, and the powers of the world to come," were irrecoverably lost. Now my many falls, after so many prayers, made me fear to pray lest I should thereby increase my damnation; I have just been at the desperate point of running into all manner of open sin, as the shortest way of shewing the world what I was, and putting an end, a speedy end to the struggles of conscience. I thought, surely I could give God the lie, and prevent his counsel that it should not stand, and hinder him from doing all his pleasure, by the black act of suicide. But O amazing mercy, he would not let me damn myself! He would not let me sink into perdition! I felt some secret hope that I should see better days. At one time I had some little joy if I gained the advantage only in a single skirmish; at another time deep conviction and horror for again presuming which was always the fore-runner of a fall. Such scenes of sorrow, and such shocks of pain, tore my conscience as it were asunder. And now I saw, and was really convinced, not only from the word of God, but from my own most dreadful condition that I needed a righteousness, A PERFECT RIGHTEOUSNESS, to recommend me to God; for my own was ten thousand times worse than filthy rags.

The prophet exactly describes my case which I will here extract, only exchanging the pronoun. "My iniquities had separated between me and my God; and my sins had hid his face from me that he would not hear. I trusted in vanity, I conceived mischief, and brought forth iniquity. The way of peace I knew not, and there was no judgment in my goings, for I had made them crooked paths. Therefore was judgment far from me. I waited for light, but behold obscurity; for brightness, but I walked in darkness. I looked for salvation, but it was far off. And the Lord saw it, and it displeased him."

At length I was helped by degrees, and found the power of sin somewhat decreasing. When I passed along the streets*, and heard

* He removed to London in December 1763, and was dismissed to the Rev. Mr. Hitchins church, Spitalfields, but returned to Northampton 1765, and had only occasional communion there until March 1775.

all manner of oaths and imprecations; when I beheld the thief, the robber, the murderer, carrying to Tyburn, and the poor prostitute exposing her shame in the streets and the bye-ways, I could not avoid dropping a tear. Here I beheld a picture of my nature exactly drawn. My corruptions were bears and lions, and beasts of prey, roaring and raging in fetters; and theirs I beheld let loose, and a little better satisfied with their liberty. I went on fearing, and sometimes a little hoping, for a considerable time. The chief consolation that I had arose from a consideration of the temptations of Christ, and his priesthood as firm, and what had withstood all shocks. I was greatly amazed that the Lord did not say to me, as he did to rebellious Judah of old, "Why should ye be stricken any more? ye will revolt more and more." But yet I hoped for pardon only at a distance; I fully expected one way or another the chastisement of the Lord, either openly, or in my own soul. For more than a year, I thought he would let the world know I was, and had been, a secret transgressor; to this I hoped I should submit. But he was better to me than my fears.

It was some time after my return to Northampton, when I was drawn into a closer consideration of my own ways than ordinary. One Sabbath-day, on which the ordinance of the Lord's supper was administered, I set apart as much time as I could for the purposes of consideration and reflection. It was then that the "arm of Jesus brought salvation unto me." For I beheld that he put on righteousness as a breast-plate, and an helmet of salvation upon his head. He put on the garments of vengeance for cloathing, and was clad with zeal as a cloak. It was he that fought the battle, for he saw that there was no man. He slew his enemies and mine. He trod on their necks, and I sung more than victory over them; for I reaped the spoil without striking a single blow. My whole soul was filled with wonder; wonder "that there should be such an intercessor;" and I could above all rejoice in that *all-perfect righteousness* which sustained him. It was in Jesus I beheld a human soul, and in a human body too, all pure and untainted, through all the temptations, snares, oppositions, and persecutions, of devils and of wicked men, from the first breath he drew till his victorious, dying lips pronounced, "It is finished." What a glory did I then behold, and have since beheld, in the complete character of Immanuel: precious name it has been to me; methinks it still is. And now I fear to offend him. I dread, and well I may, I dread those things that have a tendency to lead my soul aside from him.

I intended saying more, but must refrain. One thing I will mention however, which is this, that, "When I am weak, then only am I strong." In whatever part I have thought myself the most fortified, I have commonly first fallen there. MY ONLY ROCK OF SAFETY IS AN ENTIRE DEPENDANCE ON THE GOD OF MY SALVATION.

Thus far Mr. Trinder *himself*.

PART II.

PART II.

IT appears from the first part of this narrative, which is an abridgment of Mr. Trinder's own manuscript, that he was deeply led into the depravity of human nature. At the same time, all his acquaintance well know that few men have been more regular and uniform in their moral conduct, and in the exercise of Christian prudence, meekness and charity. He firmly believed, that election and redemption alone were not the *all in all* of a sinner's salvation, but that sanctification, or personal holiness, is an essential part of it—without which God himself cannot save a sinner. Hence he was as much concerned about the spiritual disposition and frame of his mind, as he was for the safety of his state. Of this his bosom friends, who yet survive, are witnesses, and so are his private papers. His earliest memorandums he destroyed; but considering the weakness of his recollective powers, and that sometimes a past thought is totally obliterated for want of recording---which, had it been preserved, might have been reviewed with great benefit; he determined to return to his former practice of keeping a diary, "which practice," he says, "I have reason to lament, that I have discontinued now for 28 or 29 years;" for, so long ago, "through, what I now think, a *false* modesty, I committed my former records to the flames." With these prefatory sentiments he resumed the pleasant work, December 8, 1791, and seems to have continued it till 1794. His last entry is dated, "Lord's-day morning, April 20, 1794." After admiring the beauty of the morning, and making some strictures on Easter, he exults in the resurrection of our Lord, as ensuring a glorious resurrection morn to all the saints; and then adds, "O may the expectation of that day be the object of my strong and constant desire, and the subject of my pleasing and frequent contemplation, that I may, with the sweet singer of Israel, exclaim in full faith,

O glorious hour! O blest abode!
 I shall be near and like my God!
 And flesh and sin no more controul
 The sacred pleasures of the soul.
 My flesh shall slumber in the ground,
 Till the last trumpet's joyful sound,
 Then burst the chains with sweet surprise,
 And in my Saviour's image rise."

From the same volume many pleasing extracts might be made, but the remaining part of this article must be derived from other materials.

Over the history of the best men in their denomination, many of the Baptist churches seem to have drawn a veil. *The righteous*
 JAN. 1796. x *have*

have perished, and no man lays it to heart. From year to year the societies pass without a single record. Can it be for want of wisdom? *Is there not a wise man among you?* Or have these congregations no mercies to celebrate? or have they any *gratitude?*—However, the church at Northampton, duly affected with the dispensations of the Lord, and thankful to him for such an officer as Mr. Trinder, has done itself honour by the following entry*, in one of their church books.

“ This morning, Nov. 2, 1794, the church sustained a very great loss by the removal of an excellent member and officer, Mr. Thomas Trinder, who entered into rest almost as soon as the Sabbath began. He was indeed a faithful man, who feared God above many. He was first awakened when at school with Mr. Samuel Wells, at Cheltenham, under an occasional sermon by the Rev. Mr. Madan, on John iii. 1.—9. came to Northampton to be usher to Mr. Ryland, senior, in May 1762; joined the church October 7, the same year, being then a Pædobaptist in judgment. He removed to London in Dec. 1763, and was dismissed to the Rev. Mr. Hitchin’s church, in White-Row, Spitalfields. He returned to Northampton in October 1765, when he immediately was admitted to occasional communion, but was not actually re-admitted as a member in full communion till March 10, 1775, when he was re-dismissed to this church from Mr. Hitchins, by letter copied in the second volume of our Records, page 218, 219.” He was married June 1, 1768, to Miss Martha Smith, who had for some time kept a boarding school for young ladies. This situation in life they were both qualified to fill beyond most other persons; and a great number of their scholars, many of whom were awakened while under their care, will have both their tutor and their governess in grateful remembrance as long as they live. “ He was chosen Deacon April 11, 1777, and discharged that office with great fidelity, and *increasing* concern for the welfare of the church, which he consulted continually in his life, and manifested his regard to it at his death, by a legacy of 150l. to be invested in the public funds, under the care of trustees; the annual income to be distributed among the poor members, or other persons of the congregation. He was fully convinced of Believers’ Baptism, and was baptized by our late pastor,” Dr. Ryland, “ on June 1, 1783. Having, from his first acquaintance with religion, a conviction that immersion was the original mode of administering that ordinance; some very strong affirmations of a Pædobaptist minister against it, put him upon a careful examination of the scripture respecting it, the result of which was a conviction that the mode he before preferred was essential to the right administration of the ordinance, and also, that, contrary to his former opinion,

* What is given between inverted commas is taken from Northampton church-book, the rest is derived from other quarters.

believers only are the proper subjects of it, and that infant baptism had no foundation in the scripture."

In a variety of trying scenes, the honor of God and religion appeared unspeakably dear to him; nor is it easy to calculate what benefit accrued to the people with whom he was connected, by his instrumentality. But though little more than 54 years of age at the time of his death, "his health has for some time been gradually declining, while his spirituality has been evidently increasing."

In August 1794, he paid a visit to Bristol, to Dr. Ryland, but his recollection, and other faculties seemed greatly to fail, as by an early old age. The last day or two of his stay at Bristol he was much indisposed, but got better after his return. His friends however were soon alarmed by increasing symptoms of disorder. "His illness has been more severe for about three or four of the last weeks of his life, though seldom attended with pain, but apparently owing to some inward obstruction or decay, under which he discovered much patience of hope, and composed resignation to the divine will."

His late pastor being informed that his decease was daily expected, took a journey to Northampton once more to see so valuable and faithful a friend, and found him very weak, but a little revived, and in the greatest serenity of mind. He spent two Sabbaths with his friends, and was preparing to return to Bristol, thinking it uncertain whether Mr. Trinder might not languish for weeks. On the Friday morning, he called on the good man before he went to the church-meeting, found him very feeble in body, but with his heart caring for the Ark of God. He endeavoured to find Dr. Wats's paraphrase of psalm 137, in his miscellaneous thoughts. It was found for him, and he read it, and then repeated with a low voice, but with much affection, Brady and Tate's versification of the same, laying a peculiar emphasis on SWEET ZION, the words in one of the lines. After this, he wished his friend Ryland to give his love to the church, and said, "if some of them would come" that evening, "and sing a hymn or two with him, it would be a gratification."—Accordingly, several members went to his house; "two prayed," and with a low voice sang a hymn or two. Mr. Trinder joined and sang bass with a stronger voice, than could have been expected. "He seemed afterwards pleased and refreshed, and was the next day (Saturday), as well as he had been for ten days before, or nearly so, but weak and languid." At dinner he did not talk much, but appeared quite serene and happy in his soul. About tea time, "he walked into the other room and laid down on his bed. In the evening," about seven, "when his sister-in-law, Mrs. Wykes came in, fearing he might take cold, she advised him to get into bed, but his strength failed, and his recollection was soon gone. His clothes were taken off, and he was helped into bed, but fell into a stupor, and

lay almost motionless, breathing hard, with now and then a convulsive movement, till he fell asleep in Jesus," at midnight, about five minutes after twelve o'clock.

On the following Lord's-day afternoon, November the 9th, his funeral sermon was preached by Dr. Ryland; a brief sketch of which, as it has not appeared in print, will no doubt be acceptable to the friends of the deceased, and to others.

The text was Neh. vii. 2. *For he was a faithful man, and feared God above many.*

"Such was the character given by Nehemiah, either of his brother Hanani, or of Hananiah the ruler of the palace: probably both were nearly of the same stamp, and on this account he gave them charge over Jerusalem. Averse as I have ever been to studied panegyrics on deceased persons, and I hope still more so to all flattery of the living, a sense of justice constrains me to say, such was the character of that worthy officer of this church, whose removal we now lament, and whose loss God alone can supply.

I propose *first*, To make some remarks on the import of this character.

(1.) The fear of God is the noblest endowment of man.—Men who have not the fear of God may sometimes be useful members of society. Their ingenuity, valour, or learning, may be profitable to others. Though the scriptures teach us the total depravity of man; they teach us also that God not only checks and restrains human wickedness, but often employs bad men to do much *natural* good, and makes them subservient to his church. So Joab, Jehu, Cyrus, Lyfias, &c. Natural affection, natural pity (as in Pharaoh's daughter), natural gratitude (Joash), natural conscience, (Pilate), may render some graceless persons willing to serve the godly on certain occasions.—Man is so weak, and so often needs the help of others, that selfishness is sometimes obliged to set bounds to itself; and even self-interest, pride and vain glory, lead to some actions which prove beneficial to others. But without a regard to God, there is no *moral* good in any of our actions: nor is there any certain foundation for a uniform discharge of our duty to our fellow-men. The fear of the Lord is the beginning of wisdom; not a slavish, but a filial fear connected with love; which is often put, especially in the Old Testament, for the whole of religion.

(2.) The fear of God admits of different degrees. So Obadiah feared the Lord *from his youth*, and feared him *greatly*; and this good man, in the text, feared God *above many*. There is not only an internal difference between good men and bad, but between good men themselves. Justification is equally the privilege of all believers; but as to sanctification there may be a difference. Here there is room for growth in all, and reason for some to be humbled that they fall short of others. The greater the degree of grace, the clearer the evidence of the truth of grace.

(3.) If

(3.) If we possess the fear of God in a high degree, it will make us eminently faithful. Faithful to God; to our allegiance and solemn engagements: that we may give others just ideas of him; being careful to honor and glorify him.—Faithful to men; punctual in all our dealings; faithful in discharging the trust reposed in us; and in reproving sin, &c.

(4.) The fear of God, and strict fidelity, are the best qualifications for office, especially in a religious community.—These rendered Hanani and Hananiah fit to be set in charge over Jerusalem, the holy city. The first Deacons there, under the New Testament, were men of alike stamp. See Acts vi. 3. also 2 Tim. ii. 2.

May you, brethren, if you should be soon, or after a time, called to look out for more officers, be enabled to find these qualifications in those that shall be elected.

I propose, *secondly*, To make a more particular application of the subject, especially by way of improving the bereaving providence which has taken place among you.

Learn, my beloved, how desirable it is to possess this character yourselves, and to fear God eminently. Never let us enquire after the least degree of grace, that we may be content with that, but let us seek *great grace* to be upon us all.—If we fear God above many, it will appear by such evidences as the following: We shall be concerned to live under an abiding sense of his presence: set him always before us. We shall manifest an high regard to his revealed will in all its parts. We shall love every word of God, because it is very pure; both law and gospel; and shall readily perceive their connexion.—They who feared God under the Old Testament, were constant in offering the appointed sacrifices; we shall cordially rely on the great sacrifice of the Lamb of God, now offered once for all. He who fears God aright dares not entertain any hope of acceptance with so holy a Being but on the ground of Christ's atonement.—At the same time, he will not consider sin as less evil, or obedience as less due unto God, because he is redeemed from the curse, and made an heir of eternal life. He will account all God's commandments concerning all things to be right, and hate every false way.—He who fears God above many, will be kept from common sins; yea, will shun the appearance of evil. See Neh. v. 15. *So did not I because of the fear of God.* The fear of God will help us against temptations, and counterwork our selfish passions. It will excite attention to divine ordinances, let who will neglect them; will engage us to attend to relative duties; will lead us to love the house of God, the cause of God, and the ministers of the gospel; and to care for the interests of religion even at a distance. Our late, dear Friend, gave ample discovery of this disposition both in his life, and at his death.—Lastly, Perfect freedom from sin will be their sweetest idea of heaven. Thus it appeared to be with him.

How thankful should we be to God for raising up any persons among us of such a description, and for enabling them to maintain a consistent character to the end, and for continuing them so long with us.—This is evidently the Lord's doing. For men, in their natural state, have no fear of God before their eyes. And fidelity is so rare a virtue, that the greatest of all the kings of Israel said, *A faithful man who can find?* Isaiah enquired concerning Abraham, *Who raised up the righteous man from the East, and called him to his foot,* &c. xlii. 2. And surely it is worth our while to trace the providence of God in bringing our late Friend from Gloucestershire, where he was taken from a family that had no connexion with the Dissenters.* Now when Stephen, one of the first Deacons of the primitive church, was dead, devout men carried him to his burial, and made great lamentation for him. And though our Brother was not removed in so violent and premature a manner, yet we have reason to mourn his loss. When a person of this character is removed, we should keep in memory the benefit we have received from him, and let that give the greater weight to his example.—At the same time, we have reason and encouragement to pray God to raise up others of a like stamp. Though you know not where to find such, the Lord does, or he can make those to become such who are now very different characters. Had you foreseen all the exigencies of this church many years ago, before our good Friend came to town, or even for some time after he was in the church, you would not have suspected that he would have done half the good which God meant to do, and now has done by him. The same might have been said of his partner in life.

Remember then, that God is able of these stones to raise up children to Abraham. I hope, if I live seven years longer, to visit you, and to find some men useful in this church that I do not now know are in the world, and others who at present are wholly immersed in the affairs of this life.

Let those who are already called and brought into the church, study to be of consequence there; not by contending for the mastery, but by improving their talents, and by a readiness to be the servants of all. There is no preparation for usefulness like great humility. O! pray for more grace! I fear some who have been connected with the church for years, who have lived three-fifths of their time, or four-fifths, or even a larger proportion, and have not done half the good this one man did. But he can now serve you no more by his prayers and by his presence, though he has, in some respects, cared for you after his decease, and his example, properly improved, may still profit us all."

We conclude this account of our valuable Friend by observing, That, in addition to his other benefactions, he has left

* Here Dr. Ryland gave the outlines of Mr. Trinder's history.

“a generous legacy” to the Baptist ministers of the Northampton association; and also about FOUR HUNDRED POUNDS for the encouragement of the Baptist Mission among the Heathen.

At the bottom of the monumental inscription on Mrs. Trinder, in the Meeting-house at Northampton, a copy of which is given in the 142 page of the former volume of the Register, his friends have added five lines.

Thomas Trinder, the affectionate husband of the above,

A valuable member of Society,

A pious, active, and munificent Deacon of this church,

Entered the joy of his Lord, Nov. 2, 1794, aged 54.

He was a faithful man, and feared God above many. Neh. vii. 2.

The DUNSFORD Family.

MR. JABEZ DUNSFORD,

Late a *Deacon* of the Baptist Church at *Tiverton*.

DUNSFORD is the name of a large family in Devonshire, chiefly resident at Tiverton, remarkable a long time for mediocrity of station in the useful employments of life, general integrity, and inoffensiveness of character; the friends of religion and virtue, and the supporters of civil and religious liberty, amidst all the changes of times, in the revolution of several ages.

The first of this name is supposed to have come, in some remote period, from Normandy, but whether so, and to have given the name to a village town in Devonshire, or to have received the name from that place (a few miles west of Exeter), is difficult to discover, and must remain uncertain.

The earliest authentic information we have of any of this name is from the little town of Bradninch, situate between Collumpton and Exon. *Martin Dunsford*, the first of the family we can trace, lived there about the year 1600; but in what business or employ is now unknown; it is probable in husbandry as a farmer, or in the woollen trade. Four of his sons, viz. Martin, Thomas, Robert, and Henry, emigrated to Tiverton, became resident there, and thrived in different lines, as manufacturers or artificers, some time between the year 1630 and 1650.

Martin Dunsford, the eldest, was a Thatcher, established in a good business, and comfortable dwelling of his own in Peter-street; he underwent some difficulties during the civil wars, from the noble principles of civil and religious freedom he had adopted, and which, by the toleration of the Protectorate government, he enjoyed and made a proper use of afterwards. He was a firm adherent to the doctrines, and among the first supporters of the denomination and church, in Tiverton, called *Particular Baptists*.

After the restoration of Charles II. and the act of uniformity had passed, he suffered much for his attachment to this sect, and for attendance on their conventicles (as their assemblies for public worship were then named). His household goods were several times sold at the market cross, to pay the heavy penalties for dissenting from the services of the established church; and he was confined a whole winter, with his brother Thomas, in the common goal of Tiverton on the same account, yet steadily persevered in supporting what he judged to be truth, and the natural rights and liberty of conscience, for which he took cheerfully the spoiling of his goods, and personal reproach. But he outlived those impolitic, as well as persecuting times, and rejoiced much in the freedom afforded by the Revolution.

Thomas Dunsford, his brother, latterly an eminent Clothier in Bampton-street, Tiverton, endured similar difficulties and persecutions with equal fortitude and success. In the early part of life he lived in the country, probably with his father, and then (as he described himself), was employed to watch and keep the cattle quiet by night, to prevent their discovery and seizure by the marauding parties of soldiers, in the civil commotions of the time. He became afterwards a Carpenter, and lastly, a Clothier, and was one of the first manufacturers of serges for Holland, to which country he sent his only son, to establish a mercantile correspondence. Soon after he became totally blind, and so continued to the end of his life, about fifteen years. He was much esteemed as an honest, judicious, and highly respectable character in common life; and his advice and counsel were much sought by many families. He was the first Dissenter that was put into the office of churchwarden in the large parish of Tiverton, (this was in the year 1699;) and after a long extended life of general usefulness, to the public, his family, and friends, he died in the year 1719, the 85th year of his age, enlivened with the hope of future immortality.

Thomas Dunsford, his nephew, son of the last named Martin, succeeded his uncle in business, and inherited his virtues and public spirit. He was among the first to welcome the Prince of Orange, and went to Exon on purpose when the Prince came into that city. Much of his time was employed in promoting the interests of religion in general, and that of the Baptist Church in particular, for which he expended large sums, considering his station in life. Their present Meeting-house, in Newport-street, Tiverton, was chiefly built by his aid and influence, and during the building, he had his own dwelling-house licensed, and appropriated to the public religious services of that sect; in which he frequently officiated himself as their teacher, without pay or reward, except that internal satisfaction he received in doing good. His services to these interests were extended to other places, particularly Kingsbridge, in concert with his brother settled there; and he was much concerned to have his children educated

educated in like pious and virtuous dispositions; his business was prosperous; he placed all his children, that survived him, in respectable lines of life, and died at the age of 70, in the year 1736.

Martin Dunsford, his brother, was a schoolmaster at Kingsbridge, and minister of the Baptist congregation there. He was an excellent writer, and taught the art of writing many years; and expended much of a long life at Kingsbridge, in promoting the doctrines and interests of that sect of religion he had adopted and approved.

John Dunsford, a third brother, was sent by the family at an early time of life to North America, about the year 1680, to seek a comfortable asylum from intolerance and persecution. His visit to South-Carolina, before the swamps were drained, and woods cleared, afforded but a bad prospect of convenient residence, and his report on return was so unfavourable, as to discourage the emigration of any of his relations and friends; he became a schoolmaster afterwards at Bampton, Devon, and was much persecuted there, and imprisoned for refusing to subscribe the 39 articles of the church of England; but supported his claim to the rights of conscience under all the difficulties with which he was long oppressed.

Thomas Dunsford, eldest son of the last named Thomas, was a reputable Cutler many years, and lived in Fore-street, Tiverton; he also was firmly attached to the same cause for which his predecessors had suffered, and supported the interests of the Baptist church with his fortune and influence. He possessed a friendly and placid disposition, and bore the painful disorder which finally closed his life at the age of 52, with great patience and fortitude, and the hope of a future more happy existence. He left ten children, most of whom were dispersed and settled in different parts of the county, and all retaining a generally useful and inoffensive character.

Martin Dunsford, his brother, succeeded his father, Thomas, in the woollen manufacture; he had a classical education in the private school of Mr. James Sampson, the minister of the Baptist church, which was greatly improved by more studious enquiries, than the generality of tradesmen afford themselves leisure to pursue. And having good natural talents, he acquired a superior degree of knowledge, penetration, and judgment. He was remarkable for diligence, ingenuity, and discretion, in managing all the affairs of business for himself and others; and yet more so, for his desire of knowledge, and the love of wisdom and virtue. His earnest enquiries after truth led him to adopt, upon conviction, the doctrine of adult baptism by immersion, as practised by the first disciples of Christ; but he discarded the doctrines of Calvin, the peculiar tenets of the Baptist church in Tiverton. The promoting the interest of religion in the world by acts of beneficence and mercy; the education of his children in knowledge
and

and virtue; benevolent attention to the welfare of all his fellow-creatures; and the faithful discharge of the common duties of his station, in public and private life, recommended and secured him almost universal respect. His dying hours were filled with the lessons of wisdom to his family, and his death, at the age of 52, in the year 1763, was much regretted by all his acquaintance, friends, and relatives, a long train of whom attended his remains to the grave; over which, in the year 1783, a marble pillar was erected to his memory by his son,

Martin Dunsford, Author of the *Historical Memoirs of Tiverton**, published in the year 1790; represented in the several Reviews as an entertaining, useful, and liberal performance, deserving the thanks of all the inhabitants of Tiverton, where he now resides in the mercantile line; as doth also his only brother, George Dunsford, in the same respectable business, with a numerous family growing up, it is hoped, to the imitation of their virtuous predecessors.

Many descendants of the other branches of this family who came first from Bradninch, are also living with credit and reputation in Tiverton, and several other places in the county of Devon, and elsewhere.

One son only of the last named Thomas Dunsford resides in Tiverton, viz. John Dunsford, a Tinman, a communicant of the Baptist congregation there. His brother Martin Dunsford succeeded his father in the cutlery business. Martin was succeeded in the same business by his brother

JABEZ DUNSFORD,

lately deceased, to whose memory the remaining part of this article is devoted.

Although he was descended from pious parents who gave him a religious education, yet he was a stranger, many years, to genuine, personal godliness. With a life free from gross immoralities, he had an heart averse from vital experimental religion—he laughed at it, and scorned its patrons. In this state he remained till he heard the venerable Mr. Henry Terry, formerly pastor of the Baptist church at Tiverton, preach on Eph. ii. 19. *Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.* Under this subject he was convinced of his awful condition as a sinner—of the glorious reality of religion—and of the dignity and felicity of good men. Now he was willing to learn of those whom he had despised. There

* A syllabus of this elaborate publication is given in the former volume of the Register, p. 322. EDITOR.

was nothing on earth he so much desired as an interest in Christ, and conformity to his image. Having at length, by prayer, reading the word, and attendance on an evangelical ministry, obtained some humble satisfaction as to his interest in the divine favour, he gave his experience to the church, December 7, 1760, was baptized by Mr. Thomas Lewis, the pastor of it, on the 11th, and received into communion the 14th of the same month. He was early encouraged to take an active part in the managing of the church affairs, and on the death of his brother Martin was chosen deacon in 1779. Here he shone with an affectionate respect to his pastor—with zeal for the prosperity of the church—and with good-will to the whole brotherhood of man. Two things eminently distinguished him, 1st. In the house of God no hearer was more attentive and impressed: He generally shed tears in the time of prayer or preaching, and frequently an abundance under both. The wonders of grace, the love of Christ, the joys of heaven, overwhelmed him. 2d. At church-meetings, and in the circles of his friends, he was so eminently a peace-maker, that if professors universally emulated his example, Sion would bloom again, and resemble, as it ought to do, the church above.

So amiable a creature, who loved the church with a pure heart fervently, could not fail of being loved by the successive pastors, and by the people in general; and much loved he was. But he was more the property of the Lord than of his church. And after several mementos of approaching dissolution, his last affliction came. In the early stages of it, the good man's sky was clouded. He longed to see his interest in the blessings of grace and glory—he earnestly prayed for the high satisfaction. "I have a hope," says he, "but I wish to be assured of my interest in Christ." He did not long and pray in vain. The Sun of Righteousness arose—his sky was all serene. He said, "I know not what a doubt is." With great satisfaction and confidence he added, "The Lord has given me grace, and he will give me glory—I have had reason to bless God for all my former afflictions, and I shall for this—I know that he is an *everlasting* friend— an *everlasting* friend." This character gladdened his heart, and he repeated it several times.

His sister Elizabeth, who kept his house, and was also a member of the church, after languishing a while, died just one month before him. She expired almost suddenly as they were sitting at dinner. He felt himself thankful for her release, saying, "I bless God that she is taken first, nothing would have distressed me so much as leaving her behind me."

In

In the closing part of his affliction the covenant of grace afforded him great consolation, and he derived his chief support from it in his last moments. Hence his pastor, the Rev. Mr. Daniel Sprague, preached a funeral sermon the Lord's-day after he was interred, from Isaiah lv. 3. *Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.* When the covenant of grace was defined—the perpetuity of it was considered—and the mercies of it were particularised; viz. our election in Christ; the pardon of all sins; the acceptance of our persons; the renovation and sanctification of our natures; and the complete salvation of our souls; together with all things necessary for us in this life, that shall most promote the divine glory and our good. The preacher then proceeded to shew that God will give these blessings to all who are convinced of their importance, desirous of participating in them, and apply for them in the way which he has appointed. The numerous audience were then reminded of the advantages of a religion which afforded such support to the deceased in affliction, and in the near views of eternity; and they were also exhorted immediately to seek after the enjoyment of it.

Mr. Jabez Dunsford departed this life Aug. 2, 1795, aged 54.

Rev. MORGAN EDWARDS, A. M. *Pennsylvania.*

THE account which is here submitted to our readers of this peculiar, but worthy man, is chiefly taken from a *manuscript* discourse, composed, and obligingly communicated by our invaluable friend the Rev. Dr. William Rogers, of the University of Pennsylvania. The discourse was preached in the Baptist church, at Philadelphia, Feb. 22, 1795, on 2 Cor. vi. 8. *By honor and dishonor, by evil report and good report; as deceivers and yet true.*

The Doctor, after having pertinently illustrated his text from a view of the history of the apostles, and enquired into the reason of the different scenes through which they passed, betakes himself to the biography of the deceased, with a care “to avoid what might appear like embellishment, and” confining himself “to a plain narrative of facts.”

“My highly esteemed friend and father, the Rev. Mr. MORGAN EDWARDS requested, as you have already been informed, that these words should be preached from as soon as convenient,

convenient, after his decease. I presume, he found them descriptive of what he met with, in the course of his ministry.

“ *Honour*, Mr. Edwards certainly had, both in Europe and America. The college and academy of Philadelphia, at a very early period, honoured him as a man of learning and a popular preacher, with a diploma, constituting him *Master of Arts*: this was followed by a degree *ad eundem*, in the year 1769, from the college of Rhode Island, being the first commencement in that institution. In this seminary he held a *Fellowship*, and filled it with reputation, till he voluntarily resigned it in 1789; age and distance having rendered him incapable of attending the meetings of the corporation any longer.

“ He also met with *dishonour*; but he complained not much of this, as it was occasioned by his strong attachment to the Royal Family of Great Britain, in the beginning of the American war, which fixed on him the name of a *Tory*: this I should have omitted mentioning, had not the deceased expressly enjoined it upon me. For any person to have been so marked out in those days was enough to bring on political opposition and destruction of property: all of which took place with respect to Mr. Edwards, though he never harboured the thought of doing the least injury to the United States by abetting the cause of our enemies.

“ A good report our departed brother also had: the numerous letters brought with him across the Atlantic from the Rev. Dr. John Gill, and others, reported handsome things of him; and so did, in return, the letters that went from America to the then Parent Country. *Evil reports* also fell to his share; but most of these were false reports, and therefore he gave credit for them as a species of persecution: and even the title of a *Deceiver* did not escape him. Often has he been told that he was an Arminian, though he professed to be a Calvinist; that he was an Universalist in disguise, &c. yet, he was *true* to his principles. These may be seen in our confession of faith, agreeing with that republished by the Baptist churches assembled at London, in the year 1689. He seldom meddled with the five polemical points; but when he did, he always avoided abusive language. The charge of universalism brought against him was not altogether groundless; for though he was not an universalist himself, he professed a great regard for many who were, and he would sometimes take their part against violent opposers, in order to inculcate moderation.

“ Mr. Edwards was born in *Trevethin* parish, *Monmouthshire*, in the Principality of Wales, on May 9, 1722, old style; and had his grammar learning in the same parish, at a village called *Trosnant*;

Trosnant: afterwards he was placed in the Baptist seminary at Bristol, in Old England, at the time the president's chair was filled by the Rev. Mr. Foskett. He entered on the ministry in the sixteenth year of his age. After he had finished his academical studies, he went to *Boston*, in Lincolnshire, where he continued seven years, preaching the gospel to a small congregation in that town. From *Boston*, he removed to *Cork*, in *Ireland*, where he was ordained June 1, 1757, and resided nine years. From *Cork* he returned to Great Britain, and preached about twelve months at *Rye*, in *Suffex*. While at *Rye*, the Rev. Dr. Gill, and other London ministers, in pursuance of Letters which they received from THIS CHURCH, [Philadelphia,] urged him to pay you a visit. He complied, took his passage for America, arrived here May 23, 1761, and shortly afterwards became your pastor. He had the oversight of this church for many years; voluntarily resigned his office when he found the cause, which was so near and dear to his heart, sinking under his hands; but continued preaching to the people till they obtained another minister, *the person who now addresses you*, in the procuring of whom he was not inactive.

"After this, Mr. Edwards purchased a plantation in Newark, Newcastle-county, State of Delaware, and moved thither with his family in the year 1772; he continued preaching the word of life and salvation in a number of vacant churches till the commencement of the American war. He then desisted and remained silent till after the termination of our revolutionary troubles, and a consequent reconciliation with this church: he then occasionally read lectures in divinity in this city, and other parts of Pennsylvania; also in New Jersey, Delaware, and in New England; but for very particular and affecting reasons could never be prevailed upon to resume the sacred character of a minister.

"Our worthy Friend departed this life, at Pencader, Newcastle county, Delaware State, on Wednesday the 28th of January last, in the 73d year of his age, and was buried, agreeable to his own desire, in the aisle of this meeting-house, with his first wife and their children; her maiden name was *Mary Nunn*, originally of *Cork*, in *Ireland*, by whom he had several children, all of whom are dead, excepting two sons, William and Joshua: the first, if alive, is a military officer in the British service; the other is now present with us, paying this last public tribute of filial affection to the memory of a fond and pious parent! Mr. Edwards's second wife was a Mrs. Singleton,

Singleton, of the State of Delaware, who is also dead, by whom he had no issue.

“Several of Mr. Edward’s pieces have appeared in print; namely, (1.) A farewell discourse delivered at the Baptist-meeting in Rye, on Feb. 8, 1761, on Acts xx. 25, 26. This passed through two editions, 8vo. (2.) A sermon preached in the college of Philadelphia, at the ordination of the Rev. Samuel Jones, A. B. [now D. D.] with a narrative of the manner in which the ordination was conducted, 8vo. (3.) The Customs of Primitive Churches, or a set of Propositions relative to the Name, Materials, Constitution, Power, Officers, Ordinances, &c. of a Church; to which are added, their Proofs from Scripture, and historical narratives of the manner in which most of them have been reduced to practice, 4to. This book was intended for the ministers of the Philadelphian Association, in hopes they would have improved on the plan, so that their joint productions might have introduced a full and unexceptionable treatise of church discipline. (4.) A New Year’s Gift; a sermon preached in this house, January 1, 1770, from these words, *This year thou shalt die*; which passed through four editions. What gave rise* to this discourse will probably be recollected

* It has often been said, That when great men err, they err egregiously. So did Mr. Edwards in the instance to which his biographer here refers. Led by a mere foolish *impulse*, and not by scripture, the good man persuaded himself, that he should die on a certain day, and accordingly *preached his own funeral sermon*—but the event did not answer to the prediction, “He could not die for his life.” Wisdom was learnt from folly, and many said, *we have the scripture to walk by; a more sure word than voices, new revelations, and impulses, to which we do well to take heed, as to a light that shineth in a dark place.* This was a teaching lesson.

The late excellent Mr. George Whitefield was in his early days under a similar delusion. His wife was with child, he conjectured that she would bring forth a son; she did—they called his name John; in all this there was no harm; but Mr. Whitefield believed, that the child was not only to be continued to him, but to be a preacher of the everlasting gospel. “Satan was permitted, says he, to give me some wrong impressions, whereby, as I now find, *I misapplied several texts of scripture.*” About a week after the birth of the child, his father baptized him in the Tabernacle—Thousands went away big with hopes, that the child would hereafter be employed in the work of the ministry; and Mr. Whitefield as much so as any of them; but little John died when he was about four months old, without being great in the sight of the Lord, as his father had promised himself. This mistake was over-ruled in mercy, and the great and good man himself thus concludes the narrative of this affair, (letter 547th, vol. 2, of his works). “I hope what happened before his birth, and since at his death, has taught me such lessons, as, if duly improved, may render his mistaken parent more sober minded, more experienced in satan’s devices, and consequently, more useful in his future labours to the church of God.” How proper that ministers and christians should learn from these instances to avoid all enthusiastic impulses, and be concerned to put God’s meaning on God’s word!

EDITOR.

for

for many years to come. (5.) Materials towards a History of the Baptists in Pennsylvania, both British and German, distinguished into First-day—Keithian—Seventh-day—Tuncker and Mennonist Baptists, 12mo. 1770. (6.) Materials towards a history of the Baptists in New Jersey, distinguished into First-day—Seventh-day—Tuncker and Rogerene Baptists, 12mo. 1792. The motto of both volumes is, *Lo! a people that dwell alone, and shall not be reckoned among the nations.* (7.) A Treatise on the Millennium. (8.) A Treatise on the New Heaven and New Earth: this was reprinted in London. (9) *Res sacra*, a Translation from the Latin: the subject of this piece is an enumeration of all the acts of public worship which the New Testament styles *offerings* and *sacrifices*; among which, giving money for religious uses is one; and therefore, according to Mr. Edwards's opinion, is to be done in the places of public worship, and with equal devotion.

“ Besides what he gave to his intimate friends as tokens of personal regard, he has left behind him 42 volumes of sermons, 12 sermons to a volume, all written in a large print hand: also about a dozen volumes in quarto, on special subjects; in some of which he was respondent; and therefore they may not contain his own real sentiments: these, with many other things, unite to shew that he was no idler.

“ He used to recommend it to ministers to write their sermons at large, but not to read them in the pulpit; if they did, he advised the preacher to write a large fair hand, and make himself so much master of his subject, that a glance might take in a whole page. Being a good classic, and a man of refinement, he was vexed with such discourses from the pulpit as deserved no attention, and much more to hear *barbarisms*; because (as he used to say), “ They were arguments either of vanity or indolence, or both; for an American, with an English Grammar in his hand, a learned friend at his elbow, and close application for six months, might make himself master of his mother tongue.”

“ The Baptist churches are much indebted to Mr. Edwards. They will long remember the time and talents he devoted to their best interests both in Europe and America. Very far was he from being a selfish person; when the arrears of his salary, as pastor of this church, amounted to upwards of 372 pounds, and he was put in possession of a house by the church till the principal and interest should be paid, he resigned the house, and relinquished a great part of the debt, lest the church should be distressed.

“ The

“The College of Rhode-Island is also greatly beholden to him for his vigorous exertions at home and abroad, in raising money for that institution, and for his particular activity in procuring its Charter; this he deemed the greatest service he ever did for the honour of the Baptist name.—As one of its first sons * I cheerfully make this public testimony of his laudable and well-timed zeal.

“In the first volume of his Materials, he proposed a plan for uniting all the Baptists on the Continent in one body politic, by having the Association of Philadelphia (the centre) incorporated by charter, and by taking one delegate out of each Association into the corporation; but finding this impracticable at that time, he visited the churches from New Hampshire to Georgia, gathering materials towards the history of the whole. Permit me to add, that this plan of union, as yet, has not succeeded.

“Mr. Edwards was the moving cause of having the minutes of the Philadelphia Association printed, which he could not bring to bear for some years; and therefore, at his own expense, he printed tables, exhibiting the original and annual state of the associating churches.

“There was nothing uncommon in Mr. Edwards’s person; but he possessed an original genius. By his travels in England, Ireland, and America, commixing with all sorts of people, and by close application to reading, he had attained a remarkable ease of behaviour in company, and was furnished with something pleasant or informing to say on all occasions. His Greek Testament was his favourite companion, of which he was a complete master: his Hebrew Bible next; but he was not so well versed in the Hebrew as in the Greek language; however, he knew so much of both as authorized him to say, (as he often did), That the Greek and Hebrew are the two eyes of a minister; and that translations are but commentaries, because they vary in sense as commentators do. He preferred the ancient British version above any other version that he had read; observing, That the idioms of the Welsh fitted those of the Hebrew and Greek like hand and glove. Perhaps, no other language corresponds so well with them, except the Armenian; of which L’Enfant and Beaufobre, in the preface to their new French translation, say, ‘That the Armenian Testament is a literal version, without the alteration of phrases, or supplements to help out the sense.’

* The Rev. Doctor William Rogers, to whom we are indebted for this memoir, was one of the graduates, at the very first commencement in Rhode Island College.

"Our aged and respectable friend is gone the way of of all the earth; but he lived to a good old age, and with the utmost composure closed his eyes on all the things of time. Though he is gone, this is not gone with him; it remains with us, That the Baptist interest was ever uppermost with him, and that he laboured more to promote it than to promote his own; and this he did, because he believed it to be the interest of Christ * above any in Christendom. His becoming a Baptist was the effect of previous examination and conviction, having been brought up in the Episcopal Church, for which church he retained a particular regard during his whole life."

Rev. BENJAMIN BEDDOME, A. M. Bourton-on-the-Water,
Gloucestershire.

His walk so steady, and his hope so high,
He neither blush'd to live, nor fear'd to die.

THE Rev. Benjamin Beddome of Bourton-on-the-Water, lately deceased, and the Rev. John Beddome of Bristol, his father, are names which have given celebrity to the Beddome family, through the chief part of this century, and derive respectability from a long line of descent in the ages which are past.

The maiden name of Mr. Benjamin Beddome's mother was Rachel Brandon. She was a daughter of Mr. Benjamin Brandon†, a silversmith, who lived near the Royal Exchange, London.

The Brandon family was supposed to spring, in Harry the VIIIth's time, from an illegitimate son of Brandon, Duke of Suffolk, whose arms the family bore. Mrs. Brandon‡, the mother, or Mr. Brandon the father of Benjamin Brandon, and great grandfather of Mr. Benjamin Beddome, had a married sister of the name of Spilsworth, esteemed a very gracious and prudent woman, whose husband was a timber merchant, and left 2,100l. to Rachel, the sister of Benjamin Brandon. Rachel's first husband was a salesman, named Hudson||, at whose death

* See his Materials, vol. i. page iii.

† He married Mercy Neckless, who was born in 1673, and died in 1726.

‡ Sir Thomas Geary and old Mrs. Brandon, Mr. Benjamin Beddome's mother's grandmother, were either brothers' or sisters' children; and Sir John Blunt, one of the Directors of the South Sea Bubble, married a second cousin of Mr. Benjamin Brandon, the grandfather of Mr. Benjamin Beddome.

|| Mr. Hudson had a rich brother Peter Hudson, owner of powder mills, who left one son that failed in the world. Mr Peter Hudson gave

death she was possessed of six thousand pounds. She afterwards married Mr. Joseph Cope*, a lapidary, who cut Pitt's Diamond, purchased by the King of France, for which he had a 10,000*l.* and the chips. Mrs. Cope was left a widow, and, by a suit in Chancery which was intended to affect her jointure, she was put to the expense of 1,500*l.* though the verdict was finally in her favor. She died without issue, at Hanham, near Bristol, March 2, 1731; and being fond of her niece, Miss Rachel Brandon, whom she had brought up at a boarding school at Nantwich, in Cheshire, she left most of her substance to this young lady, who afterwards became the wife of the Rev. John Beddome of Bristol.

This honoured man, sixty or seventy years ago, in the circle of his friends, used to speak of two of his ancestors, it is thought of the name of Barnet, in the civil wars. The father was a colonel in King Charles's army, the son a captain on the opposite side. One day the father, either on horseback or on foot, met his son at the head of his company, and transported with anger, caned him; upon which some of the soldiers were going to fire, but the son commanded them to forbear, informing them it was his father, who had a right to treat him so, if he pleased.

Mr. John Beddome, of Bristol, was born in London; he was called to the work of the ministry by the church in Horsley Down, Southwark, then under the pastoral care of the Rev. Benjamin Keach, and afterwards of Dr. Gill. His dismission to the church at Aulcester, in Warwickshire, is dated Sept. 19, 1697. On his removal into that country, he purchased a large house at Henley-in-Arden, which had formerly been an Inn, and fitted up one part of it for his residence, and the other part for a place of worship. Here he continued, enjoying the assistance of the Rev. Mr. Bernard Foskett as co-pastor from 1711, till 1719, when Mr. Foskett removed to the Broad Mead church, at Bristol. To the Pithay church in that city the

fortunes to his three children, one of whom was wife to Dr. Perriman, the well known author of 2 vols. of Sermons on the Gradual Revelation of the Gospel, preached at Boyle's Lectures. Mr. Peter Hudson had also a sister married to a Mr. Fuller, who had three children---Samuel, a hofier, who would fain have married Catharine Brandon, afterwards wife to Mr. Ford---Ann, married to Mr. Gould, related to Sir Nathaniel Gould---and Elizabeth, married to Mr. Weaver, a merchant, to each of whom Mr. Peter Hudson left 3000*l.*

|| Mr. Joseph Cope's *first* wife was sister to the Rev. Mr. Flavel of Dartmouth, who dedicated his *Token for Mourners* to them, calling them his dearly beloved brother and sister in the double tie of nature and grace;---his flesh and his blood.

providence of God called Rev. John Beddome in 1724, where he succeeded the renowned puritan, Andrew Gifford, and Emmanuel his son, who did not long survive his father.

Mr. Benjamin Beddome was born at Henley, January 23, old style, 1717, and was about seven years of age, when the family removed to Bristol. In due time, having received an education suitable to the profession, he was apprenticed to a surgeon and apothecary. The wit and vivacity which, in a measure, continued with him to the end of his days, accompanied his juvenile steps into the public walks of life. We have no vestiges at all of his early piety: on the contrary, the bent of his mind affected and afflicted his parents several years—but at last divine mercy reached his heart. The date of it we learn from an obscure page which contains only these words, in his own hand writing: “Mr. Ware, of Chesham, uncle, I believe, to Coulson Scottow, Esq. preached at the Pithay, Bristol, August 7, 1737, with which sermon I was, for the first time, deeply impressed. Text, Luke xv. 7.” *Likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons who need no repentance.* And a repenting sinner he now was. At his first awakening he used to be greatly affected under the word. For though the winning affectionate ministry of his father had not effectually gained his attention before; at this time he felt it in a most impressive manner. That he might conceal his abundant tears in hearing, he would sit behind in the gallery, where he was not likely to be seen; alleging, when asked by his parents, why he chose such a place, That his profession sometimes obliged him to come in late, or to go out early, neither of which had a becoming appearance in a minister’s son.

To this penitential frame of mind he indulged; and the language of one of his Hymns appears to have been the dictate of his heart;

Lord, let me weep for nought but sin,
And after none but thee;
And then I would, O that I might,
A constant weeper be!

In this condition his resource was constant prayer, and, at his leisure hours, reading the scriptures;

He turn’d the sacred volume o’er,
And search’d with care from page to page;
Of threatnings found an ample store,
But nought that could his grief assuage.

Assured, however, of the riches of the divine word, he persevered

persevered to read it, and perseverance was crowned with success---He was ready to exclaim,

'Tis done; and, with transporting joy,
I read the heaven inspired lines;
There Mercy spreads its brightest beams,
And truth, with dazzling lustre, shines.

Here's heavenly food for hungry souls,
And mines of gold to enrich the poor;
Here's healing balm for every wound,
A salve for every festering sore*.

At the expiration of his apprenticeship, he became a student under the care of his father's bosom friend, the Rev. Mr. Foskett of Bristol; after which he removed to London, and finished his studies in the Independent Academy. He appears to have been baptized by the famous Mr. Samuel Wilson, a predecessor of Mr. Booth, either at the latter end of September, or the very beginning of October 1739, for, at a church meeting of the Goodman's-fields society, held Sep. 27, 1739, this minute was made; "Agreed to receive Benjamin Beddome of Bristol, upon his being baptized." His gift was tried before the same society, Jan. 9, and Feb. 25, 1739, 40, but their records do not mention the time when they solemnly called him to the work of the ministry.

After the death of Mr. Thomas Flower, senior, pastor of the church at Bourton, whose son, of the same name, was afterwards settled at Unicorn-Yard, London, Mr. Beddome left the academy in London, and was invited to supply the Bourton friends. He went to them in July 1740, and having given full proof of his abilities, and received many solicitations and calls to become their pastor, he accepted the office, and was ordained September 23, 1743. Mr. Foskett gave the charge from 1 Tim. iv. 12. *Let no man despise thy youth* †, and Dr. Joseph Stennett preached to the people from Heb. xiii. 17. *Obey them that have the rule over you, &c.* Messrs. Haydon, Cook, and Fuller of Abingdon, prayed. The ordination prayer was offered up by Mr. Foskett, with laying on of the hands of the presbyters.

At Mr. Beddome's settlement he resided at Lower Slaughter, where he continued till September 25, 1749, when, preparing for marriage, he removed to Bourton, a place of which

* Mr. Beddome's Hymn in Rippon's Selection, No. 430.

† Mr. Foskett preached on the same text three months before at the ordination of Mr. Jones of Exon---Being in possession of the outline of the discourse, should I ever live to print the history of the Baptist church in that city, among the history of the churches ready for publication, probably a sketch of the sermon may be given with it. EDITOR.

he seems to have been fond, as may be inferred from lines, over which he has written, "Composed about the year 1742,"

T H E W I S H.

Lord, in my soul implant thy fear,
 Let faith, and hope, and love be there;
 Preserve me from prevailing vice,
 When satan tempts, or lusts entice!
 Of friendship's sweets may I partake,
 Nor be forsaken, nor forsake!
 Let mod'rate plenty crown my board,
 And God for all be still ador'd!
 Let the companion of my youth
 Be one of innocence and truth;
 Let modest charms adorn her face,
 And give her thy superior grace;
 By heavenly art first make her thine,
 Then make her willing to be mine!
 My dwelling place let Bourton be,
 There let me live, and live to thee!

On December 21, 1749, New-style, he was married to Miss Elizabeth Boswell, one of the daughters of Mr. Richard Boswell, of Bourton, who was an honourable member and Deacon of the baptist church in that place*. The nuptials were celebrated at Hampnet.

Mrs. Beddome was then but in the 18th year of her age, for she was born in February 13, N. S. 1732 †. His connexion

* This good deacon's grand-father Mr. Richard Boswell, was a shop-keeper at Bourton, and in the civil wars was an officer in the Parliament's army; an original of orders sent to him from his superior officer, dated January 1657, is in possession of the family. This military man was succeeded in the shop by his son Samuel, who married Miss Dickenson, sister Dr. Dickenson, a minister of the Established Church, by whom he had Richard Boswell, the worthy deacon of Bourton church. Richard's wife had a grandmother called Truby, whose maiden name was Dennis Rook—It is thought she was first cousin to old Mr. Rook, who lived near Hooknorton, grandfather to Mrs. Wilkins of Cirencester. Our Mr. Richard Boswell died April 9, 1783, about 84 years of age. The Rev. Mr. Wilkins preached at his interment from 1. Cor. xv. 57, and called him the Father of the village, as well as of the Christian Society to which he belonged.

† In Mrs. Beddome good sense and good nature were crowned with what the scriptures denominate, *Some good thing in the heart towards the Lord God of Israel*. She was a person of strict piety; sincere in her friendships; affectionate in all her relations; scarcely ever seen out of temper; and even in torturing pains, for her patience the admiration of all who attended her. It has been said, that no one in the country was more generally beloved; no one whose death was more lamented. Her valuable life

nexion with this amiable woman was not more gratifying to himself, than his relation to the people was satisfactory to them. They were pleased and profited. But a threatening illness, of six weeks continuance, brought him to the margin of the grave. Prayer was made by the church continually unto God for him; and the gift for which they wrestled was granted: he considered his restoration as an answer to their importunate intercessions.

On his recovery he wrote a pathetic hymn; but some time after reviewing it, and considering that this providence placed him nearer the grave than he was before, he inserted these lines on the same page where he had before written his effusion of gratitude for restoration:

If I must die, O let me die
Trusting in Jesu's blood!
That blood which hath atonement made,
And reconciles to God.

If I must die, then let me die
In peace with all mankind,
And change these fleeting joys below,
For pleasures more refin'd.

If I must die, as die I must,
Let some kind seraph come,
And bear me on his friendly wing
To my celestial home!

Of Canaan's land from Pisgah's top
May I but have a view!
Though Jordan should o'erflow its banks,
I'll boldly venture through.

The danger in which so valuable a life had been, endeared the pastor to his flock more than before; and their earnest prayers and solicitude for his recovery increasingly endeared his flock to their pastor. He had not, however, been long restored to his people and his pulpit, before another unexpected providence excited their fears. The Rev. Mr. Samuel Wilson, pastor of the largest Particular Baptist church then in London, finished his course. His people at once fixed their eyes on Mr. Beddome, who had formerly been in communion with them, and was yet deeply interested in their warmest regards. Besides affectionate invitations, which met with repeated denials, the

life was spared to her endeared family in the marriage state 34 years. But a putrid fever, which proved fatal to many others in the village, terminated her days on January 21, 1784. Mr. Wilkins preached a funeral sermon on the occasion to a crowded auditory, from 1. Theff. iv. 13. 14.

church in Goodman's-fields employed the condescension of entreaty, and the force of argument—and so determined were they to secure their object, that for awhile they would take no denial. Thus circumstanced, Mr. Beddome threw himself into the hands of his people, desirous of acting according to their wishes. They sent an absolute refusal to London; and he concluded the whole business in these words; "If my people would have consented to my removal (though I should have had much to sacrifice on account of the great affection I bear them, yet) I should then have made no scruple in accepting of your call; but as they absolutely refuse it, the will of the Lord be done. I am determined I will not violently rend myself from them; for I would rather honour God in a station much inferior to that in which he hath placed me, than intrude myself into a higher without his direction."

The affection which the people at Bourton bore to their minister, for his personal worth and pastoral excellencies, was far from being lessened by the regard which the bereaved church in London discovered for him. A fear of losing him also "more firmly united the people together, and stirred them up to pay off a debt of near an hundred pounds, under which they had long and heavily groaned."

The labours of this good man among his charge were unre-mitted and evangelical. He fed them with the finest of the wheat. No man in all his connexions wrote more sermons, nor composed them with greater care—and this was true of him to the last weeks of his life. In most of his discourses the application of a student, and the ability of a divine were visible. He frequently differed from the generality of preachers by somewhat striking either in his text or in his method. If the passage were peculiar or abstruse, simplicity of interpretation, and familiarity in discussion, characterized the sermon: or if his text were of the most familiar class, he distributed it with novelty, discussed it with genius, and seldom delivered a hackneyed discourse. Indeed sermonizing was so much his forte, that at length when knowledge had received maturity from years, and composition was familiarized by habit, he has been known, with a wonderful facility of the moment, to sketch his picture at the foot of the pulpit stairs, to colour it as he was ascending, and, without turning his eyes from the canvas, in the same hour, to give it all the finish of a master. One instance of this will long be remembered, which happened at a minister's meeting at Fairford, in Gloucestershire. After public service began, his natural timidity, it seems, overcame his recollection—His text and his discourse,
for

for he did not preach by notes, had left him; and in the way from the pew to the pulpit, he leaned his head over the shoulder of the Rev. Mr. Davis, pastor of the place, and said, Brother Davis, what must I preach from? Mr. Davis, thinking he could not be at a loss, answered, Ask no foolish questions. This afforded him considerable relief. He turned immediately to Titus iii. 9. *Avoid foolish questions.*—and preached a remarkably methodical, correct, and useful discourse on it. Nor was he more remarkable for illustrating the divine word in general, than for his apposite quotation of its particular parts. Being a good textuary, and admitting that scripture is the best interpreter of scripture, his proofs were given with an accuracy of selection, and received under the effect of an admiring conviction. When he placed a passage of scripture by a particular of his discourse, intelligent auditors said, as David concerning the sword of Goliath, “There is none like it,” or equally suitable through all the sacred volume.

In his preaching he laid Christ at the bottom of religion as the support of it, placed him at the top of it as its glory, and made him the centre of it, to unite all its parts, and to add beauty and vigour to the whole. As he carefully guarded his people against Arminian principles, so he earnestly dehorted them from countenancing Antinomian practices, with every sentiment which tended to lessen their sincere regard for the law of God—maintaining, that, while it is the happiness of good men to be delivered from the law as a covenant of works, it is their *duty*, and *therefore* their honour and interest to be subject to it as a rule of walk and conversation. He was assured, that the least contempt cast on the law tarnishes the gospel—that those who think lightly of sin cannot exalt the Saviour—that the same word which asserts believers are dead to the law, so as neither to be distressingly afraid of it, nor to place a fiducial dependence on it, does as expressly declare that they are not without law to God, but under the law to Christ. It was an axiom with him, that “If moral weakness and incapacity do not, certainly privileges cannot, lessen our obligations to duty.” From this may be gathered, what indeed was a fact, that his discourses were an happy mixture of the doctrinal, experimental, and practical parts of religion.

Though his voice was low, his delivery was forcible and demanded attention. He addressed the hearts and conscience, of his hearers. His inventive faculty was extraordinary, and threw an endless variety into his public services. Nature, providence and grace, had formed him for eminence in the church of Christ.

How

How acceptable his labours were to the churches, when he could be prevailed on to visit them, has long been known at Abingdon, Bristol, London, and in the circle of the Midland Association.

It is not easy to ascertain the exact number of members in 1740, when Mr. Beddome went to Bourton, as the oldest church book is lost. In May 1743, when 48 persons had been added to the Society, they were in all 113—if then 15 persons died in these three years, they must have been about 80 communicants in the year 1740; but whether fewer or more at that time, such was his success, that in 1751, they were increased to 180. The largeness of such a number in any church will be the occasion of a decrease, unless considerable additions are annually made; but in May 1764, thirteen years after the other calculation, notwithstanding deaths, and other changes, the number had kept up to 176, and at the close of the year 1766, there had been added to the church, from the time of Mr. Beddome's first coming, about 196 persons.

One considerable instrument of his success may be learnt from the letter he sent to the Association in 1754. In this, it was said, that the work of *catechising* was kept up at Bourton “with advantage to the children, and to *many* grown persons who attended thereon.” In conducting this service the people were astonished at the words which proceeded out of his lips. But his Catechism will be the best representation of his method. This is indeed a compendium of Divinity. As a larger Catechism than Mr. Keach's had been greatly wanted among the Baptist denomination, he was induced, by the pressing solicitations of many of his friends, to compose this work in imitation of Mr. Henry's. In his preface to the first edition, printed in 1752, he laments the melancholy state of those churches and families where catechising is thrown aside—How much, many of them, have degenerated from the faith, and others from the practice of the gospel. The second edition of this invaluable work was printed at Bristol in 1776, by the late excellent Dr. Evans, who highly prized it, and introduced it among his numerous acquaintance†.

As Mr. Beddome had a pleasing poetical talent, he accustomed himself, through the chief part of his life, to prepare a Hymn to be sung after his morning sermon, every Lords-Day. Several specimens of these compositions have appeared, with credit to their author, and are used in many of the Baptist churches, as well as in some other respectable congregations.

† It may be had of Mr. Button, London; and of Mr. James, Bristol, price 1s. 6d. bound.

In 1770, the Fellows of Providence College, Rhode Island, conferred on him the degree of A. M. as a token of respect for his literary abilities; nor was it the only one to which he was entitled. Being a scholar himself, and residing in a more secluded situation than many of his brethren, he gave several of his sons a classical education at home.

Four or five persons in his time were called to the work of the ministry by his church*, in all of whom he had reason to rejoice.

But it is not to be supposed that he was free from trials: Sorrows were mingled with his songs in the house of his pilgrimage. Among the most pungent, may be reckoned those which arose from the early deaths of his three sons, John, Benjamin, and Fokett. John was born January 7, 1750, and died enjoying a very desirable frame of mind, February 4, 1765. His brother Fokett, brought up in the medical line, was drowned as he was coming from on board a ship near Deptford, October 28, 1784, in the 26th year of his age. Benjamin was born October 10, 1753. Trained as a professional man, and availing himself of the wisdom which a combination of circumstances threw in his way; his prospects at length became highly flattering. He was master of the

* 1. The Rev. John Ryland, senior A. M. baptized October 2, 1741. See a pretty full account of him in the funeral sermon preached at his interment by Mr. Rippon.

2. The Rev. Richard Haynes, of Burford, was baptized May 15, 1741. His dismissal letter to the church at Bradford, Wilts, in March 1750, says, "About three years ago, after proper trial of his gifts, we called him to the important work of the ministry." Mr. Haynes was a minister of popular talents, and died at Bradford, on Tuesday, May 17, 1768: as he sat at dinner, he leaned his head on his bosom, gave three fobs and expired at once. The day before he seemed as well as usual. In the last year of his life 24 members were added to his flock. But he had been some time apprehensive of his death, and requested that Mr. Hugh Evans of Bristol, would preach on the occasion from 1 Tim. i. 15. chiefly the latter part of the verse: *Of whom I am chief.*

3. The Rev. John Reynolds A. M. baptized June 10, 1743. A sketch of his life was printed in No. 8, of the Register, page 41.

4. The Rev. Nathaniel Rawlins, baptized March 24, 1750, was under the care of the Rev. Hugh Evans in 1762, called to preach the gospel, and had a certificate of the same given him at Bourton, January 14, 1765, and was dismissed to the church at Trowbridge the 5th of October, the same year.

5. The Rev. Alexander Payne, a member of that branch of the church which meets at Stow, was baptized at Fairford, November 19, 1775, preached once at the usual church meeting, and was recommended to Bewdley (and afterwards to Bengeworth), as a person "whose life, conversation, temper, and experience, entitled him to the regard of any religious society," with whom he might be connected. He is now pastor of the Baptist church at Walgrave, in Northamptonshire.

Latin,

Latin, Greek, and Hebrew, before he went from Bourton to London, and afterwards obtained a knowledge of the French and Italian. He was admitted a member of the medical society at Edinburgh before the usual time, and took his Doctor's degree at Leyden, September 13, 1777. His Thesis has been much admired. It is entitled, *Tentamen Philosophico-medicum inaugurale de hominum varietatibus et earum causis*. This inaugural Philosophico-medical essay, concerning the varieties of men and their causes, fills 52 handsome pages, in octavo, comprehending a vast variety of matter, and forming, what perhaps competent judges will denominate, an accurate syllabus of the subject. If fine talents, and smiling connexions, could have detained him on earth he had not been removed; but in all the bloom of full life, not having completed the 25th year of his age, he died at Edinburgh of a putrid fever, January 4, 1778.

Mr. Beddome considered it as somewhat observable, that on the very day his son died, not suspecting the news he should receive the next morning, nor indeed knowing of his illness, he preached from Psal. xxxi. 15. *My times are in thy hand*, after which this remarkable hymn, which he had composed for the sermon, was sung.

1.

My times of sorrow, and of joy,
Great God, are in thy hand;
My choicest comforts come from thee,
And go at thy command.

2.

If thou should'st take them all away,
Yet would I not repine;
Before they were possess'd by me,
They were entirely thine.

3.

Nor would I drop a murmuring word,
Tho' the whole world were gone,
But seek enduring happiness
In thee, and thee alone.

4.

What is the world with all its store?
'Tis but a bitter-sweet;
When I attempt to pluck the rose
A pricking thorn I meet.

5.

Here perfect bliss can ne'er be found,
The honey's mix'd with gall;
Midst changing scenes and dying friends,
Be thou my all in all.

Rippon's Selection, Hymn 276.

Mr.

Mr. Beddome had also before Lord's-day, the 4th of January, made preparations for the ensuing Sabbath, January 11th, which was the day before he received the melancholy account of his son's death, from Ezek. x. 12. *The wheels were full of eyes round about.* Both of these sermons were studied without any particular view. When Mr. Beddome records these notable things, he says, "But alas! how much easier is it to preach than practice. I will complain to God, but not of God. This is undoubtedly the most affecting loss I have ever yet sustained in my family. Father of mercies let me see the smiles of thy face, whilst I feel the smart of thy rod. Job xiv. 13. *Thou destroyest the hope of man.*"

Early, bright, transient, chaste as morning dew,
He sparkled, was exhal'd, and went to heaven.

Mr. Beddome having for some time felt his infirmities increasing, the church, in 1777, began to look out for a person to assist him in the ministry, and obtained the Rev. William Wilkins of Cirencester, who had been for some time a student at Bristol, and finished his education in Scotland. In their letter to the Association, held at Warwick, 1778, the church says, "The assistant we have procured for our pastor is every way acceptable both to him and us, and we hope the Lord has blessed his labours." But, though fast advancing in years, Mr. Beddome persevered in his pastoral duties.

The Association at Evesham in 1789 was the last he ever attended, or preached at---His first sermon addressed to this body was at Leominster in 1743. He preached to them 17 times in 46 years; this, on an average, was as frequently as he could have been chosen to the service---for it has long been a rule in the Midland Assembly, that no person shall be chosen to preach at the Association oftener than once in three years---But, perhaps, on examination it will appear, in the instance of Mr. Beddome, that this has not been always strictly adhered to from the year 1740, and it seems there was no such limitation at that time.

From his last visit to the Association in 1789, to the end of his days, he set apart for charitable designs, and gave away, all that he received from the people for his services. He was in London to see his children and friends in 1792, and preached with the same acceptance as ever. Though he had a multitude of sermons which had never been preached, he kept on composing, and was lively in his ministry to the very last---and it has been said, that his discourses of late years have, after all, been his best; but towards the last he generally destroyed them

them, on the Monday after he had preached them. For a considerable time he was carried to and from meeting, and preached sitting.

In the near prospects of death he was calm and resigned. It had been his earnest wish not to be long laid aside from his beloved work of preaching the gospel, and his prayer was remarkably answered, as he was ill but one Lord's-day; yea, he was composing a hymn about six hours before he died. These are some of the unfinished lines of it:

God of my life, and of my choice,
Shall I no longer hear thy voice?
O let that source of joy divine,
With rapture fill this heart of mine!
Thou openedst Jonah's prison doors,
Be pleas'd, O Lord, to open ours;
Then will we to the world proclaim
The various honors of thy name.

He had left a desire on paper, that no funeral discourse should be preached for him; but as this was not found till after his interment, his affectionate friend, the Rev. Benjamin Francis, performed the funeral solemnities. His text on this solemn occasion was Phil. i. 21. *To me to live is Christ, and to die is gain.* From which he considered, *first*, the excellent life, and the gainful death of Paul. And then *secondly*, applied the words to the deceased; not as at any time the vaunting language of his lips; but as the humble and ardent desire of his devotional heart. At the close of the sermon, the corpse, which had been in the place of worship all the time of service, was interred in the yard, near the meeting-house door; after which, Mr. Francis, who remained in the pulpit, recommended to the very numerous audience a due improvement of the labours of this great man of God, and insisted on the importance of being prepared for death.

Mr. Beddome had arrived at the good old age of 79 years, 55 of which he ministered at Bourton. He departed this life September 3, 1795. We believe he has not printed any thing beside his Catechism, mentioned above, and the Midland Association Letter in 1765. He has, however, left behind him numerous sketches of sermons. From these manuscripts a selection might be made which would probably redound as much to his credit, as to the advantage of the religious public. But whether we are to be favored with this desirable publication or not, must be left to his worthy sons; whose wisdom, discretion, and public spirit, leave us not entirely without hope.

The

THE DYING CHRISTIAN BIDDING ADIEU TO THE WORLD:

Applicable to several eminent Ministers and private Christians
lately deceased.

BY BENJAMIN FRANCIS, A. M.

I.

YE objects of sense, and enjoyments of time,
Which oft have delighted my heart;
I soon shall exchange you for views more sublime,
And joys that shall never depart.

2.

Thou lord of the day, and thou queen of the night,
To me ye no longer are known:
I soon shall behold, with increasing delight,
A sun that shall never go down.

3.

Ye wonderful orbs that astonish mine eyes,
Your glories recede from my sight:
I soon shall contemplate more beautiful skies,
And stars more transcendently bright.

4.

Ye mountains and vallies, groves, rivers, and plains,
Thou earth, and thou ocean, adieu!
More permanent regions, where righteousness reigns,
Present their bright hills to my view.

5.

My lov'd habitation, and garden, adieu!
No longer my footsteps ye greet;
A mansion celestial stands full in my view,
And paradise welcomes my feet.

6.

My weeping relations, my brethren and friends,
Whose souls are entwin'd with my own;
Adieu, for the present! my spirit ascends,
Where friendship immortal is known.

7.

My cares and my labours, my sickness and pain,
And sorrows are now at an end:
The summit of bliss I shall speedily gain,
The heights of perfection ascend.

8. The

8.

The sight of transgressors shall grieve me no more,
Midst foes I no longer abide:
My conflict with sin, and with sinners is o'er;
With saints I shall ever reside.

9.

Thou vale of affliction my footsteps have trod,
With trembling, with grief, and with tears,
I joyfully quit for the mountain of God;
There! there! its bright summit appears.

10.

No lurking temptation, defilement, nor fear,
Again shall disquiet my breast;
In Jesus' fair image I soon shall appear,
For ever ineffably blest.

11.

My sabbaths below that have been my delight,
And thou the blest volume divine,
Ye've guided my footsteps, like stars during night,
Adieu! my conductors benign.

12.

The sun that illumines the regions of light,
Now shines on mine eyes from above:
But O! how transcendently glorious the sight!
My soul is all wonder and love.

13.

Thou tottering seat of disease and of pain,
Adieu! my dissolving abode:
But I shall behold and possess thee again,
A beautiful building of God.

14.

Come death: when thy cold hand my eyelids shall close,
And lay my pale corpse in the tomb;
My soul shall enjoy an eternal repose,
Above in my heavenly home.

15.

But O! what a life, what a rest, what a joy,
Shall I know when I've mounted above!
Praise! praise! shall my triumphing powers employ,
My God! I shall burn with thy love.

16.

Come! come! my Redeemer, this moment release
The soul thou hast bought with thy blood,
And bid me ascend the fair regions of peace,
To feast on the smiles of my God.

THE
COMMENCEMENT
AT
RHODE ISLAND COLLEGE.

PROVIDENCE, *September 5, 1795.*

ON Wednesday last was celebrated, in the Baptist Meeting-house in this town, the anniversary commencement of Rhode Island College.—Colonel Taylor's company attended the usual procession, together with a band of music. After prayer by the President, succeeded the following exercises:

An Oration—On the Impolicy of Opposing opinion by force—the salutatory Addressee, by John Smith.

An intermediate Oration—On national Greatness, by Joseph Eaton.

An intermediate Oration—Shewing that Literature is the most permanent basis of Felicity, by Charles O. Screven.

An Oration—On the general effects of Luxury on Science, by Isaac Averel.

MUSIC.—A dispute on this question, “Whether the love of Fame is advantageous to Mankind?” by John Lufcombe, Peleg Chandler, and John A. Hazard.

An Oration—On Deism, considered as a prelude to the universal Establishment of Christianity, by Amos Hopkins.

An intermediate Oration—On Commerce, by Thomas Screven.

An Oration—On the death of Stephen Torrey, by Stephen Cutler.

MUSIC.—An Oration—On the State of Literature in the United States—by Gaius Dean.

An Oration—On the Immortality of Brutes—by Simeon Marcy.

An Oration—On the Progress of Science—by James Gurney.

An intermediate Oration—On the Origin and Evils of political Oppression—by Joseph W. Crofman.

AFTERNOON.

MUSIC.—An intermediate Oration—On Faction—by James Gordon.

A Dissertation—On the Theatre—by Abiel Williams.

A Dissertation, in Latin—On War—by Isaac Briggs.

An Oration—On the Advantages resulting from the Art of Printing—by Oliver Wiswell.

MUSIC.—An intermediate Oration—On the necessity of subjecting the Passions to Reason—by Erasmus Larned.

JAN. 1796.

Z

An

An intermediate Oration—On the advantages of Commerce, by Samuel G. Arnold.

An intermediate Oration—On the advantages of Men of Genius to Mankind, by Elisha Fisk.

An Oration—On the Influence of Government on the Spirit of Nations, by Andrew Morton.

Valedictory Addresses, and an Oration—On Mental Improvement, by William Baylies.

The degree of Bachelor of Arts was then conferred by the President on the following young Gentlemen, Alumni of the College: Samuel G. Arnold, Isaac Averell, William Baylies, Isaac Briggs, Peleg Chandler, Joseph W. Crofman, Stephen Cutler, Gaius Dean, Joseph Eaton, Elisha Fisk, James Gordon, James Gurney, John A. Hazard, Amos Hopkins, Erasmus Larned, John Lufcombe, Simeon Marcy, Andrew Morton, Charles O. Screven, Thomas Screven, John Smith, Asaph Thomson, Ezekiel Whitman, Abiel Williams, John Winslow, and Oliver Wiswell.

The degree of Master of Arts was then conferred on the following young gentlemen, Alumni of this College: William Hunter, Obadiah Penniman, Richard Stites, Ebenezer Withington, William Folwell, Bildad Barney, Levi Wheaton, George Patten, Nathaniel Hazard, Joel Briggs, and James B. Mason.

The honorary degree of Master of Arts was conferred on Mr. Isaac Tomkins, of New-Bedford; Mr. Eliphalet Nott, of Plainfield; and Mr. Thomas Dunn, of New-York.

Mr. Andrew Beattie, of Harvard-College, was admitted *ad eundem*.

The degree of Doctor of Laws was conferred on the Reverend John Prince, of Salem, Massachusetts.

The Reverend Doctor Stillman concluded with prayer.

In the forenoon the house was less crowded, on account of the weather. In the afternoon it was full, and the exercises of the young Gentlemen were received with applause, and reflected honour on the instructors of the College.

The Corporation of the College, at their anniversary Meeting this week, elected the Reverend Perez Fobes, L. L. D. a Fellow, and the Reverend Charles Thompson, a Trustee of the College. They also appointed Dr. John Williams, Steward of the College, and Mr. Timothy Briggs, Tutor elect.

THE
YORK AND LANCASHIRE ASSOCIATION
OF PARTICULAR BAPTISTS,

Assembled at *Bacup*, in *Lancashire*, May 27, 28, 1795.

Wednesday, met at two in the afternoon. Brother Sutcliff, of Olney, introduced divine worship by singing; explained the design of the association, and prayed. Brother Pilling, of Goodshaw-chapel, preached from Psal. cxxx. 5. *I wait for the Lord, my soul doth wait, and in his word do I hope.* And Brother Oddy, of Haworth, concluded by prayer.

Met again at six in the evening. Brother Sharp was chosen moderator, and parcelled out a hymn. Brother Brigg, an approved preacher in the church at Salendine Nook, prayed. The letters from the churches were read, and the moderator closed by prayer.

Thursday, met at half past nine in the morning.—Brother Miller opened the service, by singing and prayer. Brother Littlewood preached from Mat. v. 20. *For I say unto you, That except your righteousness shall exceed the righteousness, &c.* Brother Hartley also preached from Psal. lxxxv. 10. *Mercy and truth are met together; righteousness and peace have kissed each other.* And the service was closed by Brother Sharp, with singing and prayer.

Met again at two in the afternoon. The circular Letter, prepared by Brother Stutterd, ON THE MOST LIKELY MEANS FOR THE REVIVAL OF RELIGION, was read, approved, and ordered to be printed. It fills 11 pages octavo.

Agreed, that the next Association be held at *Accrington*, on the Wednesday and Thursday in Whitsun-week, 1796. The Brethren Hyde, Ashworth, and Fawcett, are requested to preach; or, in case of failure, Brother Shuttleworth, Brother Miller, and Brother Littlewood. Put up at the *Black Bull*.

That the circular Letter be drawn up by Brother Littlewood, on the Evidence and Blessedness of the Lord's Presence with his People. Since the last Association, decreased 6.

SUFFOLK AND NORFOLK ASSOCIATION, 1795.

THE ministers and messengers of the Associated churches met at Ipswich, on Tuesday, June the 2d. Brother Hall begun the worship of God by a Hymn which was sung; and after reading the cxxxii. Psalm, and Brother Cole had engaged in Prayer, he gave a few introductory hints expressive of the design and importance of Associations. Brother Hupton was chosen Moderator. The Baptist churches at Difs and Dereham, in Norfolk, the former under the Rev. Charles Farmery's pastoral care, and the

latter under the Rev. Robert Denham's, were received as branches of the Association. The Letters from the different churches gave cause for sympathy and sorrow; but more for gratitude and joy. It appeared that many valuable members in the course of the year had been removed to the church triumphant, yet a greater number had joined the respective Societies amongst us. All the churches were in peace, and most of them in a prosperous situation. Brother Hall then produced the circular Letter, which was read, approved, signed by the Moderator on behalf of the Association, and it was ordered, that a copy of it be transmitted to each church. The subject of it was, A WALKING WITH GOD, AND WORTHY OF HIM, UNTO ALL WELL-PLEASING.

After singing, Brother Hall proposed a meeting of prayer, in the associated churches, on the first Monday of every calendar month, for the peace and prosperity of the nation; the spread and success of the Gospel among the heathen in distant lands; the carrying on the work of conversion, and the revival of religion in the associated churches, and others around us. The motion was cordially and unanimously agreed to, and the time fixed on was seven o'clock in the evening in summer, and six in the winter. This opportunity was concluded in prayer by Brother Dawson.

June the 3d, worship began at 10 o'clock. Brother Truelove prayed. Brother Beard preached from the 10th of John, and the 4th verse; and Mr. Jones, of Woodbridge, concluded. Met again in the afternoon, at 2 o'clock. Brother Farmery prayed. Brother Hupton preached from Eph. iii. 8. and Brother Trivett concluded. The Evening service commenced at half after six. Brother Hutchings prayed. Brother Denham preached from the 1 Kings vi. 7. Brother Cratherne, of Dedham, concluded. The praises of God were sung as usual.

It was a very peaceful, pleasing, and profitable Association. The next Meeting, God willing, to be held at Worstead, in Norfolk. Brethren Hall and Hupton to preach; in case of failure, Brother Farmery. To meet at Mr. Culley's at 12 o'clock, the first Tuesday in June, 1796.

STATE OF THE CHURCHES.

	Added	Dead	Separated	Dismissed	Members
1 Claxton	8	3	2	0	
2 Worstead	7	10	0	1	156
3 Ipswich	26	3	1	1	125
4 Difs	9	4	1	0	88
5 Dereham	6	1	1	0	33
	<hr/>	<hr/>	<hr/>	<hr/>	
	56	21	5	2	

Increase 28.

BREVIATES OF THE
MIDLAND ASSOCIATION,

Which met at *Bewdley*, in *Worcestershire*, May 26 and 27, 1795.

Tuesday evening 6.

Brother Taylor, of Woolverhampton, prayed. Brother Mason was chosen Moderator: the Letters from the churches were read, and the Moderator concluded the service with prayer.

Wednesday morning 6.

Brethren Bolton and J. Williams prayed: Brother Pearce read the circular letter, which, being approved by the Association, was ordered to be printed:

Contributions were received from the churches for the establishment of the Association fund, for the purposes expressed in the last year's letter; and the following regulations were agreed to:

1. The double lectures shall be reduced to three annually, so as, with the Association, to constitute quarterly meetings.

2. The pastors of the associated churches, present at either of the quarterly meetings, shall form a committee for the management of the fund.

3. All applications shall be made to the committee at one of these quarterly meetings; and when churches apply for assistance, they are requested to be as particular as possible in the representation of their circumstances.

4. No church shall be entitled to assistance from this fund that doth not belong to the association, and contribute something annually to its support.

5. The treasurer's accounts, and the minutes of the committee meetings for the foregoing year, shall be annually read to the whole association, for the information and satisfaction of the assisting churches.

6. Brother Pearce be elected treasurer:

Resolved also, That the monthly prayer meeting, for the revival of religion abroad and at home, be continued, and seriously observed by all the churches.

That the Mission Society, formed by our brethren at Kettering, is worthy the encouragement of all our sister churches; and that its support be particularly recommended to the churches of this association.

That Monday, the 6th of July, be observed as a day of fasting and prayer, on account of the distresses of our country, and the circumstances of religion among us.

Brother J. Smith concluded this service with prayer.

Met again at half past ten. Brethren Palmer, of Salop, and Smith, of Pershore, prayed. Brother Bissel, of Cosely, preached from 1 Tim. vi. 6 *For godliness with contentment is great gain*. After singing, Brother L. Butterworth preached from Psal lxviii. 18. *Thou hast ascended up on high, &c.* and our venerable Brother Thomas, of Leominster, prayed and dismissed the congregation.

In the evening met at six. Brother Smith, of Cosely, prayed; Brother T. Edmonds, of Upton, preached from Matt. viii. 11, 12. *And I say unto you, that many shall come from the east and west, &c.* Brother Dawson prayed, and dismissed the assembly.

At the request of the brethren, Brother Palmer, of Salop, preached the Thursday morning, from Rom. i. 16. Brother Smith of Pershore begun, and Brother G. Williams, the pastor of the church at Bewdley, ended the service by prayer.

State of the churches since the last Association.

Increase.			Decrease.		
By Baptism	-	61	By Letters of Dismissal	-	7
By Letter	-	7	Exclusion	-	20
Restored	-	1	Death	-	20
<hr/>			<hr/>		
69			47		

Clear Increase this year, 22.

The double lectures to be observed the year ensuing as follows:

1. Cannon-street, Birmingham, August 5, 1795.
2. Ryeford, near Rofs, September 23, 1795.
3. Evesham, April 1, 1796.

The next Association to be held at Dudley, on Tuesday and Wednesday in the Whitsun week. Brethren Smith, of Pershore, and Dawson (now supplying at Worcester), to preach: in case of failure, Brother Pearce of Birmingham. A wish was expressed before the Association closed, that the elders and messengers of the associate churches would be in Dudley early enough the ensuing year, to have opportunity for sitting down together at the table of the Lord; and thus enter on the affairs of the Association with the most animating pledge of Christian love.

* * Put up at the hotel.

A LIST OF THE
PARTICULAR BAPTIST MONTHLY MEETINGS
IN LONDON AND SOUTHWARK,
For the Year 1796.

Place.	Time.	To begin.	To preach.	to pray.
Mr. Dore's	Jan. 21	Booth	Hutchings	Stennett
Mr. Booth's	Feb. 25	Hutchings	Rippon	Tim. Thomas
Mr. Button's	Mar. 24	Rippon	Dore	Booth
Mr. Tim. Thomas's	April 21	Dore	Button	Swain
Dr. Rippon's	May 19	Button	Martin	Dore
Mr. Swain's	June 23	Martin	Booth	Rippon
Wild Street	July 21	Booth	Tho. Thomas.	Martin
Mr. Martin's	Aug. 25	Tho. Thomas	Swain	Hutchings
Mr. Burnside's	Sept. 22	Swain	Tim. Thomas	Button
Mr. Tho. Thomas's	Oct. 20	Tim. Thomas	Stennett	Burnside
Mr. Hutchings's	Nov. 24	Stennett	Burnside	Tho. Thomas

Service to begin precisely at Eleven o'Clock.

The Minister of the Place concludes.

MINUTES

MINUTES OF THE THREE

PARTICULAR BAPTIST ASSOCIATIONS

In the Principality of *WALE S* in the Year 1795.

I. THE SOUTH EAST ASSOCIATION.

At *Croes y Park**, Glamorganshire, 4th and 5th of June.

Met *Wednesday* morning about ten. The Brethren J. Evans and William Price prayed; then Brother James Lewis, of Llanwenarth, preached from Mat. xxiv. 14. in Welsh; and Brother James Williams, of Rofs, in English, from Mat. xxviii. 20. and Brother J. Reynolds, in Welsh, from Eph. ii. 8. He closed the whole in prayer. Adjourned about two hours for refreshment.

Met again; Brother Morgan Evans prayed; then Brother John Jones of Ramoth, N. Wales, preached from Jer. xxxii. 40. Brother John Richard from Isa. lv. 11. and Brother David Evans, of Maes-y-berllan, from Phil. iii. 12. These three in Welsh, and the last concluded in prayer.

Met *Thursday* morning, at nine. The Brethren W. Jenkins, and David Powell prayed; the letters from the churches were read, and minutes taken. It appeared, that out of twenty-two churches in the connexion, there were four without any addition last year: peace and unity prevailing in the general. The greatest numbers of additions to particular churches were 11, 13, 20, 29, 62—all the rest under ten.—Brother James Lewis read the circular Letter, which was approved. Then the following articles were considered and agreed upon:

That Ebenezer, in Merthyr-tydfil, should be permitted to apply to the churches for assistance towards defraying the expenses of building their meeting-house. That the churches should observe the Wednesday month after the Association, as a day of humiliation before God, on account of the frowning appearances of Providence; and return thanks for his great compassions hitherto.

That the next Association be at Blaenau, Monmouthshire, on the first Wednesday and Thursday in June 1796. Brother David Lewis to preach; and in case of failure, Brother Zecharias Thomas. The letters to be read Wednesday afternoon.

JAMES LEWIS, Moderator.

Baptized	- - -	226	Dead	- - -	43
Restored	- - -	23	Excluded	- - -	24
Received by Letters		5	Dismissed	- - -	3

254
Increase 184.

70

* This place goes by several names, see the Register, April 1795, p. 178.

The circular letter shews the excellency and perfection of the divine word; whose promises and precepts suit the believer in every case; and then treats of the necessity and importance of self-denial, and humility, of which Christ gave the noblest pattern.

II. THE SOUTH WEST ASSOCIATION,

At *Aberduar, Carmarthenshire*, on the 9th and 10th of *June*.

Met at twelve on *Tuesday*. The Brethren Thomas Evans, of Aberystwyth, Evan Lloyd, and D. Evans, prayed. When the Letters from the churches were read, it appeared, that, out of 27 churches in the connexion, two had no increase of numbers. To other individual churches were added 10, 13, 14, 22, 24, 29, 45, 48, 66, 111, 198; all the rest under ten. The churches generally in peace, and the prospect in several very promising, but attended with complaints. In some churches, promising gifts for the ministry appear, which is a very kind providence, when the harvest is so extensive, and the faithful labourers so very few. Though wide and alarming breaches have been made by the death of able ministers in England, through the three Associations in the Principality, there had been but one removed by death before June, yet breaches had happened by emigration. The only ordained minister removed by death before the Association, was Mr. Thomas Henry, the co-pastor at Ebenezer, in Pembrokeshire*. But at the very time, an affecting providence took place. Brother Geo. Rees, in consequence of being appointed to preach at the Association, began his journey. He preached at a place on the road, and was as usual, little expecting that to be his last sermon. But he came on to Aberduar, and found himself unwell. It was thought prudent for him not to attempt preaching. He grew worse, and died on the 13th.

Mr. George Rees began to preach about 1745. He exercised his talents in the church at Llangloffan with acceptance for many years; yet, as there were already senior ministers in the church, he was not ordained there till 1758. That year, he, and two more, were set apart. About 1770, the church at Rhydwlilim, being destitute of a pastor, applied to Mr. George Rees to help them in their destitute state, which he did occasionally. He was then wished to undertake the pastoral care of them. His own church was not willing to give him up. In 1771, he engaged to preach and administer ordinances to them occasionally in their then present straits, to which his own church consented, but not to dismiss him. Things continued thus till 1775, when, Llangloffan, who had other ministers, complied, and gave him an honourable dismissal. That year he was settled in the pastoral care at Rhydwlilim, where he served with acceptance and success. It was his honor and felicity, before he left the stage, to share in the uncommon revival in those parts of late years. The additions

* See Register, No. 8. p. 22.

to his church for five years past, stand thus in the minutes of the Associations, 1790, 11—1791, 7—1792, 13—1793, 36—1794, 80—1795, 48.—There was a peculiar cordiality and fidelity in his friendship. In his letter, dated May 1794, he gave the names of the several helpers and probationers in the church, according to their seniority, as recorded in the new volume of the Register, page 19. He says, "We have great mercies, 80 added since our last Association, and a prospect of more. I believe," said he, "none have been baptized at Rhyd-wilim but those who professed to believe there are three Persons in the Godhead, yet but one God: and this has been our confession from the first day to this hour*." He died the 13th of June 1795, aged about 74. Having been in the ministry half a century, or more.

The letters having been read at Aberduar, Brother Morgan Rees concluded that opportunity in prayer. Adjourned to refresh a little.

Met again about four. Brother David Lewis prayed; then Brother Benjamin Phillips preached from 1 Cor. xii. 13. *And have been all made to drink into one spirit, &c.* and Brother J. Jones from Col. i. 18. *And he is the head, &c.* He concluded in prayer.

Met at eight *Wednesday* morning. Brother Morgan Evans prayed; after that, Brother Z. Thomas read the circular letter, which being approved of, the following articles were proposed, and agreed upon:

1. That the churches meeting at Blaengwaun, Newport, Felin-ganol, Ffynnon, Bwlch-gwynt, and Cwm-Ifor, be members of our Association †.

2. As to members who remove from one church to another, it is judged, that the churches, of which such persons are members, should give them regular dismissals without improper delay.

3. To exhort the churches to attend the circumstances of young men gifted for the ministry, who are deficient in useful education, but whose circumstances will not enable them to obtain what they want; and also to consider how much they can do annually to assist such persons.

4. Every church that duly considers circumstances, we are persuaded, will observe the *Wednesday* month after the association, for humiliation and thanksgiving.

5. The next association to be at Rhyd-wilim, on the 2d *Wednesday* and *Thursday* in June; the Brethren W. Williams, Miles Edwards, and J. Jones to preach. The messengers are desired to meet on the *Tuesday* at two, to read the Letters. Adjourned for a short time.

HENRY DAVID, Moderator.

Met again at eleven. The brethren J. Edwards and Daniel

* This, he said, probably, lest it should be suspected that the church at Rhyd-wilim was any way inclined to Sabellianism.

† These six are new churches lately formed out of distant branches of churches, with mutual consent and approbation on all hands.

Davies prayed; then Brother Gabriel Rees preached from 2 Peter iii. 18. *But grow in grace, &c.* Brother Benjamin Davis in English and Welsh, from Psal. cxliv. 15. *Happy is that people, &c.* Brother John Hier from Mat. xvi. 18. *And I say unto thee, &c.* Brother Henry David preached from 1 Pet. i. 19. *But with the precious blood, &c.* And he concluded the association by prayer. Many went rejoicing towards their respective homes, persuaded that God had been in the assembly. In the evening Brother C. Evans preached from Mat. xiii. 45. and Brother D. Richard from 2 Tim. ii. 22.

Baptized	-	-	-	656	Dead	-	-	-	-	65
Restored	-	-	-	45	Excluded	-	-	-	-	62
Received by Letters				2	Dismissed	-	-	-	-	3
									<hr/>	
				703						130
				Increase					573.	

This circular Letter, after a friendly introductory address, consists 1. of *Warnings*, 2. of *Exhortations*, and 3. of *Consolations*.

III. THE NORTH WALES ASSOCIATION,

At Horeb, Carnarvonshire, on the 24th and 25th of June.

Met *Wednesday* morning. The Brethren William Roberts and John Prichard prayed; then Brother J. Edwards preached from Gal. v. 1. and Brother J. Jones from Phil. i. 6. closed in prayer by Brother R. Michael. Adjourned a short time.

Met about two. Brother Joseph Richard prayed; and Brother Thomas Jones preached from 2 Cor. iv. 17. and Brother Chr. Evans from Psal. xlii. 7. and concluded by prayer.

Met again about six. Brother Edmund Francis prayed; then Brother D. Richard preached from 1 Pet. iv. 18. and Brother N. Lewis from Zeph. iii. 17, he also concluded by prayer. The assembly had reason to believe that he who inhabiteth the praises of Israel was with them through the whole day. Adjourned to next morning.

Met *Thursday* morning. After Brother Morris Griffiths prayed, the Letters from the churches were read, which gave occasion for joy; but there were peculiar causes of grief and sorrow.—Two churches, Cefn and Horeb, were deprived of their pastors, who had emigrated to America, which was not only a loss to themselves, but to the other churches in North Wales. The Brethren Jenkin David of Cefn, and John Williams of Horeb, were acceptable ministers. The faithful labourers are few in that country, when it is considered how very extensive the harvest is. Nevertheless, the Lord seems to be raising up more ministers for his own work. Two of the ten churches were without increase. The greatest additions to individual churches were 17, 21, 23, the rest under ten. The following articles were agreed upon:

1. To

1. To admit Brother Nicholas Lewis to apply to the churches, and solicit their help in defraying the expense of building the meeting-house at Rhôs.

2. To set apart the Wednesday Month after the association, to fast and pray, on account of the various alarming calls thereto in church and state.

3. The next Association to be at Glyn, on the last Wednesday and Thursday in June 1796. The Brethren John Reynolds, Timothy Thomas, and Chr. Evans, to preach. The whole concluded in prayer by Brother Hugh Williams.

CHR. EVANS, Moderator.

Baptized	86	Dead	-	6	Increase	South East	284
Restored	1	Excluded	21			South West	573
—	—	Dismissed	14			North	46
87							
			41			Total increase	903

Increase 46.

N. B. In all the three Conventions there was singing at proper intervals, intermixt with the whole.

OBSERVATIONS.

1. Brother John Jones, of Ramoth, Meirionethshire, hath hitherto annually attended the three associations. In the south, this year, he and others agreed, that the northern churches would take a number of the south east circular letter, and thereby spare printing one of their own; but send their *Minutes* to be inserted in that letter; so the printing of that was to be omitted till the minutes came. Brother J. Jones having engaged to send them by post without delay, wrote them out the very last day of the meeting at Horeb, and sent the Letter by one of the ministers who was going by the post-office. But by some means the Letter miscarried, and was lost. After long waiting, the circular Letter was printed without those minutes. But Brother J. Jones wrote them over again on purpose for the Register.

2. For the sake of conveniency, there was a little alteration made at Aberduar regarding the time of meeting. It was Tuesday and Wednesday, instead of Wednesday and Thursday. The Brethren John Reynolds and Gab. Rees were appointed last year to preach at Horeb; but by some means the former was prevented. Mr. Geo. Rees died before the time.

3. South East, 22 churches; South West, 27; North 10. The whole 59. There is one since formed in the north, which makes 60 in the three conventions. It is very rare for any church not to send a *Letter* and *messenger*. This year all the churches sent Letters, but two sent no messengers, on account of distance. 25 sent three messengers each; 8 sent one messenger each, all the rest two. Several years back, it was requested of the churches not to send less than two, nor more than three messengers.

J. THOMAS.

LIST

L I S T

OF THE PRINCIPAL BOOKS LATELY PUBLISHED BY THE
BAPTISTS, INCLUDING A FEW OTHERS.

A.

ANONYMOUS.

The Principles of Antipædobaptism, and the Practice of Female Communion, completely consistent. In Answer to the Arguments and Objections of Mr. Peter Edwards, in his Candid Reasons: with Animadversions on his Temper and Conduct in that Publication. The Preface and Notes by James Dore.

To prove the sincerity of his conversion, he treated his adversaries with scurrilous nick-names, banter, and abuse: a species of reasoning which seldom succeeds in recommending a bad cause, and never confers credit on one that is good. ENCYCLOPÆD. BRIT. vol. xvi. p. 137.

Sold by Button and Gurney, London. Price 1s. 6d.

B.

Rev. JAMES BICHENO, Newbury.

A Word in Season; or, A Call to the Inhabitants of Great Britain, to stand prepared for the Consequences of the present War. Written on the Fast Day, Feb. 25, 1795. 8vo. pp. 53. Price 1s. 6d. Parsons.

Rev. JAMES BIGGS, Alcester.

Hints for finding out of Truth: A sermon, delivered at Abingdon, at a meeting of Ministers, September 9, 1795. Text, John xviii. 38. *What is truth?* 8vo. pp. 32, price 6d. Sold by Knott, London, and Heming, Alcester.

D.

Rev. GEORGE DYER, B. A.

A Dissertation on the Theory and Practice of Benevolence.

“ But 'tis not that compassion should bestow
An unavailing tear on want or woe:
Lo! fairer order rises from thy plan,
Befriending virtue, and adorning man.”

80. pp. 106. Price 2s. Kearsley.

E.

Rev. JOHN EVANS, A. M. General Baptist, London.

A Sermon, preached at Worship-street, Shoreditch, October 18, 1795, being a sincere Tribute of Respect to the Memory of the Rev. Samuel Stennett, D. D. The Rev. Andrew Kippis, D. D. F. R. S. and A. S. and the Rev. Rice Harris, D. D. to which are prefixed a few particulars of their lives and writings. 8vo. Price 1s.

J. Rev.

J.

Rev. JOSEPH JENKINS, D. D. London.

1. A Defence of the Baptists, against the Aspersions and Misrepresentations of Mr. Peter Edwards, in his Book, entitled, "Candid Reasons for renouncing the Principles of Antipædobaptism." In a Series of Letters. Sold by Martin, Button, Knott, London; and Whitewood and Horsey, Portsmouth. Price 2s.
2. *The Love of the Brethren proceeding from a Perception of the Love of God*: A sermon occasioned by the Death of the Rev. Samuel Stennett, D. D. who departed this life, Aug. 24, 1795. Preached in Little Wild-street, Lincoln's-inn-Fields, Sept. 6. 1795. By Joseph Jenkins, D. D. Together with the Address at the Interment, by Abraham Booth. Sold by Cadell, Dilly, and the booksellers mentioned under the former Article. Price 1s.

K.

Rev. JOSEPH KINGHORN, Norwich.

- A Defence of Infant Baptism, its best Confutation*; being a Reply to Mr. Peter Edwards's candid Reasons for renouncing the Principles of Antipædobaptism, on his own Ground.

———Tu dum tua Navis in alto est,

Hoc age, ne mutata retrorsum te ferat Aura.

HOR.

12mo. pp. 52. Price 6d. Sold by Button, London; March and Annis, Norwich.

L.

Rev. SAMUEL LOWELL, an Independent, Woodbridge.

- The Folly and Evil Tendency of Superstition exposed: A sermon suggested by the late Consecration of Colours in various Parts of this Kingdom. Text, Acts—— *I perceive that in all things ye are too superstitious.*

Superstition is the amusement of children, the idol of idiots, and the contempt of sensible men.

Robinson

Sold by Conder, Knott, and Chapman, London; and the Author, Woodbridge. Price 1s.

M.

MISSION.

- Periodical Accounts relative to the Baptist Society for propagating the Gospel among the Heathen---No. 2, Price 1s. Sold by Button and Thomas, London, and to be had of the Baptist Ministers in most of the principal towns in the kingdom.

R.

Rev. WM. RICHARDS, M. A. Lynn.

- A Review of the Memoirs of the Protectoral House of Cromwell, by the Rev. Mark Noble, F. A. S. of L. and E. Rector of Barming, in Kent*, addressed to the Rt. Hon. the Earl of Sandwich, the Patron of that Work, in which the numerous errors of those Memoirs are pointed out, and a great variety of interesting facts there

there misrepresented, are set in a clear and true light, being a proper and very necessary supplement to that publication.

When truth or virtue an affront endures,
The affront is mine, my friend, and should be yours.

8vo. pp. 82. Sold by Cadell, London; Marshall, Lynn.

Rev. JOHN RYLAND, D. D. Bristol.

1. CHRISTIAN INSTRUCTIONS, *Part I.* consisting chiefly of Extracts from the Old Testament, historical, doctrinal, and prophetic—primarily designed for the assistance of MISSIONARIES AMONG THE HEATHEN. 12mo. pp. 68. Price 4d. each, or 25 for 7s. Sold by Button, London; and James, Bristol.

The *preface* of this pleasing piece we here insert.

“The following instructions were drawn up by one of the Members of the Society for propagating the Gospel among the Heathen, which was formed at Kettering, Oct. 2, 1792. And being, in part, read at their Committee-Meeting at Birmingham, Sept. 16, 1795, when two young Ministers were solemnly set apart for the African Mission, the society voted, that a number should be printed at their expense.

“We earnestly wish, that every people upon earth had the whole Bible in their own language; and think it will be highly necessary (as soon as it can be executed with sufficient accuracy), to encourage the Missionaries to attempt translating it into the language of any country which they may visit, where any considerable number appear attentive to Christianity. But so important a work must not be performed hastily. Mean while, if it please God to give the least success to the labours of our Brethren, it was supposed it would be an advantage to them to have some short sketches of scripture history, and doctrine, ready drawn up to their hands. These they may be able soon to translate, and send them home to be printed in both languages, on opposite pages, long before they could have time to translate the Bible; or could be assured their skill was sufficient to execute so large an undertaking properly.

“The design of this little attempt, (which may be followed by a larger extract, chiefly from the New Testament) was to give only such an outline of the Old Testament history, as might suffice to introduce the LAW of GOD, illustrate the *fallen state* of man, and so pave the way for an explication of the method of salvation, as revealed in the GOSPEL of CHRIST.

“Where persons, brought up in heathenism, have already an intercourse with our countrymen, and some knowledge of our language, these instructions may be put into their hands in English. And perhaps some may be of opinion, that it would not be improper, or useless, to distribute them among the poor at home. If so, *any profit arising from the sale, would be devoted to the Mission.*

This

"This little publication may also serve to excite persons of superior talents, to prepare other select extracts, affectionate addresses, or very plain dialogues, for the benefit of the heathen, and of our own countrymen: for thick darkness still covers most of the earth: and even in this land of light, many are perishing for lack of knowledge. All, therefore, who know the truth as it is in Jesus, should make it their ambition and delight, by every means in their power, to be *fellow-helpers of the truth*. Amen."

2. CHRISTIANÆ MILITIÆ VIATICUM; or, a brief Directory for Evangelical Ministers. This little book of 96 pages (only about three inches long, and two inches wide), contains

1. A Plan of Holy Living, extracted from Dr. Cotton Mather's excellent Treatise, entitled "*Manuductio ad Ministerium*."
2. Short Extracts from the Journal and Diary of the Rev. David Brainerd.
3. Sixty Memorials for a godly Life, found among the private Papers of that eminent Puritan Minister, the Rev. John Rogers, of Dedham, in Essex, written near 200 years ago.
4. President Edwards's Resolutions, extracted from his private Writings, and inserted, *in part*, by Dr. Hopkins, in his Account of Mr. Edwards's Life, prefixed to his 18 sermons.
5. A Quotation from Dr. Owen, on Spiritual-mindedness. Sold by Mr. Button, London; Mr. James, Bristol. Price 8d. 9d. 10d. or 1s. according to the binding.

S.

Rev. WILLIAM STEADMAN, Broughton, Hants.

Hearing the Voice of God; and the Safety of true Penitents in a time of public Calamity—The substance of two sermons preached at Broughton, in Hampshire, Feb. 28, 1794, and Feb. 24, 1795. Price 1s. 6d.

Sold by Button and Thomas, in London; Fenley and Cottle in Bristol, and Horsey, at Portsea.

Rev. SAMUEL STILLMAN, D. D. Boston, Massachusetts.

Thoughts on the French Revolution, a sermon, delivered Nov. 20, 1794, being the Day of annual Thanksgiving, Text Matt. xxiv. 6—8. *And ye shall hear of wars and rumours of war: see that ye be not troubled; for all these things must come to pass, but the end is not yet, &c.*

8vo. pp. 27. Sold by Manning and Loring, Boston.

Rev. JOSEPH SWAIN, Walworth, near London.

A Pocket Companion and Directory for the Members of the Baptized Church at Walworth.

Contents. Some of the leading Thoughts in a Thanksgiving Sermon—An Exhortation to Steadfastness in the Faith. On brotherly Love—Church Meetings—Experience; or, Fellowship Meetings—Prayer Meetings—Baptism and the Lord's Supper—Thoughts

Thoughts on Church Order---Proper Conduct in the World---
Relative Duties in a Time of sickness---Christian moderation---
Christian Contentment---Christian Security---Christian pleasure---
Delight in God---A list of Members' names---24mo. pp. 93. 1s.
bound. Sold by the Author, and by Button and Gurney, London.

T.

Rev. DAN TAYLOR, a General Baptist, London.

1. *The Cause of National Calamities, and the certain Means of preventing or removing them*; a sermon on 1 Sam. xii. 14, 15. (Intended to have been preached on the 25th of Feb. 1795; the Day appointed for a General Fast; but not delivered on that Day, on Account of the Author's Indisposition.) 8vo. pp. 80. Price 1s.
2. *The Consistent Christian, or Truth, Peace, Holiness, Unanimity, Steadfastness, and Zeal, recommended to all Professors of Christianity*: The substance of five sermons. The 2d Ed. corrected, with an Appendix on Self-examination, 8vo. pp. 100. Price 1. 6d.
3. *A good Minister of Jesus Christ*; a sermon occasioned by the Death of the Rev. Samuel Stennett, D. D. who died August 24, 1795, in the 68th year of his age. 8vo. pp. 40. Price 6d. Printed for the Author, No. 20, Mile End Road.

Rev. HENRY TOLER, Virginia.

The faithful Minister's Work and Course pursued and finished: being the substance of two sermons occasioned by the Death of elder LEWIS LUNSFORD, late of Northumberland, in the state of Virginia, who departed this life in Essex, October 26, 1793, about the 40th year of his age; the former was preached where he died, and was interred on Wednesday the 13th---and the latter at Kilmarnock Meeting-house, in Lancaster, on Lord's-day, the 17th of November ensuing. To which are added, two Elegies on the Death of Mr. Lunsford. 8vo. pp. 80.

Rev. DANIEL TURNER, M. A. Abingdon.

1. *The gracious Presence of God, the chief Joy of his People considered*, in a sermon occasioned by the Death of the Rev. Samuel Stennett, D. D. late pastor of the church of Christ meeting, in Little Wild-street, London, who died August 24, 1795. Text Psalm xvi. 11. *In thy Presence is fulness of joy.*
2. *The Monitor; or, a friendly Address to the people of Great Britain, on the most effectual Means of Deliverance from our national Calamities; particularly the present War, and of obtaining a lasting and honourable Peace.* By Theophilus Senex. 8vo. pp. 38, price 1s. Sold by Knott, London; Watts, Abingdon.

ORDINATIONS, &c.

For the Years 1794 and 1795.

Rev. WILLIAM PAIN, of Gamlingay, Cambridgeshire, after having been with the church which assembles there, nearly a year and ten months, upon probation, was solemnly set apart to the Pastoral Office, on Tuesday, April 8, 1794. The Meeting opened at ten o'clock. Thirteen or fourteen ministers were present. Mr. Nichols, of Kimbolton, began in prayer. Mr. Ladson, of Needingworth, opened the work of the day, by a short, but excellent vindication of the power and right of a church of Christ to choose her own pastors, and by giving some suitable hints respecting the nature of ordination. He then requested a narrative of the steps which the church had taken in making choice of Mr. Pain to be their pastor. This was delivered in a very affecting manner by Mr. Nicholas Paine, a venerable Deacon of the church, more than seventy years of age: in the statement he gave, a concise history of the church since their late pastor, the Rev. Mr. Benjamin Morgan, left them.

The members now recognized their choice of Mr. William Pain, and he gave his principal reasons for accepting the church's call: and having publicly signified it by lifting up the right hand, at Mr. Ladson's request, he delivered a confession of his faith. Mr. Emery, of Little Stoughton, prayed the ordination prayer. Mr. Edmonds, of Birmingham, Mr. Pain's late pastor, delivered a very faithful and solemn charge to him, from Jer. i. 17. *Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.* Mr. Grinon, of Sharnbrook, preached an affectionate and honest discourse to the church, from 2 Thess. iii. part of the 1st verse. *Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified.* Mr. Mabbott, of Biggleswade, concluded with prayer, and giving the usual benediction.

Rev. BENJAMIN EVANS, Sutton-in-the Elms, Leicestershire. (Extract.) My ordination was conducted as follows: Wednesday, 16th July, 1794, being set apart for that purpose, the assembly met at half after ten: Mr. Blundel, of Arncliffe, prayed; Mr. Sutcliffe, of Olney, made an excellent introduction on the nature and propriety of the service; the Society then recognized their call, of which having given my acceptance, I delivered a confession of the leading articles of my faith. Mr. Mills, of Sheephead, implored the divine blessing on the new relation which the church and I had then formed. Prayer was accompanied with laying

JAN. 1796. A 2 on

on of hands, in which the other ministers joined. Dr. Ryland, of Bristol, delivered a very faithful, affectionate, and judicious charge, from Matth. ix. 38. *Pray ye therefore the Lord of the harvest, &c.* Mr. Grundy, of Lutterworth (an Independent minister), prayed. Mr. Fuller, of Kettering, addressed the people from Psalm lxviii. 18. *Thou hast ascended on high, &c.* and closed in prayer. Singing at the usual intervals. In the evening, Mr. Cave, of Leicester, prayed. Mr. Pearce, of Birmingham, preached from John vi. 67, 68, and closed in prayer.

Rev. THOMAS SOWERBY was called to the work of the ministry by the church in Unicorn-Yard, Southwark, in the year 1788. And after having preached occasionally with good acceptance, at different places, he was invited in the beginning of 1794, to labour a few months with the infant Society, at Battle Bridge, Islington. Success attended his endeavours. Hence, on the 1st of October following, the church assembled and requested the pastors, who were present on the occasion, publicly to set apart their ministering brother to the pastoral office. After Mr. John Penny, assistant to Mr. Macgregor of Woolwich, had read a portion of scripture and prayed; Mr. Timothy Thomas, of Devonshire-square, explained the nature of the business then to be transacted, and proposed the common interrogatories to the church and to the minister. Their answers were highly satisfactory, but not more so than Mr. Sowerby's confession of faith, which was admired while he read it; and competent judges who have since perused it, speak of it in flattering terms. Mr. Thomas Thomas, of Mill-Yard, gave the charge from Psal. cii. 13. *Thou shalt arise, and have mercy on Zion, for the time to favour her, yea, the set time is come.* Mr. Upton, of Green Walk, addressed the church from 2 Cor. xiii. 11. *Be perfect, be of good comfort, be of one mind, live in peace, &c.* In the course of the service, Mr. Freeman, of Woolwich, and Mr. Overington, of Clapham, offered up prayer to God, and Hymns were sung from Brother Rippon's selection. The service lasted about four hours, and was concluded by Brother Upton.

Rev. HUGH WILLIAMS was appointed to the pastoral office at Ebenezer-Chapel, Leeds, June 24th, 1795. The day being set apart for devotion, and several neighbouring ministers having assembled on the occasion, Mr. Rowland, of Cold-Rowley, read suitable scriptures and prayed: Mr. Ashworth, of Guildersome, further engaged in prayer: Mr. Crabtree, of Bradford, preached from 1. Tim. vi. 20. *O Timothy keep that which is committed to thy charge,* and Mr. Langdon, of Leeds, preached from Math. xi. 29. *Learn of me, &c.*

Rev. JOSEPH HOBBS. The General Baptist church in Heavy-side-Lane, Chatham, assembled on April 30, 1795, between 9 and 10 o'clock

o'clock in the morning. Mr. Morris from Maidstone, began with reading 1 Tim. iii chapter, and prayed a few minutes. Mr. Dan Taylor, of London, then delivered an introductory discourse and engaged in the general prayer. Mr. Austin, of London, proposed the usual questions to the church, to Mr. Hobbs the minister, and three of the members who were to be ordained Deacons. Mr. Dan Taylor offered up the ordination prayer, which was attended with the imposition of hands on each of the persons ordained, gave the charge to the pastor from 1 Tim. iv. 16, and concluded the service in prayer, about 2 o'clock.

Met again at three. Mr. Austin prayed, Mr. Dan Taylor delivered a charge to the Deacons from 1 Tim. iii. 13, prayed and dismissed the congregation.

Assembled again at half past 6 in the evening, Mr. Morris engaged in prayer. Mr. Austin addressed the church from 2 Thess. iii. latter part of the 16 verse. *The Lord be with you.* Mr. John Knott, pastor of the Particular Baptist church at Chatham, concluded the worship of the day by prayer.

When Mr. Hobbs was introduced into this Society they were only nine communicants, including the old pastor, Mr. Samuel Neal, since deceased. At the time of the ordination they were thirty-one, and are now, (Jan. 1, 1796) increased to forty-four.

Rev. HENRY PAICE was ordained pastor of the particular Baptist church meeting at Waddesdon-hill, Bucks, May 13, 1795. Mr. Clement, of Tring, began with prayer. Mr. Sharman, of Chenies, opened the business of the day; received an account of the leading Providences which brought on the connexion; and also Mr. Paice's confession of faith. Mr. Sleaf, of Chesham, prayed the ordination prayer. Mr. Pilley, of Luton, delivered the charge from 1 Tim. iv. 16. Mr. Wake, of Leighton Buzzard, preached the sermon from Heb. xiii. 17. Mr. Hunt, of Watford, concluded in prayer. Suitable hymns were sung. A full account of the formation of the church at Waddesdon-hill is drawn up, and will appear in the Register we hope in due time.

Rev. ——— HOLMES (substance of a letter). Some of the members of the old Baptist church at Wantage, Berks, thinking themselves justified in withdrawing from the said Society, erected themselves into a separate interest. As there were a few independents who wished to join with them, the society for a time assumed no decided form, till at length it having pleased God to convince the Pædobaptists of the propriety of believers Baptism, they formed themselves into a regular Baptist church. At first their worship was conducted by neighbouring ministers, and then by a young man from among themselves. He removing, his place was filled by Mr. Holmes, a member of the Baptist church at Reading. This good man being universally approved of by the congregation, was ordained by Mr. Dyer of

Devizes, and Mr. Lovegrove of Wallingford, July 7, 1795.
The church consists of 31 members.

Rev. THOMAS HUTCHINGS. On Thursday, 23d July, 1795, was ordained Mr. Thomas Hutchings as pastor, and Messrs. John Meek, George Fell, and Samuel Jackson, as deacons of the particular Baptist church-meeting, in Unicorn-yard, Southwark. Mr. Hutchings had formerly been of the Pædobaptist persuasion, and was for some time with a small people of that denomination in Essex—Being requested by one of them to sprinkle a child, and as no public notice had for some time been taken of such a service, it was thought that it would be very advisable for him to preach upon the subject, to which he consented; but in contemplating the text he had made choice of, he was first led to doubt of the propriety of what is termed infant baptism, and upon a thorough investigation of the subject was led to abandon it, as unfounded in the Scriptures of truth; nor was he backward to avow his conviction, although he knew it would subject him to inconveniences that he then could not see the extent of.

The good providence of God had, however, manifestly designed him, as an answer to the many importunate petitions that had been put up to the Divine throne by the then destitute church in Unicorn-yard, for a pastor after his heart—as since his settlement a manifest revival and increase in the congregation has taken place, and nine persons have been baptized and added to the church, and many appear to receive the word in the love of it. The ordination service was conducted in the following manner.

The Rev. Mr. Sowerby formerly called into the ministry by this church, but now pastor of a church of the same order at Battlebridge, Islington, began the service by reading 1 Tim. iii. chapter, and prayer.

Mr. Joseph Dermer's account of the Lords providential dispensations towards the church, and Mr. Hutchings's confession of faith were highly acceptable to the audience. Hands were laid on the minister and deacons, by the Rev. Doctor Stennett, with his brethren Booth, Rippon, and Swain. Doctor Stennett, performed both the introductory and ordination services. How admirably he expatiated upon the nature, the order and the officers of the Gospel Church; how ably he defended the practice of laying on of hands in such solemnities, as also with what sacred fervor he importuned the Divine Throne on the behalf of the then ordained pastor and deacons, will not soon be forgotten either by them, his brethren in the ministry, the church he then occasionally served, or the very numerous congregation assembled on the occasion.

Rev. Mr. Martin addressed the minister from 1 Cor. iv. 1. *Let a man so account of us as of the ministers of Christ.* Rev. Mr. Button prayed, after which Rev. Mr. Booth who was to have preached to the people remarked, That where weariness began, devotion

devotion generally ended; and as the service had been protracted to such a length that it was not to be supposed the attention could be kept up much longer, he should only read the text he had intended to insist upon, and make a few extemporaneous remarks in connection with what had been already delivered. The text was 2 Thess. iii. 16. *Now the Lord of Peace himself give you peace always by all means: the Lord be with you all**. Rev. Mr. Timothy Thomas closed in prayer.

Rev. Mr. Swain gave out pertinent hymns between the different parts of the service, and the whole was conducted with so much solemnity that there was reason to adopt Jacobs exclamation—"Surely God was in this place!"

Rev. ROBERT HYDE. On the 13th of August 1795, the Rev. Robert Hyde was settled successor to the late Rev. Joshua Wood as pastor of the church at Salendine-Nook. At the same time four deacons were ordained. The Rev. John Fawcett gave the charge from John v. 35. *He was a burning and a shining light*. The Rev. William Hartley preached to the people from Heb. xiii. 17. *Remember them that have the rule over you*. And the Rev. Charles Bamford addressed the Deacons from 1 Tim. iii. 13. *For they that have used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus*.

Mr. Hyde was sent into the Ministry by the church at Coln, in the year 1785, and for some months was frequently employed in supplying the then vacant congregations at Gisburn-forest, and Cloughfold. He accepted the call of the people at the latter place, where he succeeded the Rev. Thomas Clayton† in the pastoral office, being ordained on the 3d of May, 1787.

* The church heartily desirous of hearing the charge intended by Mr. Booth, requested him to oblige them so far as to deliver it to them on the first Lord's-day he could make it convenient, which he accordingly did.

† Thomas Clayton of Cloughfold, was the son of the Rev. Henry Clayton, Mr. Wood's predecessor at Salendine-Nook.

AN ACCOUNT OF

TWO MORAVIAN MISSIONARIES,

Who were desirous of selling themselves as *Slaves*, that they might have an Opportunity of Preaching Christ to the Negro Slaves at St. Thomas.

TO THE REV. DR. RIPPON.

DEAR SIR,

I shall now endeavour to give you as much information concerning the subject you propose, as my acquaintance with the Brethren's affairs will permit me to do.

On

On examining the history of our Missions, in the Danish West India Islands, published in Germany, in the year 1777. I find the account of the first beginning thus related :

A black servant of a noble family at Copenhagen became acquainted with the servants of Count Zinzendorf, during his attendance at the coronation of Christian the VI. King of Denmark, in the year 1731. By the Count's servants, he was led into the acquaintance of other Brethren, especially *David Nitschman*, to whom he related, That often, when he had been sitting alone on the sea shore in St. Thomas, he had ardently wished to receive some divine manifestation of the truth, and prayed God to give him a clear acquaintance with that doctrine, which the Christians indeed preached, but did not live up to; adding that God had heard him, and brought him in a very extraordinary manner to Copenhagen, where he was instructed in the Christian doctrines, baptized and called *Anthony*. Having given the Brethren a full account of the miserable state of the poor Negroes in the West Indies, he particularly lamented the situation of his own sister, who, with him, had fervently desired to learn to know God, but was entirely deprived of every opportunity for it, by being a slave. He said, that she often prayed to God that he would send some one to instruct her, and that he was confident if labourers could be sent, there were numbers of negroes who would gladly embrace Christianity.

On hearing this, the Count wished to send *David Nitschman* immediately to St. Thomas; but as that was not well practicable, he related the circumstance to the Brethren at Herrnhutt, on his return; and having given the Negro, *Anthony*, an invitation to follow him to Herrnhutt, he arrived, after some time, and related to the whole congregation assembled in the chapel, what he had told the Brethren at Copenhagen. He added, That it would indeed be very difficult to instruct the slaves in Christianity, partly because their slavery did not leave them time for it, and partly on account of the opposition of the proprietors to such instruction. The best way therefore to obtain this aim would be, for a teacher to become *himself* a SLAVE, that he might thus be always among them, and able to instruct them without interruption.

The account, as given by Count Zinzendorf, had made such an impression upon two single Brethren, *Leonhard Dober*, and *Tobias Leupold*, who were already useful and blessed assistants in the labour, that they believed they were personally called to help these people. They could not sleep the night following, earnestly and continually meditating upon it.—

But

But their diffidence, as to their own ability and strength, made them hardly venture to speak; and it was not, till some time after, that Leonhard Dober communicated his sentiments to his friend. Their unanimity in this affair appeared to them not the work of chance; and after due consideration, they made their wish known to the congregation, in a letter, dated July 25, 1731, four days before the arrival of the Negro, *Anthony*. The terrible idea, which they afterwards heard suggested by *Anthony's* own declaration, concerning the necessity of becoming slaves, did not in the least intimidate them, or lessen their courage; and tho', if they had known the circumstances of the country aright, they would have soon found this to be without foundation; yet it does honor to their sincerity of heart, that, notwithstanding this suggestion, which they in simplicity gave credit to, they were no less willing to do and suffer all things for Christ's sake. However, their project was not considered by many, besides Count Zinzendorf, in any other point of view than as the well-meant scheme of two zealously pious young men. Some even opposed it, thinking they would be much more useful to the congregations in Europe. During the space of a whole year, difficulties were represented to them, and many conversations took place between them and their Brethren. They had also many opportunities to speak of their intentions to the whole congregation. However, the obstacles thrown in their way made them yet more diligently examine their views, and turn with all their hopes and fears solely unto the Lord. In a written declaration, given by Leonhard Dober to the congregation, he says: "When I first heard the account of the state of the poor slaves, I thought, if only one brother would go with me, how gladly would I offer myself to be a slave; if, but I could have an opportunity of telling my fellow-slaves something of what I have experienced of our Saviour's love in my heart; because, I am sure that the word of the Cross proves its divine power, especially in a low and humble state. I submit my proposal to the congregation, having no other motive but this, that I think there are people in that Island who now cannot believe in Jesus, because they have never heard of him." Thus *both* declared that they would willingly become SLAVES, if they could gain but *one* soul for our Saviour.

Whoever duly considers the importance of the undertaking will not wonder, either why the servants of the congregation were so cautious in accepting the offer, or why they at last, in prayer, submitted all their cases to the Lord, that he might shew them his will by the lot. Leonhard Dober therefore was confirmed

confirmed by the lot to go to St. Thomas, but Leupold was not to go at present. In his stead, David Nitschman willingly accepted a call to accompany Dober to the place of his destination.

They set out, August 21, 1732:—They found in Copenhagen but few who would at all listen to their project. Mr. Von Pless, one of the lords of the bedchamber, told them, that they could not become slaves, no white person according to law being admitted as such. They then proposed to work at a trade for a livelihood, and David Nitschman, who understood carpenters work, thought he might support both himself and his fellow-labourer by it. They were offered to go thither as soldiers, but this they could not, and would not accept. But the most painful circumstance to them was, that the negro, *Anthony*, who had been the first occasion of their mission, was now altogether changed, and utterly averse to it. Evil minded people had perverted him, and he used a variety of means to dissuade the Brethren from going. However, he gave them a letter to his sister. Amidst all this opposition, their confidence in our Saviour, and the assurance that he called them, supported them alone. They spent their time in prayer, and waiting for his help, till at length, first the court chaplains, *Reus* and *Blum*, and then the princess Charlotte Amelia, and some of the council, took their case to heart; and as no Danish West Indiaman would carry them out, they procured them a passage on board a Dutch ship, the captain of which took them as two mechanics with him, and they arrived in St. Thomas, December 13, 1732.

The sufferings of our brethren in the beginning of that mission were excessively great; and the enemy of souls set every engine to work to destroy God's cause among the negroes, but in vain; many thousands are now gathered around the throne of the Lamb from that quarter, and about ten thousand in our connexion are at present belonging to his church here on earth. May they, and we, all overcome by his blood!

With much regard, I remain,

Dear Sir,

Your very affectionate Friend and Brother,

C. I. LATROBE.

A C C O U N T S

From Rev. Messrs. THOMAS and CAREY,
Missionaries in *Bengal*.

THE second Number of the periodical Accounts relative to a Baptist mission among the Heathen having just made its appearance*, we shall lay before the public a general state of the mission; not always indeed in the order of time, and with the fulness of detail which were necessary in the Society's publication, but yet we hope minutely enough to gratify such readers who conclude that a Baptist Register must be culpably defective were it not to comprehend the substance of a Baptist mission. To those however who may think this sketch too short, we affectionately recommend No. 2, of the Periodical Accounts.

The former papers of our Brethren, Thomas and Carey, in No. 9, of the Register, pages 141 to 176, conducted us to the end of 1793, and the beginning of the year 1794.

The following are extracts of letters which were written from March 10, 1794, to March 18, 1795.

At the earliest of these dates, Mr. Thomas had just entered his new house at Calcutta, intending to do something in his own profession: about the same time Mr. Carey was preparing himself a dwelling at Deharta, and had taken land to cultivate for the support of his family, on which account he and his fellow-labourer were separated about 40 miles. But Mrs. U—— at Malda, being very ill through grief on account of the death of her son and his wife, who were drowned in crossing Calcutta river in the night, Mr. Thomas wrote a condoling letter to Mr. U—— on the affecting providence which occasioned the sickness of his mother, saying, that on hearing of her illness he had nearly set off to Malda, but business prevented. Mr. U—— replied, giving him an affectionate invitation, with proposals to accommodate him at his expense &c.

Mr. Thomas accordingly went to see him, and mingled his tears with those of Mr. U—— and his dear mother, and “directed her to get a word from Christ, by preaching on Cant. viii. 13. and the Lord abundantly blessed the means, the medicines, and the meeting.”

* It may be had of Mr. Button, and Mr. Thomas Thomas, London, and of the Baptist ministers in most of the principal towns in the kingdom.

Mr. U—— had just begun to erect two manufactories at some distance north of Malda, but without knowing of any persons to superintend them. During this visit, he proposed, that Mr. Thomas, who had no other design than to return to Calcutta, should take the oversight of one of these manufactories, and Mr. Carey the other. They have joyfully acceded to the proposal, as the situation leaves them entirely at leisure from November till June to pursue their usual labors—affords them great opportunities of communicating knowledge by schools, and stated instructions—provides an ample supply for their wants—gives them concerns with hundreds of the natives, and puts each of them “in a state of direct or indirect influence over more than a thousand people;” so that now, should the manufactories prosper “if any lose cast for the gospel,” the missionaries “have good and profitable employment for them.” A circumstance which must obviate the great difficulty of their becoming the outcasts of society:

Mr. Carey resides at Mudnabatty, about 30 miles north of Malda, in Bengal; and Mr. Thomas, at Moypalldiggy, about 16 or 17 miles further. Their situation is between the rivers Tanguan, and Purnabubba, in the district of Dinagepore, and within 120 miles of Tibet.

By the letters of August 1794, we are informed that a little congregation meets at Mr. U——’s house, who live in the compass of eighty or an hundred miles, and consequently are all together but seldom—That *Ram Boshoo* the author of the Hindoo Hymn* is with Mr. Carey; had not then lost cast, nor been baptized, appears to be a real christian; but wants zeal and fortitude—That *Mokun Chund*† professes more zeal, and is either a christian or a great impostor. *Parbotee*, whose remarkable prayer is pretty well known,‡ was at that time about four hundred miles up the country, and expected down, but the missionaries had not seen him—That they were just upon the point of forming themselves into a church, the beginning of which could be but small, yet they hoped the end would be prosperous.

By the letters from Messrs. Thomas and Carey, of Dec. 1794, and, Jan. 1795, we find, that they had met with great difficulties through which the divine goodness and mercy

* See this in the former volume of the Register, p. 370, and the metrical imitation of it in No. 9, page 175.

† His concern is related in our former volume, page 359.

‡ It may be seen *ibid.* page 362.

had brought them; and were engaged afresh in the work of translating the Scriptures.

Mr. Carey admires the wonderful providence of God which placed him and his colleague, in a situation where they have not only enough for themselves, but for yielding some pecuniary assistance to the cause of our Lord Jesus Christ.

The manufactory occasions his travelling much; he has had opportunities of preaching up the country, near an hundred miles from his residence, and was once within sight of the mountains which separate Bengal from Tibet; so that not only in his own neighbourhood is the word preached, but he has opportunities of publishing it among the inhabitants of the country at a distance where, probably, no European has ever been before. He has ready admission into every place when he goes abroad; and thinks that his present situation is remarkably favourable for the business of the mission.

It is allowed that the hurry of entering on these temporal concerns, at first somewhat hindred the missionaries; but they have since been pursuing their original plan with activity. Through the want of a more perfect acquaintance with the language, Mr. Carey could not for a while so preach as to obtain the attention of the people; but he is now enabled to preach intelligibly, sometimes for half an hour together, and with the assistance of Ram Boshoo, his moonshie, at other times they lengthen out the discourse an hour; and by mixing Bengalee and Hindostanic together, Mr. Carey is understood by the people much better than he can understand them. The Bengalee is spoken by the Bramins, and higher Hindoos; and the Hindostanic is spoken by the Mussulmen, and lower Hindoos. This last is a mixture of Bengalee and Persian.

The villages in the neighbourhood of Mudnabatty containing but few inhabitants, Mr. Carey's congregations are consequently small, though, in general, composed of *all the villagers*. In January 1795, he had preached in four or five villages, and was extending his sphere of action every week. On the first Lords-day in the new year, he went to a village wholly inhabited by professed Mussulmen, but who intermix some pagan notions with the Mahometans, and discoursed with them upon the evil and universality of sin, together with the holiness of God; and then enquired, If these things were so, how they could possibly escape the wrath to come? They were confounded, and said, they had never heard those things before, and that their Padre (teacher) had only told them what were the duties of Mahometanism. Mr. Carey then drew a parallel between certain parts of the Bible and their

Koran, particularly this: Our bible directs, *Pray for your enemies and do good to them that despitefully use you.* Your Koran commands *the extermination of all unbelievers.* He then enquired which of these injunctions corresponds most with the true character of God? They confessed that the preference must be given to the bible, and then promised to forsake their practices of lying, stealing, worshiping the Sun, offering to departed souls, &c. One man in particular seemed much concerned, and condemned his former practices in the presence of all the others in the place, who also universally assented to what he said. Mr. Carey promised to visit them again, and intended to do it frequently.

Feb, 1, 1795, he went to a village, near his own dwelling, called Maddabatty. As he entered it, he saw an house which he knew was devoted to Mahomet. He asked, What house that was? The people said, It was *Emaun's*. He enquired who *Emaun* was? They could not tell. Does he live here, or any where else in this country? They answered, He was dead. He then enquired, Why they erected a house for a dead man, and what end it would answer, if no one lived there. They answered, That it was for the salvation of the people of the place. He then asked, "If any calamities befall you, will this house, or its owner, help you? They have no power; and if you are sinners they cannot forgive you." After this, he discoursed with them farther on their sinful state, heaven and hell, and then on the sufficiency and efficacy of the gospel method of salvation; pressing them to cast off all their evil ways, and false Mahometan worship, and to seek salvation by Christ; this they promised to do.

One Lord's-day twenty-six persons came to his house for instruction in the ways of the Lords. After they were seated, he discoursed sometime on the awful subjects which have been just mentioned, preached to them Jesus, declaring the freeness of the gospel, and the necessity of faith and holiness. One of them said, "I suppose, Sir, those who go to hell will be used like the people in Dinagepore jail." No, said Mr. Carey, in prison the body only can be affected, but in hell, the soul---persons may escape from prison, but not from hell; and if any die in prison there is an end to their imprisonment, but in hell they shall never die. *There* God's wrath will be poured upon them for ever, and they must dwell in endless fire. Another enquired, "But, Sir, what is sin, and what is holiness?" These were so defined as to shew that holiness is just the reverse to sin, and that all the offerings

offerings made to Mahomet's relations, and to Hindoo gods, are no part of holiness, but, on the contrary, great sins.

In the latter part of 1794, Mr. Carey opened a school, but the extreme ignorance and poverty of the natives lead them to take away their children upon every slight occasion; and thus the accomplishment of a benevolent design is, in a great measure, prevented. To remedy this Mr. Thomas and Mr. Carey, between whom the utmost harmony prevails, have formed a plan for erecting two (*Chowparries*) Colleges, one at Mudnabatty, and the other at Moypalldiggy, where Mr. Thomas and Mr. Carey reside. In each of these places they intend to educate twelve lads, six Mussulmen, and six Hindoos; a Pundit is to have the charge of them, and they are to be taught the Sanscrit, Bengalee, and Persian languages. The Bible is to be introduced there, and perhaps a little philosophy and geography. The time of their education is to be seven years, and the Missionaries are to provide them with meat, clothing, and lodging, as well as instructions: January 1795, they were enquiring for children suitable to the purpose.

In executing this plan of tuition, Mr. Carey's son, Peter, would have been of some assistance, had his promising life been spared, but he is no more. His brother, a little boy of five years old, died of a mortification in his bowels, caused by a flux and fever. Mr. Carey himself has had two attacks of an intermitting fever, attended with a dysentery, which continued two months, and reduced him very much; his wife, and his eldest son also, have been ill of a dysentery twelve months, but they are all recovered, and he informs us, That for the most part he enjoys his health better now than when he was in England.

Peter's removal was a very heavy stroke to his relatives, and must have been rendered the more afflictive by the difficulty they met with in getting him buried. The superstitions of the people are so great that they never touch a dead body, unless it be one of their own relations, which the Mussulmen do, but even this is refused by the Hindoos, who burn their dead if they can afford it, or if not, they lie on the ground, or in the water. When Mr. Carey's dear little boy died, his father could not prevail upon any one to make him a coffin, though he had carpenters in his own employ. With difficulty he engaged four Mussulmen to dig a grave for him. No one would undertake it alone, and therefore, so many went together that they might all have an equal share of the disgrace. Two persons were sent for, seven or eight miles to carry him to the grave, but in vain; and Mr. and

Mrs. Carey had agreed to do it themselves, when a lad who had lost cast, and their *mater* (a servant who performs the most servile offices,) were induced to relieve them from this painful service. This was on Saturday, and on Monday the four Mussulmen came and told the bereaved parents, that they had lost cast for digging the grave, and that the *Mundul*, or head man in the village, had forbid any of the people to eat, drink, or smook, with them. It is well known that Mahometans have no cast, but they imagine they have, and the loss of it is to them as serious a thing as to the Hindoos. Mr. Carey therefore sent for the man and told him that he must eat, drink, and smook with them, or stay till he had applied to the judge at Dinagepore. After some prevarication he agreed, and so the affair ended.

Mr. Carey has frequent opportunities of social converse with valuable men. In one of his letters, he says, "we have about twenty Europeans, besides children, who are friendly to the gospel; most of whom, in a judgment of charity, we reckon to be real christians:" and in another, he adds, "we have very valuable christian friends, yet they live twenty or thirty miles distant from us; and as there are no high roads nor inns in this country, and during the rainy season no method of conveyance but by water, we have the pleasure of seeing each other but seldom; though, when we do, it renders our interviews much more sweet and agreeable than they might be if we met oftener."

He has also repeated opportunities of discoursing with the Hindoos; for their idolatrous feasts very frequently occur, and he can often go into the places where the idols are, and oppose them to their faces, and to the faces of all their defenders. The common people, indeed, care just as much for their idols, as the carnal multitude in England do for Christ at Christmas—a good feast and a holiday is all in all with them:

Mr. Carey's opinion of the natives, places them much below the accounts generally given of them to the public. He says, The stories of their benevolence, humanity, and meekness are all false, and exist only in the doctrines of the Shafters. The very reverse is the case. Lying, avarice, perfidiousness, servility, cruelty to animals and to each other, are the most prominent features in their character—cheating, juggling, and lying, they esteem to be no sins, and the best among them, though they speak ever so great a falsehood, consider it as no evil, unless you first charge them to speak the truth. When they defraud you as much as they can, and are charged with it, they coolly answer, "It is the custom

of the country." Their numerous idols are accounted by the common people, and the majority of Bramins, to be so many deities; but the most learned acknowledge only one. Their superstitions are proportioned to the multitude of their idols. All their thoughts of God are so very light, that they only consider him as a sort of play-thing. This may shew how difficult it is to convince them of sin.

It is not therefore to be wondered at, if the accounts sent to the society and its friends, do not as yet give intelligence of numerous wonders of grace. In Mr. Carey's letter to Mr. Pearce of Jan. 19, 1795, he says, "I have had no success yet in the work of conversion among the natives." How ought this declaration to constrain *all* the praying friends of the mission to wrestle with the Lord *more than ever*, for the outpouring of his spirit on the missionaries and on the heathen! But it should be noticed with gratitude, that out of twelve letters, written by Mr. Carey from Jan. 6, to Mar. 18, 1795, ten of them contain more or less encouragement. Some pleasing things are mentioned in the foregoing extracts, to which we have the felicity of adding in Mr. Carey's own words—That "a wide field for usefulness" is opened to the missionaries---That from their present favorable situation, they hope soon to be able to say, "That almost all they in the district of Dinagepore have heard the word of God, both Hindoos and Mussulmen," which "is already the case in the neighbourhood" of Mudnabatty, where Mr. Carey resides: That his "opportunities of preaching the gospel to the natives are frequent, having concerns with almost all the farmers in the neighbourhood for twenty miles round;" and he adds, "hundreds of the labouring people are in our employ:" That "some Mahometans have declared their determination of abandoning their superstitions;" and he thinks he "may say there is already a stirring among the dry bones" though, "alas! the spirit of life from God has not yet entered into them:" That he has "now frequent opportunities" of publishing the gospel "to Europeans," and goes "out every Lord's-day to preach to the natives," many of whom are "truly ashamed of their own vanities;" and though they "are very ignorant, their attention to the gospel is astonishing." In a word, though Mr. Carey is not able to send the tidings that he desires, of the conversion of the natives, yet he says, "Having preached, or rather conversed with them statedly, I HAVE MET WITH GREATER ENCOURAGEMENT THAN I EXPECTED;" and "am in *greater hope than ever before*, since I have been in the country."

It will, doubtless, give pleasure to the friends of the mission, to be also informed, That as "a Bible is the great thing wanted" in Bengal, the translation of it is prosecuting. Mr. Carey, who has *Moonshé* with him, and enjoys "greater opportunities for that work than Mr. Thomas," has "gone through Genesis, and the first twenty chapters of Exodus, retaining, in proper names, the Hebrew pronunciation," which is "much better known" in Bengal "than the English." In due time we hope to hear of a translation of the Psalms, Isaiah, some one or more of the gospels and epistles, with little abstracts of scripture history and doctrine, as the Society, in their last meeting at Birmingham, proposed these to the consideration of their brethren Thomas and Carey,

It affords the society great satisfaction to find that the missionaries, of their own accord, have conceived a design of laying out the money they may gain in their present situation, for establishing schools, and translating the bible---the printing it however will be a great undertaking, in the expense of which the Society hopes for the pleasure of participating, even if the missionaries should be able to defray the whole themselves. This hope they have expressed in a letter of caution and counsel to them, signed at Birmingham, Sept. 16, 1795, when a general meeting of the Society was held for the solemn setting apart of the brethren *Grigg* and *Rodway*, to the work of the Lord among the AFRICANS. Mr. Jacob Grigg is a member of the Baptist church at Launceston, in Cornwall, and Mr. James Rodway of another at Hillsley, in Gloucestershire. Both of them have been students in the Academy at Bristol. With the good wishes of thousands they sailed in the *Eliza* from London for Sierra Leone, affectionately recommended to the little Negro Church at Free-Town in that Colony, from whence we are daily hoping to hear of their safe arrival.

A SHORT ACCOUNT
OF THE
SCOTS BAPTISTS.

IT was supposed, till very lately, that there never had existed in Scotland a religious society of the Baptist denomination before the year 1765; but it now appears that this was a mistake, and that such a society did really exist there as far back as about the middle of the last century, and which used to meet at Leith and Edinburgh. What led to this discovery, was a book which lately fell into the hands of a certain person at Edinburgh, entitled, “A Confession of Faith of the several Congregations or Churches of Christ in London, which are commonly (though unjustly), called Anabaptists: Published for the vindication of the truth, &c. Unto which is added, Heart-bleedings for professors abominations, or a faithful general epistle (from the same churches) presented to all who have known the way of truth, &c. The fourth impression, corrected. Printed at Leith 1653.” To this edition a preface is prefixed by some Baptists at Leith and Edinburgh, which, however, contains nothing of the history of their church, only that they were of the same faith and order with the churches in London. It is dated “Leith, the 10th of the first month, vulgarly called March, 1652-3.” and “signed in the name, and by the appointment of the church of Christ, usually meeting at Leith and Edinburgh, by Thomas Spenser, Abraham Holmes, Thomas Powell, John Brady.”

It is more than probable that this church was composed of English Baptists, who had gone into that country during the civil wars: In that case it may be supposed that they were chiefly soldiers, as we know of no other description of men so likely to have emigrated from England to Scotland; and it is well known that there were many Baptists in the army which Cromwell led into that country, a good part of which was left behind for the purpose of garrisoning Edinburgh, Leith and other places.

This church, it is supposed, continued in existence down to the æra of the Restoration, when, in all probability, it was dissolved and dispersed, owing either to the garrisons of Leith, and Edinburgh being then withdrawn and replaced by other troops, or else to the violence of the persecution which so notoriously distinguished the execrable reign of the second Charles. Be that as it may, there do not appear, as far as is now known, the slightest traces of so much as one single Baptist church in North Britain, for more than a hundred years subsequent to that period. It was not till the year 1765, that the Baptist profession began again to make a public appearance in that country*; its first rise, however, may be traced a little farther back.

In

* A little prior to this date Sir William Sinclair, of Dunbeath, Bart. in the shire of Caithness, baptized a few of his tenants, who united with him

In 1763 Mr. Robert Carmichael*, and Archibald M'Lean printer in Glasgow, conversing together upon the subject of Infant Baptism, were at a loss to find any proper ground for it in the word of God; but being unwilling to relinquish it hastily, it was agreed that each of them should carefully consult the Scriptures upon that subject, and communicate their thoughts upon it to each other. Meantime Mr. Carmichael, having received a call from an Independent† Society at Edinburgh, removed from Glasgow to that place, and was chosen their elder along with Mr. John McLean, shop-keeper there.

In June 1764, he wrote to Archibald M'Lean, requesting him to send him his thoughts upon Baptism according to promise, which induced the latter to examine the Scriptures on that subject with greater attention than formerly, and the result was his full conviction that the Baptism of infants had no foundation in the word of God, and that none have a right to that divine institution but visible believers. These sentiments he communicated to Mr. Carmichael, in a long letter, dated July 2, 1764. This, however, did not fully convince Mr. Carmichael; for, in a letter to Archibald McLean, dated September 3, 1764, he informed him, that though the arguments against Infant Baptism were very forcible, yet he had baptized his colleague's child, apprehending there might be some warrant for it in these words, "Suffer the little children to come unto me, and forbid them not," &c. and "Then were your children unclean, but now are they holy."

Mr. Carmichael had not been long in Edinburgh when he began to discover that the people with whom he stood connected were of various opinions, and that some of them held erroneous sentiments respecting the extent of Christ's death, and the doctrine of the atonement; and as all his endeavours to instruct and bring them to unity in the faith had no effect, but to excite contention, he, with seven others, separated from them in May 1765.

Soon after this he came to be fully convinced of the Scripture doctrine of Baptism, and preached it publicly. Five of the seven who adhered to him declared themselves of the same mind, among

him for some time. His notions in many things were very singular. He observed the Passover, and after the Lord's Supper he girded himself with a towel, poured water into a basin, and washed their feet, which he considered as a necessary appendage to the Lord's Supper. He died several years ago at Edinburgh, when, it is said, all his adherents, excepting one, returned to the Kirk.

* Mr. Carmichael had been several years pastor of an Antiburgher congregation (the strictest class of Seceders), at Cupar in Angus, where he was much esteemed; but, adopting congregational principles, he joined the Glasfites, and was appointed an elder of a church of theirs at Glasgow. After having continued with them about a year, he left them upon an affair of discipline in 1763, and it was soon after this that he had the above mentioned conversation on baptism with Archibald M'Lean.

† The Independent Societies, mentioned in this narrative, are not of the Glasfite denomination, though like them, Congregationalists.

whom

whom was Mr. Robert Walker, surgeon*. To obtain baptism in a regular way, it was judged proper that Mr. Carmichael should first go to London and be baptized himself. He accordingly went, and was baptized by Doctor Gill, at Barbican, October 9, 1765, and, returning to Edinburgh, administered that ordinance to the five above mentioned, and other two, in November following. Archibald M'Lean, then residing at Glasgow, was not baptized for some weeks after; and while at Edinburgh upon that occasion he was much solicited to write an answer to Mr. Glas's dissertation on Infant Baptism, which he did in the Spring following, but it was not published till the end of that year. A publication of this nature being a novelty in Scotland, awakened the attention of many in different places to the subject.

In December 1767, Archibald M'Lean removed to Edinburgh, the church then consisting of about nine members; and in June 1768, he was chosen colleague to Mr. Carmichael. Soon after this the church increased considerably.

Some persons from Dundee having received baptism, solicited Mr. Carmichael to go and preach at that place as there was some prospect of success. He accordingly went, and during his stay there baptized several who were earnestly desirous of having him settled among them as their pastor. After repeated applications to him and the church at Edinburgh, their request was at last complied with, and, in May 1769, Mr. Carmichael removed to Dundee. They were immediately formed into church order, and some time after Thomas Boswel was chosen for his colleague.— Meantime Mr. Robert Walker was chosen joint-elder with Archibald M'Lean of the church at Edinburgh.

The same year (1769,) several persons came from Glasgow and were baptized. Afterwards when their number increased they were set in order, and Neil Stuart was appointed their elder.— This was the beginning of the church at Glasgow.

In 1770, a small society at Montrose unanimously adopted the Scripture view of Baptism, but most of them having been connected with the Glasites, were tenacious of some of their peculiarities, with which they understood the Baptists did not agree. They wrote to Archibald M'Lean on these particulars, and after several letters had passed between them, they yielded the points in dispute, and requested him to come and baptize them. He complied with their request, and administered that ordinance to them upon a profession of their faith. They were immediately formed into church order, John Greig being appointed their elder: afterwards David Mill and Thomas Wren were chosen into that office.

* Mr. Walker was a man much and deservedly esteemed both for his professional skill and his character as a christian. He was eminently useful in the Baptist church at its first erection, and for several years after, particularly in liberality; for as the members were then very few, and in mean circumstances, the greater part of the necessary expense attending the public profession fell to his share.

Hitherto the Baptist interest in Scotland seemed to prosper ; but it was not long after this when several vexatious occurrences took place, which were no doubt permitted to humble and try them.

In 1772, Thomas Boswel, Mr. Carmichael's colleague at Dundee, died. Mr. Carmichael himself was frequently seized with a profuse spitting of blood ; but his greatest affliction was the unworthy conduct of several of the members under his charge. Some of them were excluded, and others appeared devoid of the spirit of genuine Christianity. These things greatly discouraged and grieved his spirit, and his bodily health declined apace ; so that at length he became unable to discharge the duties of his office among them, which made him incline to return to Edinburgh. He was accordingly recalled, and not long after departed this life about the beginning of March 1774.

About this time an unruly faction began to disturb the peace of the church at Edinburgh, by introducing privately a great deal of vain jangling and disputation upon various points. One of them in particular maintained, That it was not the duty of any but real believers in Christ to pray unto God—That the office of elder had nothing peculiar to it ; but that the work of ruling, public teaching, and dispensing the ordinances, belonged to the brethren in common—That neither the apostolic prohibition of blood-eating, nor the observance of the first day of the week were binding upon Christians, &c. After having been privately admonished without effect, the matter was represented to the church, when it appeared that he was supported by a party who were resolved to stand by him ; so that after much disputing to no purpose, the church was called, and gave their voice to exclude him. Upon this the whole party, consisting of eight persons, left the church. They immediately formed themselves into a separate Society, and baptized several persons ; but being loose and sceptical in their principles, they soon began to broach several other errors, such as denying that unbelief is a damning sin—that the future punishment of the wicked will be eternal—that Jesus Christ is truly God, &c. A few afterwards left them, and returned to the church professing repentance. The rest of that party are now altogether dissolved.

In December 1774, another separation took place in the church at Edinburgh, which was more distressing than the former. This was occasioned by an affair of discipline, wherein Mr. Walker himself was personally concerned, and as his colleague could not altogether approve of his conduct in the matter, which gave offence, nor of his treatment of the brethren who had conversed with him on that head ; it gave rise to a most unhappy difference between the two elders, which issued in Mr. Walker's leaving the church, drawing off with him a number of the members, and forming them into a separate Society. The other churches hearing of this separation, sent some of their number to enquire into the grounds of it, and having obtained a full and distinct account

Count from both sides, they wrote to Mr. Walker, highly disapproving of his conduct, and declaring they could have no connexion with him or his adherents, till they should repent and return to the church.

About the beginning of the year 1776, the church at Glasgow fell into the Sabellian error, denying the personal distinction in the Godhead. Archibald M'Lean wrote to Neil Stuart the elder who had propagated that tenet, requesting him, in consequence of the connexion which subsisted between them, to give a distinct answer to a few questions relative to that point. After a considerable delay he returned a long answer. To this Archibald M'Lean wrote a reply, in which the *unity* of the Godhead was fully admitted, while the *personal distinction* was clearly pointed out from the very passages which had been adduced to overturn it. Finding the Sabellian sentiments untenable, they shifted their ground to Socinianism, admitting that the Father and Son are distinct persons, but affirming that the Godhead is the person of the Father, and the manhood of Christ the person of the Son; and as they did not hold the novel doctrine of Christ's pre-existent human soul, so neither did they believe that the Son of God was a divine person, or had any existence at all previous to his conception of the virgin. This being represented to the church at Edinburgh, it was agreed that Archibald M'Lean should write another letter to them in the name of the church, refuting their heresy, and at the same time informing them, that if this had no effect, they would give up all connexion with them as a sister church. This was done accordingly, and their answer was, that being sensible of their own inability to settle matters by writing, they had resolved to send two of their number to Edinburgh to converse upon the subject, and requested that no decisive step might be taken till that should take place.

In this state matters rested for several months. At last they gave notice of the time when their delegates should be at Edinburgh. The persons appointed were their two elders, Neil Stuart and George Beg. But instead of coming to Edinburgh at the time appointed, they set out in the first place for Dundee and Montrose, where they judged their sentiments would be more easily disseminated. And indeed they were not altogether disappointed, for they unsettled the minds of several of the Brethren at both places, and a few of them were entirely subverted. At length they came to Edinburgh, and obtained leave to declare their sentiments fully and without reserve in the hearing of the whole church, which was convened on that occasion. Neil Stuart made a long speech, the purport of which was, That the Person of the Son of God was merely human, and that he had no existence before he came into the world; though he had now a peculiar union with God, and was exalted as head over all things. Arch. M'Lean made a reply to this speech, proving from the Scriptures the divinity of the Son of God, and the distinct subsistence of his
Divine

Divine Person, not only before his incarnation, but before the creation of all things. To shorten the dispute, he desired Neil Stuart to come directly to the point, and show what sense he could make of certain passages consistently with his scheme, such as John i. 1—4. ch. 8. 58. ch. 17. 5. Rom. 9. 5. Philip. ii. 6, 7. Col. i. 15—18. 1 Tim. 3. 16. Heb. i. 2, 3. Here he exposed himself sufficiently by such arbitrary and unnatural glosses as flatly contradicted the plain sense and scope of the sacred text; but being closely pressed with these and similar passages, he found himself shut up, and at last sunk into silence. Arch. M'Lean then laid before him the magnitude of his error as affecting the whole doctrines of the gospel; the aggravations with which it was attended, in his having not only subverted the flock committed to his charge, but in his going about to subvert the souls of others, after all the pains that had been taken to convince him; concluding with reminding him of the account he must give at the judgment-seat of Christ, and earnestly calling him to repentance. To all which he replied, that he had taught nothing but what he firmly believed, and that he had much satisfaction in his present sentiments. The church was then called, and unanimously declared, that they considered Neil Stuart's tenets as subversive of the faith, and therefore could have no connexion with him, or with those who adhered to him, until God should grant them repentance to the acknowledging of the truth.

The Baptist affairs in Scotland had at this time a very discouraging appearance. Two successive divisions had greatly reduced the church at Edinburgh. The church at Glasgow having departed from the faith, was worse than lost to the profession; and there was much reason to fear that a number at Dundee and Montrose would soon follow their example. But it was not long till matters began to wear a more promising aspect.

George Beg, the elder who accompanied Neil Stuart, was much struck with what had passed at Edinburgh. Upon his return home, he reflected seriously upon the subject, and soon came to be convinced that he had adopted and propagated a most dangerous error. He laid open the state of his mind to his Brethren, which produced much disputation among them. At last he and a few more left them, and wrote a penitential letter to Edinburgh, renouncing their error, and desiring to be restored into the unity and fellowship of the churches, which was readily complied with. The next object was the recovery of the members who were in a wavering state at Dundee and Montrose. Those at Dundee had been rather perplexed than convinced by Neil Stuart's arguments, and soon acknowledged their firm belief of Christ's divinity: but the case was otherwise at Montrose. Their elder, David Mill, who had been at Edinburgh to witness the conference, upon his return, found several of them had embraced Neil Stuart's sentiments; but they were all at length recovered, except two or three who left them.

The

The same year a pamphlet appeared in behalf of Infant Baptism, written by an Independent at Glasgow; to which Arch. M'Lean wrote an answer, entitled, "A Defence of Believers' Baptism, in opposition to Infant Sprinkling," &c. which he published in May 1777. This drew the attention of many to that subject. The controversy got access into an Independent congregation at Edinburgh, and, in the following August, six of them came off, embraced baptism, and were added to the church. Among these were James M'Lean and Robert Wilson, now deacons.

Meantime, it was privately intimated, that Mr. Walker and those in connexion with him, were disposed to a reconciliation, and desirous of returning to the church, and some of them plainly declared this to Arch. M'Lean. Upon this he wrote to Mr. Walker to know the state of his mind, assuring him that his reunion with the church would give him the utmost pleasure, and that he would cheerfully concur in any proper measure for bringing about so desirable an event. To this Mr. Walker returned a very agreeable answer, expressing his desire to be reconciled to the church, and his readiness to give all the satisfaction in his power with respect to any thing the church had to lay to his charge. A personal interview ensued, when it was agreed, that Arch. M'Lean should draw up the grounds of difference, stating the particulars wherein Mr. Walker had given offence to him and the church, and also an acknowledgment of any thing wherein he found himself blamable. This being done and read to the church, it was delivered to Mr. Walker for his consideration. Mr. Walker having declared his full satisfaction with Arch. M'Lean, and acknowledged his guilt in the particulars laid before him; those in connexion with him followed his example, and particularly confessed their sin in having separated themselves from the church upon such grounds. There was yet another preliminary to settle: Francis Shand, one of the deacons, who had separated with Mr. Walker, was chosen his colleague, and another person appointed a deacon; but as these appointments were made only by the separating party, and in pursuance of their dividing measures, the church would by no means receive them back holding these offices. This was a trying circumstance to Mr. Walker and his wife, who had a high opinion of Francis Shand as an elder. They, however, yielded upon condition, that if the church, after a trial of his gifts, should find him qualified, he should be reinstated into that office.

Matters being thus settled, both Societies met in one place, and joined in fasting and prayer, confessing their sins, particularly those which had occasioned their separation—thanking God for his great goodness and mercy in bringing them together again beyond all their expectations and deserts—beseeching Him to confirm and strengthen their union in the truth, and their love to one another for the truth's sake—and that he would condescend to dwell among them, and build them together as an habitation of His through the Spirit. In conclusion, they saluted one another with

with the kiss of charity in testimony of their full reconciliation. Thus they were united again after a separation of two years and nine months.

It has been noticed, that six members of an Independent society had embraced baptism and joined the church. In the space of half a year, near twenty more from the same society followed their example; among the first was Henry David Inglis, now an elder.

About the end of the year 1777, the doctrine of Christ's sonship by eternal generation happened to be mentioned in conversation. Archibald M'Lean expressed his dislike of the *eternal generation*. Mr. Walker was greatly alarmed at this, and declared his resolution to lay the matter immediately before the church. Archibald McLean perceiving that Mr. Walker did not properly understand his sentiments, and being apprehensive of bad consequences from his involving the church in a dispute of this nature, begged he would delay that step till he had more thoroughly considered the subject; for which purpose he offered to give him his thoughts on it in writing, if he would allow him time. To this he agreed; yet, without waiting for the manuscript, he and Francis Shand, with whom he consulted, hurried the affair into the church. The point was publicly debated at several meetings, and the church at last being called to signify their opinion, it appeared that none agreed with Mr. Walker and Francis Shand but their two wives, and another woman. It was then determined to admit no further disputation upon the subject, and therefore it was proposed that the forementioned members should either agree to forbear the disputed point, or withdraw from the communion, that peace might be restored to the church. After some deliberation Mr. Walker declared that he was in hearty charity with the whole church notwithstanding the present difference; that he could bear with them in love, and that he was very sorry for some unguarded expressions which he had uttered in the course of the debate. The three women also professed forbearance; but Francis Shand went out without declaring his mind. At next meeting, he said, that he had not freedom in his mind to leave the communion on account of this difference; that he could at present forbear it, and had charity for the whole church; but if upon a more deliberate consideration of the subject, he saw cause to alter his mind, he would in that case declare himself and withdraw.

In January 1778, Robert Moncrieff, elder of an Independent society at Glasgow, and other nine, being convinced of the scripture doctrine of Baptism, left that connexion, and wrote to Archibald M'Lean to come and baptize them. He accordingly went, and administered that ordinance to them upon a profession of their faith. At the same time, they and the few in that place who had renounced Socinian principles, were united, and set in church order, Robert Moncrieff being appointed their elder.

Those

Those in connexion with Neil Stuart were earnestly desirous of a junction with this new-erected society, and applied to Archibald Mc Lean for a conference upon the point of difference in order to prepare the way for this. He and Robert Moncrieff met with them, and after some argumentation, it appeared that a number of them were doubtful of their Socinian sentiments. Soon after, the greater part of them relinquished these tenets, and Neil Stuart, likely to be left alone, began to make some concessions, and at last acknowledged his error. Upon this, they wrote a penitential letter to the church at Edinburgh, signed by the whole; and also applied for admission into the church at Glasgow, renouncing their error, and confessing their guilt, and were all received except Neil Stuart and other two. Ever since that time Neil Stuart has kept up a small separate meeting, but has no connexion or correspondence with the other churches. Mean time James Duncan, bookseller in Glasgow, was chosen fellow-elder to Robert Moncrieff.

In March 1778, William Braidwood, elder of the independent society at Edinburgh, left that society, embraced baptism, and joined the church. Mr. Charles Stuart, who had given up his charge as minister of the parish of Cramond, and joined the above-mentioned society, was also baptized and added to the church in May that year. He betook himself to the study of physic, and is now an eminent physician in Edinburgh. About this time some persons from Largo, a village in Fife, were baptized. This was the beginning of the church at that place.

Mr. Walker and his wife now began to be very urgent to have Francis Shand chosen for an elder. The church would not agree to this, but signified their desire that William Braidwood should be appointed to that office. Mr. Walker yielded, but Francis Shand opposed this from time to time, alleging, that William Braidwood had not been sufficiently tried as to his qualifications; but in private he intimated that his main objection was, that Mr. Braidwood did not hold the doctrine of eternal generation. Upon examining Francis Shand, it was found that he did not forbear the disputed point as he had professed to do, but was continuing in the church with a view to form a party, and, if his scheme should succeed, to exclude all such as would not embrace his sentiments upon that point. This design he openly avowed and justified before the church, so that there was no alternative but to put him away. Mr. Walker, Mrs. Walker, Mrs. Shand, and another woman opposed this; for though they were obliged to admit that he was an *offender* in this instance, and was not *bearing* the church; yet they pleaded his sincerity, and the uprightness of his general character, and would on no account agree to his exclusion. After much argumentation he was at length put away, and Mr. Walker, with the three women, withdrew from the church. But as they had sown the seeds of discord before they went off, so their dividing influence continued a considerable time after, by means of some inexperienced members,

Aug. 1795.

c c

who

kept up a correspondence with them, and under the notion of removing stumbling-blocks out of the way of their return, brought up accusations, and stirred up jealousies and animosities in the church, which rose to such a height, and spread so universally, that all order was subverted, and the elder's advice and warnings disregarded, till the whole body was at last disorganized.

In this extremity the Lord mercifully interposed. The situation in which the members now found themselves began to open their eyes, and awaken serious reflexion and regret. The ferment subsided by degrees, and the cause of it, in so far as it arose from jealousies and evil-surmisings, vanished upon cool investigation. A few were at first united together upon a profession of repentance and mutual reconciliation, and to these all the rest were gradually added upon a like profession. This affair left a deep and humbling impression upon the minds of the members. It taught them experimentally the baneful effects of disunion, and for a considerable time made them more cautious of every thing which had a tendency to separation.

Mr. Walker and the three who adhered to him, formed themselves into a separate society, and chose Francis Shand, again, for an elder. They have kept up public worship ever since; but their hearers, if any, are very few, and it is said their number at present does not exceed five. They have no correspondence with the rest of the churches*.

Early in 1779 William Braidwood was chosen joint-elder with Arch. McLean of the church at Edinburgh in place of Mr. Walker. The same year some persons from Dunfermline in Fife, and also from Wooler in Northumberland, received baptism, and were added to the church.

In 1780, Mr. George Grieve, who had been minister of the presbyterian congregation at Wooler, and had parted with them upon congregational principles, embraced baptism and joined the church at Edinburgh. Soon after he betook himself to the study and practice of physic.

In 1782, some persons from Galashiels, in Selkirkshire, and also from Newburgh in Fife, were baptized and joined the church. About the same time Mr. Andrew Swanston, a Burgher Seceder, a pious young man, and much esteemed as a preacher, was baptized at Glasgow. For two years he continued to exercise his

* In 1787, Mr. Walker published a Defence of the Doctrine of the Trinity and eternal Sonship of Christ, which obliged Arch. McLean to publish, the year following, his letter on the Sonship of Christ (written during the dispute), together with a Review of Mr. Walker's Defence. Mr. Walker died Novem. 1791. In a conversation with an intimate of his, a little before he was seized with his last illness, he regretted with tears the difference subsisting between him and Arch. McLean, and expressed his earnest wish for a reconciliation; but this was not made known till after his death. Notwithstanding all that has happened, his memory is still dear to him who was so long happy in him as a colleague, and he hopes yet to join him in that happy society where no evil influence shall ever separate them again. It is said, he died in a very comfortable state of mind.

gifts in preaching occasionally, particularly at Dundee and Newburgh.

As the small societies at a distance from the church were not embodied or set in church order, they were considered as branches of the church at Edinburgh, to which, as individuals, they had been at first added; but as they could not regularly assemble with the church, by reason of the distance, they met at their respective places by themselves for mutual exhortation, and every part of divine worship excepting the Lord's supper. This exception was objected to by William Hynd, one of the members at Newburgh, who affirmed, that it was the duty of the disciples to observe the Lord's supper wherever *two* or *three* of them could meet together, although they were not furnished with elders, or set in church order. He gained several over to his opinion, and among the rest Mr. Swanston, and prevailed upon him to write to the church at Edinburgh for their concurrence. The question being laid before the church, Mr. Stuart and Mr. Grieve viewed it as a doubtful point, and insisted that it should be a matter of forbearance, and that the church ought not to interfere or oppose it. The elders and the rest of the church were of a different opinion: they maintained, that the Lord's supper belonged only to a regular constituted church, furnished with the necessary gifts and offices, or such an organized body as is described, 1 Cor. xii.—That to such churches it was at first delivered by the apostles, as they had received it from the Lord, Acts ii. 42. 1 Cor. x. 16, 17. ch. xi. 2, 23. and that no instance can be produced to the contrary, as the apostles ordained elders in *every* church, Acts xiv. 23. Tit. i. 5.—That the example of Christ at its first institution points out the part assigned to the administrator, which is competent to such only as are appointed to feed the flock—That our Lord's rule of discipline (Matt. xviii.) does not permit us to look upon *two* or *three* as a church, since it requires at least that number to go through the private steps of it, besides the *church* or congregation before which the matter is laid in the last resort—And that the innovation proposed would set aside the solemnity of that sacred institution, tend to wear off the reverence due to it, introduce many disorders, and expose the profession to just censure. For these reasons the motion was rejected.

Though Mr. Swanston did not urge this matter any farther, yet from that time his mind began to cool towards the connexion. But William Hynd, the original broacher of that sentiment, strenuously held to his point; and notwithstanding much pains was taken to convince and admonish him from time to time, for near the space of a year, he still persisted in urging his opinion upon the members at Newburgh and Dundee, and endeavoured to disaffect their minds towards the church at Edinburgh. Three successive letters were sent to him, desiring him to come and appear before the church; but this he repeatedly refused to do. While this matter was depending, Mr. Swanston, then at Dun-

dee, separated himself from the connexion, without giving any proper reason for so doing, but that he wished to be by himself as the Lord's freed man, and to preach the Gospel at large, without regard to any particular connexion. An elder and one of the members from the church at Edinburgh used much persuasion to make him alter his resolution, but to no purpose. This being represented to the church, it was agreed, that as Mr. Swanston had separated himself, he was to be considered as no longer in the connexion, and held as one who had unwarrantably gone out from them. Mr. Stuart opposed this, and blamed the church for having laid a stumbling-block in his way by their decision as to the Lord's Supper*, and other things.

William Hynd's case was next laid before the church, and after a due consideration of his conduct in this matter, his obstinacy in it, and the evil effects which it had already produced, it was agreed that he should be excluded †. Mr. Stuart and another member, strenuously opposed this also, and were so inflexible in their opposition, that the church were laid under the disagreeable necessity of excluding them also ‡. Mr. Grieve declared that he could not bear with the church unless they yielded the point as to the Lord's Supper, and therefore withdrew from the connexion. This vexatious affair was concluded April 1784, since which time the church at Edinburgh has, upon the whole, enjoyed much peace.

In October 1784, Henry David Inglis was appointed an additional elder of the church at Edinburgh. The same year several persons from Perth, and also from Dundee were baptized. The church at this last place had been long without elders, and were reduced to a small number; but now they began to encrease, and a considerable number was added to them in a short time. In 1785 Robert Walker, one of the deacons of the church at Glasgow, was chosen an additional elder of that church.

About this time William Dickie, a deacon of the church at Edinburgh, received a call to the elder's office from the brethren at Dundee, and though many inconveniencies of a worldly nature lay in the way, yet he cheerfully accepted of it, gave up his business at Edinburgh, and removed with his family to Dundee: So that the church there was again set in order February 1787, and James Duncan, one of the members, was chosen colleague to William Dickie.

The church at Glasgow had by this time increased considerably. Mr. Moncrieff's popular talents, and striking manner of delivery, had also for several years drawn a great number of hearers. But

* Mr. Swanston died at Glasgow of a decline not long after.

† Some years after this William Hynd, in order to get access into the church at Dundee, made a full confession of his error, disaffection and wilful obstinacy in this matter. He was received, but soon after excluded again for his factious conduct in that church.

‡ Mr. Stuart with four more met by themselves, and baptized some; but they have all left him and joined the church except two. He and these two at present attend the church assemblies as hearers.

in winter 1787 he was seized with consumptive complaints, which rapidly increased. Physicians advised his removal to a warmer climate, and, at the importunity of friends, he at last consented to go to the South of France. His parting with the church was truly an affecting scene: He addressed them in a short discourse from 2 Cor. xiii. 11. The whole church were in tears, sorrowing most of all for the hints he gave, and the fears they had, of seeing his face no more. He set out, attended by Mrs. Moncrieff, and a young man in the medical line; but when he arrived at London it was not thought advisable that he should proceed on his journey any farther than Lyme in Dorsetshire, at which place he died, and was buried in April 1788. He was a faithful, zealous, and active servant of Jesus Christ, and the loss of him has been much felt and lamented, not only by the church of which he was an overseer, but by the whole connexion.

In August following, an affair of discipline took place in the church at Glasgow, about which the elders disagreed. Robert Walker carried the matter so high as to leave the church, and draw several members after him. His conduct was much disapproved of by the rest of the churches. The greater part of those who went off with him soon left him, and some of them have returned to the church, so that there are not above five or six connected with him at present.

The church at Montrose had gradually declined for several years. Two of their elders were excluded, the third removed to Dundee where he died, and the whole church is now dissolved.

James Duncan, one of the elders at Dundee, embraced Unitarian sentiments, as they are unfairly called, and other errors, and was excluded from the church.

In October 1791 the church at Largo was set in order; John Goodsir, Surgeon; and Thomas Paterson being appointed elders. Since that time they have increased considerably.

In October 1794, Peter Whitock was chosen colleague to Mr. Duncan at Glasgow, and in November following, David Miller was appointed fellow-elder to Mr. Dickie at Dundee.

A considerable number from Paisley have of late years been baptized and added to the church at Glasgow. In June 1795 they were set in church order, Thomas Watson and William Marshall being chosen elders. Their number since that time has been doubled.

There is also a small society at Kircaldy, in Fife, which, not being yet set in order, is under the inspection of the church at Edinburgh.

Though it does not strictly belong to this account of Scots Baptists, yet it may be proper to mention, that there are some small societies connected with them in England, viz. at Whitehaven, London, Chester, Hull and Beverly. Only those at London and Chester are set in church order.

The number of Baptists at present in Scotland amounts to about 380, exclusive of a few small parties which are not connected

ned with the churches. Double that number has been baptized since the beginning of the profession, but many have died in the connexion, and many have been excluded. The strictness of their discipline, and the degree of self-denial which their religious profession requires, do not suffer us to expect that they will ever become a very numerous or powerful body, while the world retains its present spirit and character.

As to their *principles*, they refer us to no human system as the unexceptionable standard of their faith. They think our Lord and his apostles used great plainness of speech in telling us what we should believe and practise; and hence they are led to understand a great many things more literally and strictly than those who seek to make the religion of Jesus correspond with the fashion of the times, or the decent course of the world. They believe that the salvation of guilty, helpless sinners is first and last of sovereign free grace, and not of him that willeth or runneth.—That *Jesus* is the Saviour of his people from their sins—the *Christ*, or anointed prophet, priest and king of his church—the *Son of God*, or the word made flesh, God manifested in the flesh, the first-begotten of the dead, and constituted heir of all things—That by his life, death, resurrection and ascension into the heavenly, holy place, with his own blood, he hath obtained eternal redemption for his people from the guilt, power and all the consequences of sin, and procured for them everlasting life with himself from the dead—That men are justified freely by divine grace, without works of any kind, but solely through the redemption that is in Jesus Christ, whenever they really believe, or credit the testimony of God concerning his Son; which belief is not of themselves, but the gift of God—That all who believe and are justified, have immediate peace with God in proportion to the degree of their faith; and joy in God through Jesus Christ, by whom they have now received the reconciliation—That the belief of the truth will work by love to God who hath first loved us, and to those who are of the truth for the truths sake which dwelleth in them; it will overcome the world, with all the allurements and tribulations thereof; and purify the heart, not only from the guilt of sin, but also from worldly lusts, such as the lust of the flesh, the lust of the eyes, and the pride of life, i. e. sensuality, covetousness and ambition (which to a certain degree, they say, are considered as virtues in the christian world, and even by many serious professors)—That in proportion as we hold fast the faith, and are influenced by it to love God and keep his commandments, we shall have an increasing evidence of our interest in Christ, additional to what we had on our first believing, and therefore ought to give all diligence to make our calling and election sure, and to shew the same diligence to the full assurance of hope unto the end. Though they hold the doctrine of particular election, of God's unchangeable and everlasting love, and of the perseverance of the saints; yet they think it dangerous to comfort people by these considerations

tions when they are evidently in a backsliding state. In this case, they think the scripture motives to fear are most useful, and ought to have their full force, even the fear of falling away, and of coming short of the heavenly rest. They think it also unsafe, in such a case, to draw comfort from the reflexion of our having *once believed*, it being their opinion, that we must be reduced to the mere mercy of God, through the atonement, which gave us relief at first. These appear to be their views of the leading doctrines of the gospel, and of christian experience.

Their *church order* is strictly congregational, and, so far as they can discern, upon the apostolic plan, which is the only rule they profess to follow. The nature of their union requires that they should be strict and impartial in discipline, both to preserve purity of communion, and to keep clear the channels of brotherly love, that it may circulate freely throughout the body. They continue stedfastly every first day of the week *in the apostles doctrine*, i. e. in hearing the scriptures read and preached—and *in the fellowship*, or contribution—and *in breaking of bread*, or the Lord's supper—and *in prayers*, and singing of psalms, hymns and spiritual songs. The prayers and exhortations of the brethren are also admitted in their public meetings. They observe the love-feast, and, upon certain occasions, the kiss of charity, and also wash one anothers feet when it is really serviceable as an act of hospitality. They abstain from eating blood and things strangled, i. e. flesh with the blood thereof; because these were not only forbidden to Noah and his posterity, when the grant of animal food was first made to man, but also under the gospel they are most solemnly prohibited the believing Gentiles, along with fornication and things offered to idols. They think that a gaudy external appearance in either sex, be their station what it may, is a sure indication of the pride and vanity of the heart: that women professing godliness are not to adorn themselves with plaited or brodered hair, or gold, or pearls, or costly array; but with *modest* outward apparel, as well as with the inward ornaments of the mind; also, that it is a shame for a man to have long hair, however sanctioned by the fashion. As to marriage, though they do not think that either of the parties being an unbeliever dissolves that relation, when once entered into, yet they hold it to be the duty of christians to marry only in the Lord. They also consider gaming, attending plays, routs, balls, and some other fashionable diversions, as unbecoming the gravity and sobriety of the christian profession.

As to their political sentiments, they consider themselves bound to be *subject to the powers that be* in all lawful matters; to honour them, pray for them, and pay them tribute; and rather to suffer patiently for a good conscience, than in any case to resist them by force. At the same time, they are friendly to the rational and just liberties of mankind, and think themselves warranted to plead, in a respectful manner, for any just and legal rights and privileges which they are entitled to, whether of a civil or religious nature.

In

In a following Number of the Register, it is proposed to give a list of the Scots Churches, with the number of Members in each, and also a catalogue of the books and pamphlets which have been published in this connexion *.

ENCOURAGEMENT GIVEN BY THE SCOTS BAPTISTS
TO THE MISSIONS.

The attempt of the Free Grace, or Particular Baptists in England, to disseminate the gospel among the Heathen in foreign lands, has only of late been generally known among the Baptists in Scotland. But it appears to have drawn their most serious attention, and to have met with their warmest wishes and hearty concurrence, after they had duly deliberated on the subject. Hence the Pastors of the Baptist Church which meets for divine worship in Richmond-court, Edinburgh, have illustrated the doctrine of the scriptures concerning the spread of the gospel among all nations, and urged their people to be fellow-helpers in this glorious cause, both by their prayers to the Lord of the harvest, and by every kind and degree of co-operation in their power. The brethren also, in their exhortations, have zealously united with their pastors.

At the close of 1795, Mr. Archibald McLean, one of their pastors, delivered a discourse to them, on Psalm xxii. 27, 28. *All the ends of the earth shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's, and he is the Governor among the nations.* After repeated solicitations, the Author has been prevailed on to let this sermon appear in print †.

This year, the brethren in that society made a public contribution on a Lord's-day forenoon and afternoon at their place of worship, of which they speak modestly themselves, but it is to a handsome amount, and was with great pleasure received by the Society in England.

Mr. McLean has also printed extracts from the Periodical Accounts of the Baptist Society in England for propagating the Gospel among the Heathen, to which he has added the following address.

* It may be proper to remark, That this account of the Scots Baptists was drawn up from the best sources of information, and bears date Nov. 1795. EDITOR.

† It may be had of the Booksellers in Scotland, and of Mr. Button, Paternoster-row, London.

Address on the Duty of using Means for the Universal spread
of the glorious Gospel of Christ.

To the People of God in Scotland.

My design in drawing up and publishing the foregoing accounts *, is to acquaint such of you as have not seen the different publications, with what is going on; and to excite all who sincerely wish the extension of the Redeemer's kingdom, to join issue with the benevolent and spirited exertions which are now making to send the gospel among the dark and benighted heathen. Permit me then to offer a few things to your consideration on this important subject.

The deplorable state of the heathen world demands our most serious attention. According to the lowest computation, there are at this day above four hundred millions of our brethren of mankind involved in gross pagan darkness, and stupidly worshipping demons, or the work of their own hands. Nor is this all; many of them practise the most shocking barbarities and unnatural customs, such as offering human sacrifices, and feasting upon the flesh of their slain enemies, as in New Zealand and the islands of the Pacific Ocean. Others, as in the East Indies, burn women to death along with the bodies of their deceased husbands, and many voluntarily inflict the most cruel tortures upon themselves. These things cannot fail to move the compassion of every person who is possessed of the least spark of humanity. But how deeply must it affect the heart of a Christian when he reflects upon their condition in relation to their eternal concerns! It is truly overwhelming to think, that such a vast number of human beings, possessed of immortal souls, equally precious with our own, and capable not only of civilization, but of regeneration and everlasting happiness, should yet, at this advanced period of the Christian æra, be still sitting in darkness and in the shadow of death, totally ignorant of the only way of salvation, without Christ, without hope, and without God in the world. In comparing our situation with theirs, we cannot but adore the sovereign dispensations of God, and his distinguishing grace towards us, who were originally in the same state, and deserved no better than they: But have we not at the same time much cause of deep regret that we have hitherto done so little, if any thing at all, towards communicating to them the invaluable blessings which we have so freely received?

Some laudable exertions have been made, and are still making, by particular societies, to propagate the gospel among the heathen, and which, through the divine blessing, have produced good effects; but it is too obvious, that Christians in general have not been much impressed with the obligations they are under to

* By the foregoing accounts Mr. M. intends the extracts he had printed from the periodical papers of the Baptist Society. EDITOR.

co-operate in such undertakings. Let it therefore be duly considered, that it is the COMMANDMENT of the everlasting God that the gospel should be made known to ALL NATIONS for the obedience of faith*. It is the express COMMISSION of our Lord and Saviour to his apostles, "Go ye into ALL THE WORLD, "and preach the gospel to EVERY CREATURE—Go ye therefore, and teach ALL NATIONS, baptizing them in the name of "the Father, and of the Son, and of the Holy Ghost. Teaching "them to observe all things whatsoever I have commanded you : "and lo, I am with you alway, even unto the end of the world †." This commission was not restricted to the apostles, for many others were engaged in executing it; nor did it expire with their lives. It is a standing law of the kingdom of heaven, and continues in force through all ages of the church, *even unto the end of the world*, as the promise which accompanies it plainly imports. True indeed, it is addressed immediately to teachers, and all are not such; nor is it the duty of all teachers to leave their respective charges: But it is the duty of all Christians to *be fellow-helpers to the truth*, by assisting those who for his name's sake go forth, taking nothing of the Gentiles ‡: They can co-operate according to their respective spheres, abilities, and opportunities, with the societies who are engaged in such undertakings, and assist them by their contributions, their influence, their advice, and their prayers; so that all have it in their power to concur in one way or other in promoting the great design of this commission, consequently it must be their bounden duty. If it be our duty to love Christ's cause, to be zealous for his honour and interest in the world, and concerned about the salvation of our fellow-men; then certainly it is our duty to promote these according to our sphere and ability: If it be our duty to pray that his kingdom may come; that his saving health may be known among all nations, and that for this end he would send forth labourers into his harvest, it must undoubtedly be our duty to act suitably to such prayers, in so far as we have it in our power.

Consider what encouragements we have to concur in such a glorious undertaking. The mighty King of Zion has promised to those who are engaged in it according to his will, "Lo, I am with you alway, even unto the end of the world." The work is indeed extensive and arduous, and there are many obstacles in the way, which to human power are altogether insurmountable; but what then? Is there any thing too hard for him who has all power in heaven and in earth; who makes his strength perfect in weakness, and who has pledged his faithfulness to give success to the means he has appointed? Consider also, that the word of God abounds with promises, that Christ's kingdom shall at last universally prevail on the earth. The Father hath given him the heathen for his inheritance, and the uttermost parts of the earth for his possession §. It is promised, that all nations shall be blessed in

* Rom. xvi. 26. † Mark xvi. 15. Matth. xxviii. 19, 20
‡ 3 John, ver. 6, 7, 8. § Psal. ii. 8.

him; *—that all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him †;—that the earth shall be full of the knowledge of the Lord, as the waters cover the sea ‡: And it is the united voice of the oracles of truth, that all the successive shakings and overturnings of the monarchies and kingdoms of this world, shall at last issue in their becoming our Lord's and his Christ's §. What an encouraging prospect does this open to our view! We are certain that this happy period will come; and though it is not for us to know the times and seasons, yet we cannot but observe, that the Lord at present seems remarkably at work in various ways, and particularly in stirring up instruments to diffuse the light of the gracious gospel over the dark parts of the earth. Is not this a hopeful sign that he is about to accomplish the great things which he hath promised respecting the glory of the latter days? Much indeed is to be done, and it is likely that it will be a work of time; but this ought not to discourage the children of God from persevering in the use of the appointed means, which are mighty through God to the pulling down of strong holds. The truth shall at last prevail, and those who are instrumental in turning many to righteousness shall shine as the stars for ever and ever.

In forming associations of this kind, it is proper that Christians should be satisfied as to the leading views and principles of those with whom they propose to co-operate; and though it cannot be expected that all who unite in this design should be precisely of the same sentiments in every thing, yet it is absolutely necessary that they should be agreed in the great and essential doctrines of the gospel; for without this they can have no proper union: And there is the more need to be cautious in this, because no other scheme of doctrine than that which the apostles preached will be blessed of God for the salvation of men; and there is an anathema denounced upon all who preach any other gospel, or corrupt the gospel of Christ. It gives me sincere pleasure, however, to observe, that the missionary societies which have lately been formed profess evangelical principles, and in so far as they propagate the faith once delivered to the saints, I most heartily wish them God speed.

Though we of the Baptist denomination in Scotland differ in some things from those of the same denomination in England, and have no intention to depart from those principles by which the order and government of our churches have hitherto been regulated; yet being satisfied upon the whole that they preach the faith of the gospel, and, as they declare, “maintain the important doctrines of Three equal Persons in the Godhead; eternal and personal election; original sin; particular redemption; free justification by the righteousness of Christ imputed; efficacious grace in regeneration; the final perseverance of the

* Gen. xxii. 18.

† Psal. xxii. 27.

‡ Isa. xi. 9.

§ See Dan. ii. 35, 44. chap. vii. 14, 27.

Rev. xi. 15.

“faints; the resurrection of the dead; the general judgment at the last day; and the life everlasting,” we have considered it as our duty to assist their missionary society, and have made a general contribution among ourselves for this purpose. But being few in number, and most of us in moderate circumstances, it is not in our power to give any considerable aid; and as we understand the Baptist Society’s Funds are but small, though they have four missionaries already employed in heathen countries; we therefore wish to give an opportunity to such of the disciples of Christ in this part of the country as may approve of the measures hitherto pursued by that society, to contribute for the purpose of enabling them to be more extensively useful.

Donations to the Baptist Society in England, for propagating the Gospel among the Heathen, will be received by Mr. William Braidwood, merchant in Edinburgh; Messrs. James and Andrew Duncan, booksellers in Glasgow; and Mr. Alexander Millar, merchant in Dundee.

OBITUARY,

FOR 1795.

Brief MEMOIRS of the late

Rev. SAMUEL STENNETT, D.D.

Chiefly drawn up by the Rev. Joseph Jenkins, D.D. and communicated by him for insertion in the Register.

DR. SAMUEL STENNETT the younger * son of Dr. Joseph Stennett, a former worthy pastor of the Baptist church in Little Wild-street, Lincoln’s-inn-fields, London, was born at Exeter, in which city his father had been many years pastor of the Baptist church, before his residence in London. He was formed by nature, and by grace, for the distinguished figure he afterwards made. To the strength of natural faculties, vigour of imagination, and acuteness of judgment of which he was possessed, he had added, from his earliest years, so close an attention to reflection and study, that there was scarcely a topic in science or literature, in religion, or even politics, but he seemed to have investigated: and so habitual was it to him to arrange his ideas on the different subjects, in a manner peculiar to himself, and

* Dr. Stennett had an elder brother, Mr. Joseph Stennett, who was pastor of the Baptist Church at Coate, in Oxfordshire. He died in 1769, and a funeral sermon for him was published by the Rev. Mr. Turner, of Abingdon.

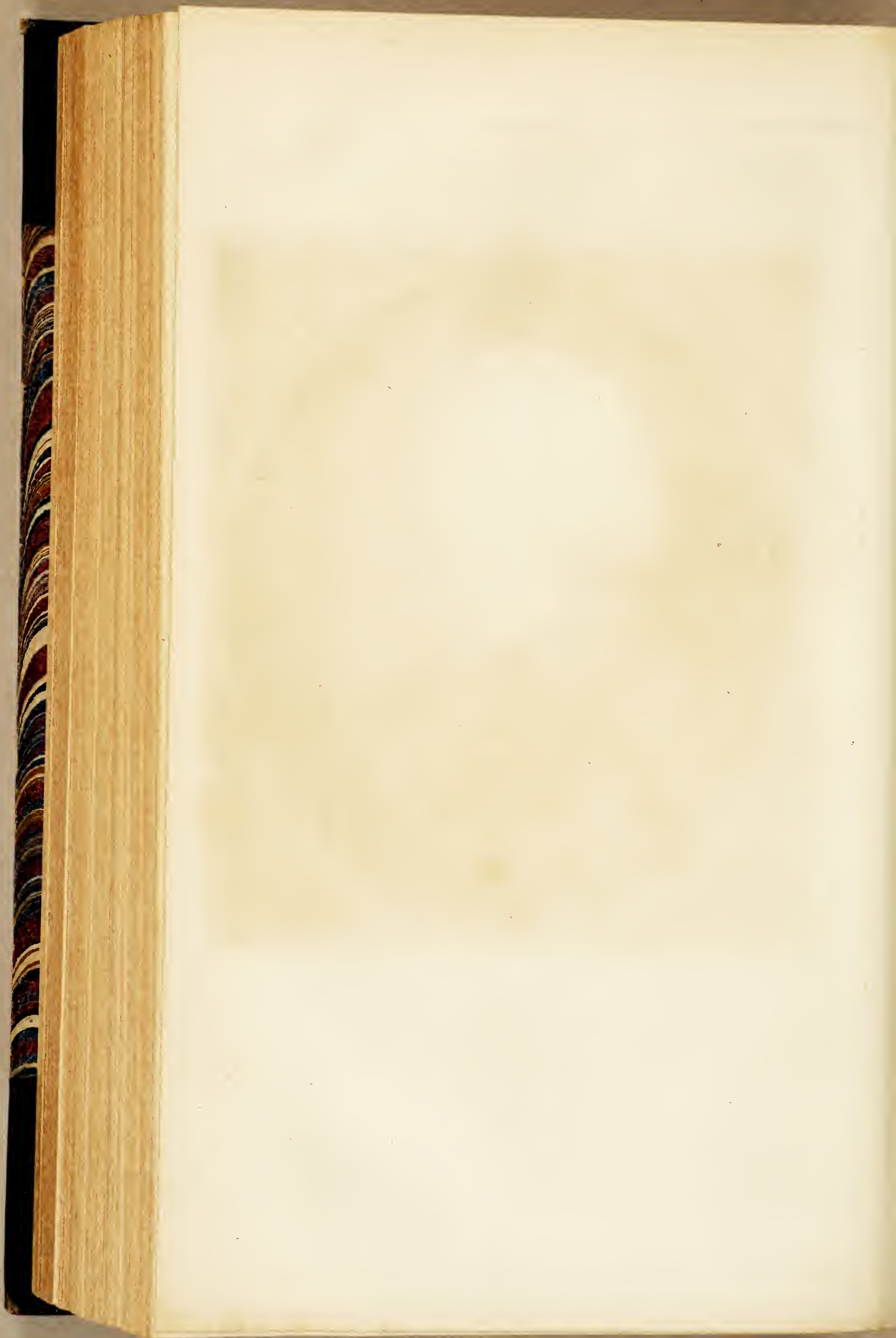


THE REV^d. SAM^l.



STENNETT, D.D.

Published as the Act directs by W^m Butter Jan. 1st 1791.



yet quite natural, that when a question, which to others was new, unusual, or perplexed, hath been proposed to him, they were surprised to find how familiarly he was acquainted with it. In a few sentences he would develop the difficulty as far as a reasonable man could expect satisfaction, for he enjoyed an happy facility of resolving intricate matters, so that confusion seemed to fly before his comprehensive mind. His preparatory studies for the ministry were passed under the tuition of the Rev. Mr. Hubbard *, formerly an eminent theological tutor, and under that celebrated linguist Dr. John Walker, once of the Academy at Mile-End, which was afterwards removed to Homerton; whose successful method of instruction furnished so many Dissenting congregations, as well as churches in the Establishment, with critical, learned, and evangelical ministers. Dr. Stennett's attainments in Latin, Greek, and the Oriental tongues, and his knowledge of sacred literature, are abundantly visible in his valuable controversial writings, and the variety of discourses he hath published. Besides which, his acquaintance with modern authors, with what is commonly styled polite learning, history, the constitution and language of his country—his command of words upon all occasions, and that mellifluous art he had of putting them together—the chastity of his diction—his lovely talent for poetry (which he chiefly applied to religious subjects)—the melting elocution with which he spoke—the cheerfulness and entertainment of his common conversation—the lively sallies of his wit—the consummate prudence and power over his own temper—the unaffected gentility of his address, and the politeness of his manners, were so pleasing, that whenever he was spoken of it was with affection or admiration. Such was his affability of mind, that he could accommodate himself to the meanest, and give advice and comfort to the poor, the vulgar, and the illiterate.—In many a wretched apartment in the city of London, he has wept over the sick and dying, generously relieved their wants, and with his knees on the bare floor, has lifted up his cries to God for them. And yet if called upon, he was so perfectly at ease in the higher circles of life, that respectable personages in honourable stations and of noble rank, have sought his friendship, and thought themselves honoured by it: all the use he made of which was, to embrace the greater opportunity it gave him of doing good; nor was he to be retarded in this pursuit by the attacks of obloquy and slander; a good conscience in the sight of God

† Predecessor of the late Rev. Samuel Brewer in the pastoral office at Stepney.

carried him above the reproaches of censoriousness and calumny. Had ambition, his personal emolument, or preferment of any kind been his objects, his own accomplishments and large connexions opened a ready door to them: and what is more, he might have had preferment unenvied. Persons of eminence in the establishment have expressed their regret that Dr. STENNETT was not among them; voluntarily remarking, that there is not a situation in the national church which he was undeserving of. But though he was candid to the opinion of others, a friend to private judgment, and a lover of good men of every persuasion; he was a Dissenter---a Dissenter from principle---a Baptist;---he desired no higher honour upon earth, than to be an useful Baptist Minister*; and the only preferment he had (if we may so call that which had no emolument whatever) was, that in the year 1763, the King's College and University of Aberdeen, unsolicited by him, conferred upon him the degree of Doctor in Divinity. But this honour did not elevate his mind above what he was before. No; he was still the same humble christian; and to God he had consecrated his days, his talents, his strength, his reputation, his all. He was called by the grace of God in early life, and it is conjectured that the circumstances attending his conversion may fairly be gathered from the following hymn, with which he appeared more pleased than with many others which he had composed, and suffered to be published. It is the 437th in Dr. Rippon's Selection.

Praise for Conversion. Psalm lxvi. 16.

- 1 Come, ye that fear the LORD,
And listen while I tell,
How narrowly my Feet escap'd
The Snares of Death and Hell!
- 2 The flatt'ring Joys of Sense
Assail'd my foolish Heart,
While Satan, with malicious Skill,
Guided the poisonous Dart.
I fell beneath the Stroke,
But fell to rise again:
My Anguish rous'd me into Life,
And Pleasure sprung from Pain.
- 4 Darkness, and Shame, and Grief
Oppress'd my gloomy Mind;
I look'd around me for Relief,
But no Relief could find.

* The article "Baptist," in Dr. Rees's edition of Chambers's Cyclopaedia, was drawn up by Dr. Stennett. EDITOR.

- 5 At Length, to God I cry'd;
He heard my plaintive Sigh,
He heard, and instantly he sent
Salvation from on high.
- 6 My drooping Head he rais'd,
My bleeding Wounds he heal'd,
Pardon'd my Sins, and with a Smile
The gracious Pardon seal'd.
- 7 O! may I ne'er forget
The Mercy of my God;
Nor ever want a Tongue to spread
His loudest Praise abroad.

Under these impressions he voluntarily presented himself a living sacrifice unto the Lord. Baptized by his own father when very young, he became a member of the Baptist church in Wild-street, of which he was the ornament for more than fifty years, and forty-seven of them he ministered to the Church in Wild-street, first as assistant to his father, and afterwards as his successor in the pastoral office, to which he was ordained in the year 1758.

How naturally he cared for the dissenting interest was visible from his assiduous labours for its prosperity, and the use he made of his intercourse with the great, for obtaining objects of vast importance towards the extension of religious liberty; for deliverance from those shackles that were oppressive, and which might in worse times prove an handle for persecution. His judicious publications upon that occasion will long speak for him, as will the respect he at all times paid to each denomination, and his readiness to serve them in every good work. Difference of religious sentiments made not the least alteration in his behaviour. And though he might think the difference of such magnitude, that he durst not venture his own soul upon the sentiments of others, still he knew that the wrath of man worketh not the righteousness of God, and that bad temper, bad manners, and illiberal epithets, would not recommend the love of God, or the truth as it is in Jesus. There was not an austere feature to be seen in his countenance, nor a forbidding accent heard to fall from his lips.

The Baptist denomination lay particularly near his heart, and his concern for it ran uniformly through his whole life. In the earlier part of his ministry he proved how well qualified he was for the tuition of the younger brethren intended for the service of the sanctuary; and he was the means of introducing into public life some worthy characters, whose

learning and ministerial abilities were a credit to the cause they espoused*. But if the diversity of his other engagements prevented his continuance in that capacity, he was happy whenever an opportunity offered of infusing instruction, indeed of saying or doing any thing that might contribute to the good of that profession which he judged to be nearest the plan of the sacred scriptures. It was his delight to promote peace and brotherly love; to make up differences, or explain misunderstandings, that at any time unhappily took place in churches or among ministers. He grudged no pains: and many can recollect repeated instances in which God made him remarkably instrumental in bringing about so desirable an end. If the churches were in harmony, and appeared upon sound principles to prosper, no man took greater pleasure than he did, or had more heart-felt sorrow at the contrary appearances.

What he was in his pastoral office will long, and affectionately be remembered. His christian friends will never forget what he was to the very short interval between his labors and his decease—With what unwearied zeal he appeared in the house of God—With what fervor and humility he went before them in supplications to the throne of grace!—With what clearness and warmth he opened the scriptures, declared the tidings of salvation to them, and as a father doth his children, exhorted, comforted, warned, directed them!—With what solemnity he administered the ordinance of baptism!—With what sacred ardor he petitioned God, when in prayer he laid hands upon the baptized at the time of their admission into the Church—With what melting pathos he statedly administered the memorials of the body and blood of the Lord!—With what emphasis, even to tears, he would frequently repeat those lines of Dr. Young,

“A pardon bought with blood! With blood divine!

“With blood divine, of him I made my foe!”—

In what a pleasing and familiar manner he expounded the word of God in the private meetings of the Church!—With what prudence he presided in their assemblies for deliberation, and how anxious he was that unanimity might prevail among them!—Nor must it be omitted how ardently he recommended to them the annual charity, commonly called THE FUND for

* One of his pupils, called into the ministry by his church, was the Rev. W. Clarke, A. M. formerly pastor of the Baptist Church in Unicorn-yard, Southwark, but more lately of that in Exeter, who died a few days before him—a man of deep reflection, extensive learning, and of a most excellent spirit.—His biography may be seen in the Baptist Register for Sept. 1794, page 276.

the relief of indigent ministers. What pride (if we may so speak) he took, if they excelled in that duty; and how much was his heart drawn out to the dear children who attended worship with his people, and whom he addressed publickly, and more privately, as those that he hoped would be the future seed of the church, and ripen to the glory of God, when the present generation hath left the world!----With what tenderness did he, as long and as often as he was able, visit his charge, and impart sympathy and help in their afflictions; and how frank, open and accessible was he at all seasons, when his advice or assistance was sought!---With what faithfulness, yet meekness, did he even rebuke where necessary, and how glad was he to restore the unsettled, or reclaim the wandering!---His friends know, and God also, after what manner he was with them, and how he kept back nothing that was profitable, but shewed them and taught them, publickly and from house to house, testifying repentance towards God, and faith towards our Lord Jesus Christ.

As an husband, a father, and master of a family, he was alike upright and exemplary. United in marriage with one of the best of women, they lived together in the closest and most uninterrupted affection, for more than forty years. She was a picture of unaffected piety and good-nature, and he walked with her as an heir of the grace of life, till about five months ago, she stepped out of this world a little before him, that she might, as it were, meet him, and welcome him to glory. The acknowledgment of God in their family met with ample reward. The tender love and christian solicitude they bore towards their children was returned with reciprocal affection, and they had the happiness of seeing them walk in the ways of God, and their son a preacher of the gospel. The concern they shewed for the domestics of their family, for their spiritual good especially, was such as it is hoped will not be forgotten by them. Pleasing instances are recollected in which God blessed the Master of the family for the conversion of his servants, particularly of one servant who, at an affecting church-meeting in Wild-street, told the church how a check was given to the thoughtlessness of his youth, and his resolution for sin, at Dr. Stennett's family worship; and how, born again in his master's house, he was brought into the road to Zion. Those who were present heard in silence and in tears, and their hearts praised God†. Nor were

* The poor Children of the Friendly Society in Great Wild-street—a charity by which about 100 Boys and Girls are educated and clothed.

† This was a very remarkable story of a prophane and vicious youth, tutored on a bowling-green, whom the Doctor, at the earnest request of an

were his endeavours confined to his own family, the whole neighbourhood shared in them, and good effects have been heard of the very last sermon he preached at Muswell-Hill, where he resided the latter years of his life.

But that which diffused vigour and animation through all the rest was his character as a man—a Christian. He set the Lord before him---had habitual recourse to prayer, private and mental---and walked with God. When he related the inward workings of his mind, it appeared how deeply he had entered into the spirit of experimental religion; and on this head, where he was intimate he would astonish. Much of it was seen also in his preaching and his behaviour;---in that disinterestedness, which made him think that he was the debtor of all if he could do them good;---that patient submission to the divine will in a variety of trying afflictions, and none more trying than the dissolution of a long and most affectionate connexion, by the death of his wife;---that forgiveness of injuries, and disposition to put the best construction upon the actions of other people;---that abhorrence of evil speaking, which, as it was commonly remarked of Mrs. Stennett, that “no one heard her speak evil of any one however bad:” so if the Doctor heard any one spoken evil of, he would reply, “Well, see now if you can’t tell something good of that person.”

Mrs. Stennett’s dissolution was a very great affliction to the Doctor and his family. Though she had been for some time rather declining in her health, yet her being at last so quickly removed was what they little expected. She was confined to her bed only about a week. Her disorder was of the nervous kind, and greatly affected her spirits. A delirium attended her illness, but yet she was enabled at intervals so to express herself as afforded those round about her no small pleasure. Being happy that those whom she so tenderly loved were with her in her affliction, she said at different times, “I dwell among my own people,”---and then, “Jesus is the only Saviour,”---“My Christ! Glory! Glory!” Her son asked her if she did not love Christ, she replied, “Yes.” Dr. Stennett said to her, “All is well, my dear,” she answered, “Yes.” She had walked humbly with God, was remarkably fond of the duties of retirement, and took great delight in reading books of experience. Her end was peaceful and serene---her death bed was a most pleasing one, and she might well be said to fall asleep in Jesus. She died March 16, 1795, and was buried in the family vault in Bunhill Fields. Mr. Booth de-

an aged member, the boy’s aunt, took into his family, and who afterwards proved a very godly man. The Church will recollect with respect the name of *John Hancock*.

livered

livered the address at her interment, and Mr. Josiah Thompson, of Clapham, preached her funeral discourse the following Lord's day, at Wild-street.

The death of Mrs. Stennett was an event that presaged his own removal. He was submissive to the supreme disposal, but did not appear to have any further regard for living in this world, or to think of his long continuance in it. All his talk seemed to be a repetition of these words, "The time of my departure is at hand." The duties of his ministry indeed he went to with redoubled diligence, as if aware that the night was coming when he could no longer work; and he was hardly with-held from those super-abundant exercises, that must have been immediately detrimental to his health. His retirements were chiefly spent in meditations on the bible; in which also he indulged his taste for poetry, as some admirable specimens he has left behind him demonstrate. His conversation and prayers were particularly spiritual, and his people will long retain the favour of the two last discourses he preached to them. The first, on Christ as an High-Priest "touched with the feeling of our infirmities," was the result of his meditations during a sleepless night the preceding week; but a night so comfortable as, he confessed, he had never before enjoyed in his life. The perfect knowledge the Lord Jesus had of his wants---the tender care he exercises, and the sufferings he so freely underwent, were his astonishment. None who knew Dr. Stennett could suspect him to be deficient in exalted sentiments of the Redeemer, yet all he had before conceived and preached of him, appeared small to what he then experienced; and hence he exhorted his people to "come boldly to the throne of grace, that they might obtain mercy, and find grace to help in time of need †." Though illness and approaching death prevented his preaching it had not lessened his love to his flocks. He desired a friend to tell them, "that he loved them all in the Lord, and that the truths he had preached were his alone consolation in the hour of death."---The temper and comfort of his mind in his illness, were discovered by several little incidents which cannot but be pleasing to those who had such a value for him. Before he was confined to his bed, he prayed one evening in his family in a manner which deeply impressed all present, "that God might give an easy passage out of life;" and God granted him that which he requested. Some vinegar and other ingredients being given him as a gargle for his throat, he said, with great emotion, which shewed his thoughts to be directed towards Jesus, "And in his thirst they gave him vinegar to drink. O! when I re-

† Heb. iv. 15, 16.

flect upon the sufferings of Christ, I am ready to say, what have I been thinking of all my life? They are now my only support;" and he added, respecting those tenets that would degrade Christ's person and atonement, "What should I do now, if I had only such opinions to support me?"*---Taking his daughter by the hand, he said, "Wherefore he is able to save them to the uttermost, that come unto God by him--- He is able to keep that which I have committed unto him against that day."---To the kind enquiries of a friend he answered, "Here I am, cast down but not destroyed;" And upon another occasion, repeated a verse of the charming hymn he had formerly composed, and which was printed †:

Father at thy call I come:
In thy bosom there is room
For a guilty soul to hide
Press'd with grief on ev'ry side.

To his son, who (at that time very ill also) came to see him, he said, "My son, God hath done great things for us, He is very gracious to us. I can leave myself and my family with him." In short, every little speech he uttered indicated the invariable frame of his mind, that he was happy in God, and that the ground of his happiness was the love of God in laying down his life for us. "Other foundations," as he expressed it with energy, "can no man lay, than that is laid, which is Jesus Christ. His name is, as ointment poured forth. O! he is the chief among ten thousand, and altogether lovely." The powers of expression were taken from him, a few hours before his departure; but he went off in a tranquil and easy manner. He quietly fell asleep in Jesus, August the 24th, 1795, in the 68th year of his age. His remains were deposited in his family vault in Bunhill-fields, where Mrs. Stennett his beloved wife had been interred a few months before him. The pall was supported by the following ministers: Dr. Kippis and Dr. Rees of the Presbyterian; Mr. Brewer and Mr. Towle of the Independent; Mr. Martin and Dr. Jenkins of the Baptist persuasion. The last of these gentlemen, who was a

* Mentioning Dr. Priestly by name; and I think (says Dr. Jenkins,) it argues very highly in favour of the doctrines of our Lord's Deity and atonement, and of his free and efficacious grace, that Dr. Stennett, a man of strong natural parts, a cool and dispassionate reasoner, and whom none that knew him would charge with ignorance or enthusiasm, believed in, and avowed those doctrines in his life, and gave so explicit a testimony to their usefulness and importance, when he viewed himself as going to appear before God the Judge of all. If Dr. Priestly should ever see this note, I wish it may be duly weighed, as he also must die.

† Hymn cclxx. of Mr. Rippon's Selection.

member of Dr. Stennett's church, and by that people sent into the work of the ministry, preached his funeral sermon Sept. 6, 1795, on 1 John iii. 16. The discourse was immediately printed, with Mr. Booth's Address at the grave; and the providence was felt, not only by all the Baptist Churches throughout the three kingdoms, but by great numbers of the most respectable persons in the other denominations of Protestant Dissenters, not to mention pious and evangelical ministers and people of the establishment—and John's Eulogy concerning one of the best men in apostolic times, was pronounced in every circle of the godly, "Demetrius hath a good report of all men, and of the truth itself; yea, and we also bear record, and ye know that our record is true."

The Doctor has left behind him two affectionate children, the Rev. Mr. Joseph Stennett, and Miss Elizabeth Stennett, in both of whom he had "inexpressible satisfaction."

THE BIRD OF PARADISE *,

By the late Rev. Dr. SAMUEL STENNETT.

AH me! I've lost my liberty;
And in this cage
My active mind
Is close confin'd:
Nor can I hope again
My birthright to obtain,
Till this my gilded tenement shall be
Destroy'd by some disaster or by age.

2.

But—How came I here?
Who was it that depriv'd my heav'n born soul,
Of the freedom she enjoy'd,
In the paradise of God;
Where no base passion could my peace controul,
Or in my breast create a fear?
'Twas Satan, aye, 'twas he
That robb'd me of my liberty:
His artful snares th' insidious Fowler laid,
And to this captive state my innocence betray'd.

3.

Cruel enemy to try,
When I fear'd no danger nigh,
Thus to deceive and ruin me,
With basest arts of treachery!

* The Rev. Mr. Joseph Stennett, who communicated the Bird of Paradise for the Register, wishes it to be said, that this is the first correct copy of it which has been given to the public. EDITOR.

But boast not, Satan, thou thy point hast gain'd;
 Heav'n permits it so to be,
 That all the world may one day see
 Justice triumphant over perfidy;
 For know that Christ the conquest hath obtain'd.
 Yes, and he'll quickly come,
 And publicly pronounce thy doom.
 So shall the horror of this cruel deed,
 By which thy malice had design'd,
 To draw down vengeance on mankind,
 With double fury light on thy devoted head.

4.

In the mean while I sit,
 And here in groans,
 And silent moans,
 Lament my 'prison'd state:
 Ah me! I once was us'd to mount and fly,
 Up thro' the trackless regions of the sky;
 And as I pass'd along,
 In sweetly pleasing strains,
 To trill my warbling song,
 All o'er th' ethereal plains.
 But now condemn'd within this cage to lie,
 I droop the wing,
 Refuse to sing,
 And sighing wish to die.

5.

But why despair?
 Come try thy voice, and stretch thy wing;
 A bird within a cage may chirp and sing,
 And taste what freedom is e'en while she's here.
 Strike up some cheerful note;
 With fond desire
 Peep thro' the wire:
 Thy keeper'll quickly come and let thee out.

6.

This, O this, is happy news!
 Now to sing I can't refuse:
 These shall be the notes I chuse:
 "Satan the cruel Fowler put me in,
 "And fast enclos'd me round with sense and sin:
 "But Satan cannot keep me here;
 "For not to him the cage belongs,
 "'Tis Christ's, and he shall have my songs,
 "Since he's my kind deliverer."

7.

Thus awhile,
 I will beguile

The passing hours away :
 Assur'd my master'll not forget
 To make my bed and find me meat,
 So long as 'tis decreed that here I stay.
 Wherefore free from all cares,
 From all dangers and snares,
 While Jesus my Saviour is by ;
 O how happy I dwell,
 Tho' immur'd in a cell,
 Not anxious to live, nor yet fearful to die !

8.

But soon, alas ! secure of future bliss,
 Senseless I grow,
 And scarcely know
 What real freedom is.
 The little circuit of my cage
 Doth all my thoughts and time engage :
 With heedless feet from perch to perch I hop ;
 And passing round,
 Pleas'd with the sound
 Of tinkling bell
 Hung o'er my cell,
 My nobler notes I drop.
 Ah ! how deprav'd this wretched heart of mine,
 So soon to lose its taste for joys divine !

9.

Busied thus with motes and straws,
 Idle nonsense, empty joys,
 Without a hope, without a fear
 Of pleasures or of dangers near,
 Asleep I fall :
 Fatal security !
 But hark ! I hear my keeper call.
 Aye, 'tis his voice : now I awake,
 Fancy I feel my prison shake,
 And dire destruction's nigh.
 Affrighted round my cage I cast my eye,
 And flutt'ring to and fro,
 Not knowing where to go,
 Attempt to make my escape but cannot fly.

10.

Ah ! silly heart,
 (I fetch a sigh,
 And sighing cry,)
 Thus foolishly to part
 With noble hopes, substantial joys
 For airy phantoms, gilded toys,

Trifles

Trifles, the fond pursuit of which unmans my soul,
 And leaves me to the sport of ev'ry fancied fear,
 That would my peace controul.
 What miseries befall a heav'n-born mind,
 By being thus within a cage confin'd!
 Pity, Saviour, pity me,
 And quickly come and set me free!

11.

My Saviour hears, and strait replies,
 With soft compassion in his eyes,
 " Thy silent moans,
 " And piteous groans
 " Have mov'd my heart;
 " Ere long I'll come,
 " And fetch thee home,
 " Where reason and the passions ne'er shall part."

12.

'Tis Jesus that speaks! how charming his name!
 At the sound of his voice,
 O how I rejoice,
 And kindle all into a flame!
 I leap and I fly,
 And in ecstasy cry,
 Vain world, I bid thee adieu:
 I'll wait not for age,
 To pull down my cage,
 But, fearless of danger, will force my way thro'.

13.

Check thy passions, foolish man;
 The longest life is but a span.
 Be contented here to stay,
 Another hour, another day;
 To feel a joy, to bear a pain,
 To do some good, some good t'obtain.
 Think not the moments long, Heav'n hath decreed;
 Impatience cannot lash them into speed.
 With meek submission wait the approaching hour:
 The wheel of time will quickly whirl about,
 And then thy keeper'll come, and ope the door,
 Put in his hand, and gently take thee out.

14.

The day arrives.
 Now thro' the wire,
 With strong desire,
 I cast my wishful eyes.
 I see him come: yes, yes, 'tis he!
 Hither he hastes to set me free.
 O the music that I hear,
 Sweetly warbling in my ear!

" Little

“ Little songster, come away,
 “ In this vile cell no longer stay;
 “ But take thy flight to realms above the skies.”

15.

I hear and instantly obey;
 Out of my cage I spring;
 And as I pass the wicker'd way,
 Thus to myself I sing:
 “ How safe, how easy 'tis to die,
 “ With Christ my Guardian-angel by!
 “ He's my defence from pain and sin,
 “ From foes without and fears within.
 “ O Death, where is thy sting? O grave, thy victory!”

16.

Now I'm happy, now I'm free:
 My active spirit, heav'n-born mind,
 From all the dregs of sense refin'd,
 Feels and enjoys her godlike dignity.
 No more oppress'd with the gross atmosphere
 Of error, prejudice and sin,
 Freely I breathe my native air,
 And drink ambrosial fragrance in.
 O who can think, O who can tell,
 The strange sensations now I feel!

17.

Awhile my wings unused to flight, I try,
 And round and round in sportive bliss I fly:
 Then through the opening skies,
 In rapt'rous ecstasy I rise,
 Up to the flow'ry fields of Paradise.
 And as I dart along,
 On full expanded wing,
 Amid th'angelic throng,
 Celestial anthems sing:
 “ Glory to him that left his throne above,
 “ And downward bent his way on wings of love;
 “ That wept, and bled, and died upon the tree,
 “ To conquer death and set the captives free.”

REV. JOHN GRIFFITHS,

Late Pastor of the Independent Church, at *Hitchin*, in the County of Hertford.

The Rev. Mr. John Griffiths was born in the parish of Llanvirmach, Pembrokeshire, South Wales, Nov. 16, 1736. His father's name was William Griffiths, and his mother's maiden name was Gwenllian Thomas. He was very obedient to his parents from a child. Like Obadiah of old, he feared the Lord from his youth. He made a public profession of religion, and became a member of the Dissenting Church at Glandwr, when he was about sixteen years of age. After having been at various schools in his earlier days, in 1753 he was placed in the Dissenting Academy at Carmarthen, where he remained two years, and from thence removed to the Academy at Abergavenny, where he finished his education. He entered upon the work of the ministry in the year 1758. In 1759, or 1760, he went to Wotton-under-edge, in Gloucestershire, where he preached about two years. He was after this settled as pastor over an Independent church at Hinkley, in Leicestershire. In February 1772, he preached his first sermon to the Independent church at Hitchin, as a probationer, and he was settled over them as their pastor in the ensuing summer. Here he went in and out before his people and preached the glad tidings of salvation to them, as long as his health and strength enabled him to do it; faithfully and affectionately labouring to save his own soul and those of his people, and thereby to promote the glory of his great master. He was eminently of a devotional spirit—a man of prayer. Mr. Geard, minister of the Baptist congregation at Hitchin, in preaching his funeral sermon, said; "Repeatedly have I united with him in this place, when no one has been present but ourselves, in communicating our views upon particular subjects to each other, and in endeavouring affectionately to recommend each other, and our respective churches and congregations to the divine regards in prayer. And yet, though we were in one sense alone, I trust we were not alone, because our glorious master now and then at least was with us, agreeably to his own condescending promise."

He was a man of disinterested benevolence. "I have known," said Mr. Geard, in the same sermon, "several instances of this: but one of a pleasing description, and not very commonly paralleled, I shall mention. It was a handsome gift sent by him to a poor afflicted minister, not of his

his own denomination, whom I have reason to think he had never seen in his life, but to whom he was spontaneously induced to send this relief on the poor good man's circumstances being related to him; without the smallest solicitation. I had the pleasure of being the medium of the conveyance of the gift; and of observing the benevolence of the giver, and the gratitude of the receiver. They are both in heaven, nor do I know that any person now living knows the particulars of the circumstance but myself; nor did I consider myself at liberty to mention it, even in general terms, till the generous benefactor was gone."

In January 1776, he married Miss Hannah Richards, daughter of Mr. Samuel Richards, late of Birmingham. By this lady he had two children, a son and a daughter. Their daughter, Mary Griffiths, died suddenly Feb. 18, 1783, aged 2 years and four months. Their son, Ebenezer Griffiths, was an exceedingly amiable and promising youth: but it pleased God to remove him also after a long lingering indisposition, Jan. 12, 1794, when he was fifteen years of age. The loss of the daughter was a heavy trial to the bereaved parents, but the death of the son was still much heavier. In him they had lost their all as to the endearing relation of children. It was their great felicity however that they had not to sorrow as those without hope*. But whatever consolations attended this affecting providence, as Mr. Griffiths's constitution had begun to fail before the death, and even before the indisposition of his beloved son, this providence appears to have operated very powerfully towards pulling down his already shaken tabernacle. In the summer of 1794, he went to Bristol to try the medicinal waters at the Hot Wells for the recovery of his health: but he derived no essential benefit from them. After his return home, he preached occasionally with considerable difficulty, till at length he was obliged quite to give over. His last sermon was preached Feb. 22, 1795, about 23 years from the time of his first preaching as a probationer at Hitchin. It seemed remarkable that this discourse was preached from 1 Cor. xv. 57. *Thanks be to God who giveth us the victory, through our Lord Jesus Christ.* For a long time before his death his mental powers were at intervals exceedingly deranged. When he was favored with a proper exercise of them, which through the goodness of God at certain periods was the case to the last, his mind was generally calm. It appeared as though when

* For some account of this amiable youth, see a little piece, entitled, *Youthful Piety exemplified.* Printed for W. Burton, Paternoster-row. 4d. 1794.

his affliction had extinguished every other light in him, that the light of devotion still attempted to burn. His grand support of mind in his collected intervals, was the mediation of Jesus Christ between God and sinners, and a good hope through grace of interest in that mediation. He had been at times exercised with fears, and particularly dreaded the article of death. It is a pleasing reflexion, however, that death at length grew less terrible to him the nearer he approached it: and the very day before his departure, during a lucid interval, he expressed himself to his nearest relative as wonderfully relieved from the dread of death, and as enjoying a cheerful hope that he should soon be at his father's house. It was remarked concerning him, that no one ever heard him murmur, however much his long and trying affliction might cause him to mourn. At length, on the 6th of December 1795, he was released from all his burdens, and entered into the joy of his Lord, aged 59 years.

On the 11th of December, he was respectfully committed to the house appointed for all living, and a suitable oration was delivered on the occasion by the Rev. Mr. William Williams, his successor in the pastoral office, who was ordained some time before Mr. Griffiths died. On the following Lord's-day afternoon, in the meeting-house where he had laboured so many years, his funeral sermon was preached to the two congregations of the Independents and Baptists, who met together to pay their last tribute of respect to a truly worthy character. The passage which Mr. Geard improved upon this occasion was given him by his dear departed brother, in one of the many friendly visits which he paid him during his affliction; it was Heb. iv. 9. *There remaineth therefore a rest to the people of God.* Six months before his dissolution Mr. Griffiths requested his brother Geard to improve this scripture as his funeral text, and prefaced his request by affectionately mentioning the long friendship which had subsisted between them—and indeed those who were acquainted with both of them have admired their sincere affection for each other, and longed to see the different evangelical denominations breathe the same spirit in every place. Who can say what advantages might result from the meeting of Independents, Baptists, and other holy ministers of the same neighbourhood, in each others vestries, for the purpose of consultation, prayer and praise, according to the example of these two brethren at Hitchin!

It must be mentioned also to their honor, that when either of them was ill, or on a journey, instead of sending thirty or forty miles for a minister to fill the vacant pulpit, he encouraged

raged his people to meet with the congregation whose pastor was at home, and able to preach. The places of worship are both large. The members and hearers accommodated each other. Love continued, and good was done. But this interchange of kind offices was misunderstood and misrepresented, in consequence of which, Mr. Geard published, in one of the Magazines of April 1795, the following letter which is *here* reprinted, by particular request from Hitchin.

To the Editor, &c. &c.

SIR,

AMONG those characters which are represented in the sacred oracles as an abomination unto the Lord, is included the sower of discord among brethren*. Your ungenerous correspondent, who is noticed on the cover of your last magazine, as having sent you a long letter, without paying the postage of it, complaining of a custom adopted somewhere near Hitchin by two ministers, of shutting up one of their places of worship, if either of them have occasion to be absent on the sabbath, appears intentionally to come too near a character of that description. As I am not at all ashamed to avow myself to be one of the ministers alluded to in that complaint, and as I do most cordially approve of the object that is complained of, I consider myself as called upon to attempt to vindicate my conduct, and the conduct of my honored brother minister, and of our respective churches and congregations, in that instance. To remove every kind of ambiguity from the business, I would observe, that the complaint evidently alludes to the conduct of the Independent and Baptist ministers and congregations at Hitchin itself; for that conduct has certainly been observed by those ministers and congregations. I do not know who the complainant is in this matter, but I flatter myself with the hope that it is not any person belonging to either of the said congregations.

It appears that a friendly understanding has in general subsisted between the Dissenting congregations at Hitchin, for a century past or upwards. This friendly understanding has been rather improved and strengthened in some particular instances, within a few years past. One instance of this is the custom complained of by your correspondent. Another is that of united meetings for prayer and a sermon, held alternately at each of our places of worship. The circumstance, which originally occasioned these meetings, was a very affecting and important one; it was that of the alarming indisposition of his majesty, our sovereign. At the time when our minds, as well as those of our fellow-subjects in general, were deeply impressed with his melancholy situation, it was thought expedient to have a joint meeting of prayer, between our respective congregations, on his account. Accordingly we assembled for that purpose at the

* Prov. vi. 16. 19.

Independent meeting-house, on the 14th of November, 1788, which was about the time of the crisis of his disorder. Both of the ministers and one of the deacons of each of our congregations engaged in united addresses to the King of Kings, for our earthly King's recovery. As it was a very solemn occasion, so it was a very solemn meeting: and the minds of ministers and people were so impressed, particularly at that time, that it was proposed afterwards that one united meeting of prayer should be observed at each meeting-house every year, and that a sermon should be preached on the occasion, which has accordingly been done ever since. At some of the meetings of this description, we have been kindly assisted by neighbouring ministers, who have evidenced their cordial approbation of them, and contributed to their promotion, by preaching on such occasions.

The friendship that has subsisted between the ministers and congregations at Hitchin, has, at different periods, and in different ways, produced salutary consequences. Both ministers and people, and the poor in particular, of both congregations, have derived advantages in more views than one, from this friendship. It being now upwards of twenty years since I and my beloved brother, the Rev. Mr. John Griffiths, have laboured together in this town, it is not to be wondered at that we have each of us had our trials during this period: but it has been our mutual concern, not only to sympathize with each other under these trials, but to assist one another as far as we well could. I am exceedingly sorry that his circumstances have long been such, that he has neither been able to co-operate, as he formerly did, in carrying on our joint meetings, nor to attend to the concerns of his own congregation: and it adds to my sorrow, that, I am afraid, his ability for these purposes is not very likely to be restored. I have the satisfaction however to reflect, that it has been my concern to do what I could to assist him under his incapacity; and among the motives that have operated to produce and promote this concern, gratitude, from the recollection of past exertions of his on my behalf, when I have been comparatively in similar circumstances, has had its share.

Nor has the sympathy that has been evidenced relative to our respective afflictions been confined to ourselves. Our friends on each side have mutually sympathized with us. I have not only had the satisfaction to hear my good brother's case affectionately noticed at a throne of grace, by his own immediate connexions, at their place of worship, but by my immediate connexions, at our place of worship. And we have had the satisfaction likewise of seeing or hearing of mutual assistance being afforded by our respective friends to one another, as circumstances have particularly required.

As to our united meetings, God has appeared to stamp them particularly with marks of his approbation. Two persons were received into the church with which I am connected, in one day, to whom the labours of my worthy brother upon such occasions

casions, had hopefully been blessed, and one of these instances respected the very first sermon that ever was preached upon these occasions.

And as to our uniting our congregations together, when either of us has had occasion to be absent on a sabbath, the circumstance which your correspondent particularly complains of, that likewise has had its advantages. By this means, at short notice, without any particular inconvenience to ourselves or our people, we have each of us been enabled to assist neighbouring congregations, when they have peculiarly needed such assistance, owing to the illness, the removal, or the death of their own ministers: and we have considered such a conduct as likewise calculated to promote affection and harmony among our own connexions.

Whether such considerations as these will or ought to induce other ministers and congregations, that may be similarly situated, to imitate our conduct, I shall leave to their own prudence to determine; but they so impress my mind in reference to ourselves, that I should be exceedingly sorry indeed, that that conduct should by any means be altered, in the instances referred to. And as I hope, through the medium of your magazine, a considerable number, at least, of our respective congregations, will either read or hear the following address, I beg leave through that medium to address myself to them, in the following manner:

“ Dearly beloved brethren and friends,

“ Whereas an unworthy attempt has been made by some person, to me unknown, to interrupt the harmony which has subsisted between you and your respective ministers, though I am abstractedly sorry that any such attempt should be made by any person whatever, yet, in another view, I am glad hereby to have an opportunity afforded me thus publicly to return you my most cordial thanks, to which-ever congregation you belong, for all the kindness and respect which you have discovered to me, collectively or individually; for all the kindness and respect which you have manifested to my honoured brother in the ministry; and for all the affection and harmony which you have discovered towards one another. I earnestly beseech you to listen to no attempts that may be made to diminish that affection, or to interrupt that harmony. And I would earnestly recommend to your serious consideration, the following apostolic exhortations: “ Mark them which cause divisions and offences. Let us follow after the things which make for peace, and things wherewith one may edify another. Endeavour to keep the unity of the spirit in the bond of peace.” *

In proportion as you may be enabled to act in this manner, such an attempt as I have in view, instead of interrupting your union, will eventually draw the cords of it tighter than ever. May this happy effect follow, and then whatever is said of the attempt itself, we shall have cause to rejoice in the consequence.

* Rom. xvi. 17, and xiv. 19. Eph. iv. 3.

If, sir, you will be so kind as to insert this letter the first opportunity you can, in your magazine, you will much oblige.

A Friend of Peace and Harmony,

And your humble Servant,

Hitchin, April, 7, 1795.

JOHN GEARD.

NEW DISCOVERED ISLANDS IN THE PACIFIC OCEAN.

The Rev. Dr. Jeremy Belknap, one of the Presbyterian ministers of America, author of the History of New Hampshire, in 3 vols. 8vo. † having been acquainted with the design of sending Missionaries to the islands in the pacific, expresses an hearty wish that they may be succeeded, remarking, that “ They will have to contend with many difficulties, and among others, the bad examples of European navigators, who have before visited and abused these people.” He adds, “ There is a group of islands lately discovered by some of our American navigators, *which are said to be populous*, and which are hitherto uncontaminated by the vices of civilized people. I wish, if it were possible, AN EXPERIMENT MAY BE MADE THERE. As this account may probably be new to Dr. Rippon, I send him the copy which accompanies this, with my cordial respects.”

An Account of the Discovery of a Group of Islands in the North Pacific Ocean, by Capt. James Magee, in the Ship Margaret, of Boston, in his run from Canton, toward the N. W. Coast of America. Extracted from his Log-book.

“ Tuesday, 6th of March 1793, steering N. E. at three o'clock in the morning, we saw land, bearing N. E. by E.; tacked and stood to the N. W. At 5, tacked and stood to the E. At day light, saw *six islands* bearing from S. S. W. to N. by E.; the nearest appeared to be about four leagues distant. At 7, the southernmost island, by our account, we judged to lie in latitude 27, the northernmost in 28 lat. 4 min. north.

“ At 10, A. M. a large island was seen, bearing S. $\frac{1}{2}$ W., to the southward of all which we had seen. At meridian, the extremes of the islands in sight bore as follows; that to the southward of us from S. S. W. $\frac{1}{2}$ W. to S. S. E. $\frac{1}{2}$ E; the ship's distance from the body of the island, five miles. That to the northward of us, and forms the channel we passed through, bore, at the same time, N. $\frac{1}{2}$ W., distant 6 or 7 leagues. Several which we had seen in the morning were now out of sight; the most southern island not being in sight, but we supposed it to bear S. S. W., 8 leagues distant; and the most northern N. by E. 12 or 13 leagues distant.

“ The meridian altitude gave the latitude 27, 12 min. N. The longitude, by a good observation of the sun and moon, was 214 degrees 20 minutes W. from Greenwich.

“ This group of islands lies nearly N. and S., extending about 64 nautical miles. As they are not laid down in any

Sold by Mr. Dilly, London.

chart

chart in our possession; and as I suppose myself the first discoverer, I give them the name of my Ship, MARGARET'S ISLANDS.

"Wednesday, 7th of March *, at half past 5, P. M. while standing to the E, a large number of breakers were seen off the E. end of the fourth island from the southward, which we found it impossible to weather. Wore ship and stood to the westward (the wind being then about E.), to clear these islands. At 6, the northernmost island, in sight, bore N. N. W.; the southernmost, S. $\frac{1}{2}$ E. At half past 6, double-reefed the topsails, and hauled up the courses. At half past 7, hove to. At 11, filled and stood, during the night, first N. E. then S. by E., then N. by W. At 6, the next morning, the northernmost island, seen the preceding day, bore S. E. $\frac{1}{2}$ E., 10 or 11 leagues distant. Being now clear of the islands, we let out our reefs, and set our top-gallant-sails, keeping our course to the N. E. as before this discovery. Latitude this meridian, 28 degrees 19 minutes N.

"The islands, which lay to the northward of the channel through which we passed, were small and irregular, appearing to be mostly solid rocks, of a whitish colour, with very little wood on them, and great numbers of sea fowl hovering over them. Two of those to the southward were well wooded, and covered with beautiful verdure. Each of them appeared to be about twenty miles in circumference, having a gradual ascent from the shore to the summit.

"The nearest lands to these islands, according to the latest charts, are the Sulphur islands discovered by Capt. King, in his return from Kamschatka, in 1780. Their latitude is 24 deg. 40 min. N., and their longitude 141 deg. 12 min. E. It is probable, however, that the northernmost of the *Marian* islands, which lie nearly in the same longitude with the *Margaret's*, may not be not much further distant than the *Sulphur* islands."

Boston, Dec. 14, 1795.

JAMES MAGEE.

Mr. Rippon has had the pleasure of communicating this Paper to the Rev. Dr. Haweis, Capt. Wilson, and other members of the Committee of the Mission to which they belong—and though the six new discovered islands are so situated as not to afford a probability of Capt. Wilson's visiting them in his present expedition: we all join, with every mark of fraternal esteem, in hearty thanks to Dr. Belknap for so kindly interesting himself in the design, and for his communication of a discovery which it is expected will be connected with others of a similar description—all tending, we humbly hope, not only to link man to man, but finally to unite millions of apostate sinners to our adored God and Savior.

* This was the same day, according to the civil account; but it is to be noted, that the marine day begins at noon, and the log account is kept in conformity to that custom.

An Account of the PHOLEYS, or FOLEYS, on the river Gambia,
in Africa *.

“ IN every kingdom and country on each side of the river Gambia, are people of a tawny colour, called *Pholeys*, who resemble the Arabs, whose language most of them speak; for it is taught in their schools, and the Koran, which is also their law, is in that language. They are more generally learned in the Arabic than the people of Europe are in Latin; for they can most of them speak it, though they have a vulgar tongue called *Pholey*. They live in hoards or clans, build towns, and are not subject to any of the Kings of the country, though they live in their territories; for if they are used ill in one nation, they break up their towns, and remove to another. They have chiefs of their own, who rule with such moderation, that every act of government seems rather an act of the people than of one man. This form of government is easily administered, because the people are of a good and quiet disposition, and so well instructed in what is just and right, that a man who does ill is the abomination of all.

“ In these countries the natives are not avaricious of lands: hence the Kings are willing to allow the *Pholeys* to cultivate the land, and live in their dominions. They plant tobacco near the houses, and all round their towns they plant cotton: beyond that are their corn fields, of which they raise the four kinds usually produced all over this country; that is, Maize, or India corn, rice, and the larger and lesser Guinea corn. The *Pholeys* are the greatest planters in the country, though they are strangers in it. They are very industrious and frugal, and raise much more corn and cotton than they consume, which they sell at reasonable rates, and are so remarkable for their hospitality that the natives esteem it a blessing to have a *Pholey* town in their neighbourhood: besides, their behaviour has gained them such reputation, that it is esteemed infamous for any one to treat them in an inhospitable manner. Though their humanity extends to all, they are doubly kind to people of their own race; and if they know of any one of their body being a slave, all the *Pholeys* will unite to redeem him. As they have plenty of food, they never suffer any of their own people to want; but support the old, the blind and lame, equally with the others. They are seldom angry, and I never heard them abuse each other; yet this mildness does not proceed from want of courage; for they are as brave as any people in Africa, and are very expert in the use of their arms. They commonly settle near some Munding town; there being scarce any one of note, especially up the river, that has not a *Pholey* town near it. They are strict Mahometans; and scarcely any of them will drink brandy, or any thing stronger than sugar and water. They breed cattle, and are very dexterous at managing them, so that the Mundingoes leave

* Extracted from Moore's travels into the inland parts of Africa.

theirs to their care. They are likewise great huntsmen, and not only kill lions, tygers, and other wild beasts; but often go 20 or 30 in a company to hunt elephants, whose teeth they sell, and whose flesh they smoke-dry and eat, keeping it several months together. The *Pholeys* are almost the only people who make butter, and of whom cattle can be purchased at some distance up the river. They are very particular in their dress, and never wear any clothes but such as are of white cotton, which they make themselves. They are always very clean, especially the women who keep their houses exceeding sweet. In some things they are superstitious, in particular, if any body boils the new milk bought of them, they will not on any consideration sell that person any more, because they say, boiling the milk makes the cows dry. The *Arabic* is not only spoken by the *Pholeys*, but by most of the *Mahometans* in the river, though they are *Mundigoes*."

THE MANNER OF BEATIFYING A SAINT IN ITALY.

Ancona, Sept. 2, 1795.

As I am now in a country where miracles are wrought, I will give you a little account of some of their proceedings, which have come within my knowledge.

Yesterday I heard an unusual noise of ringing of bells and firing of guns, and on enquiry I found the cause of it to be the Beatification of a Saint. This naturally led me to enquire into the cause of his promotion, which I understood was as follows. About three hundred years ago, Antonio Fattatti was bishop of Ancona. Being remarkable for his great learning, justice, piety and charity, he was much beloved while he lived, and at his death much lamented. The lower class of people revered him as a saint; and I find his friends, who were very rich, designed to procure canonization for him—he was accordingly embalmed and deposited in the cathedral church of this place; many people worshipped at his shrine, and implored his assistance and interference with the Almighty to procure the blessings they needed. In the course of twenty-five years numerous miracles were wrought by him. Many who had broken limbs were carried there, and by praying to him came away perfectly healed: also many blind people, it is said, have received their sight by applying to him as their advocate in heaven. These miracles fixed his friends in their former opinion of sainting him; they accordingly took the necessary steps in the court of Rome for that purpose. To examine into the merits of the cause, and prove the miracles to a certainty, has taken up the small period of 275 years. But last Thursday the case was determined at Rome in favour of Antonio Fattatti, and yesterday we received the news here. I find it requires an uncommon sum of money as well as great interest to procure this favour, I need not say it requires time also. Am
now

now going to see him, and when I return will give you a farther account.

Sept. 5. I have now been to see this wonderful man; he was placed under a kind of an altar surrounded with iron railing to keep off the people. About a dozen were in the act of praying when we went in, but the priest, who knew we should pay him for his trouble, did not hesitate to disturb them in their devotion in order to gratify our curiosity. The front of the case in which he was deposited is of glass, he is clothed in red velvet trimmed with gold, has a kind of cap on his head, and shoes on his feet. His left arm lay over his breast, and a ring was on one of his fingers. My friend tells me, that he has not yet attained the full honor of a Saint, to procure that there must be another course of law, which will cost a great sum of money. He is at present only called *Beato*, he may be sainted in about three years for about twenty thousand pounds; otherwise he may be another century more before he arrives at that dignity.

In another part of this church is the altar of St. Ciriaco. The story of him is still more ridiculous. He is said to be the saint who found the cross of our Saviour—he died a vast while ago. Several hundred years since, having a mind to visit the pope, he put to sea in an iron coffin, bound, I suppose, to the Mole of Ancona, but through bad seamanship he drove ashore in the night on a rock close to the Mole: in the morning he was discovered, and the coffin being opened, his body was found perfect, and writings which discovered who he was were also in the coffin with him. He was accordingly removed with great pomp to the cathedral, and is at one time of the year exposed to view for three days. We found a great many worshipping at his altar, which was entirely covered with gold. The priest, who accompanied us, brought from behind the altar a parcel of crutches and sticks which he assured us were left by cripples who had been entirely cured, through his intercession with God.

Sept. 7. I was yesterday, Lord's-day, to see the high mass celebrated in honor of our new Saint. To me the ceremony was truly ridiculous, although the Cardinal himself assisted. They chattered their prayers like magpies, and in the organ loft were 5 fiddlers, and as many vocal performers with three French horns: the ceremony concluded with a salute of 72 small cannon which belong to the cathedral. I now drop the subject, may our intercessions for mercy be offered through Christ alone, who is able to save to the uttermost all that come unto God through him!

A short account of THE GENERAL EVANGELICAL SOCIETY in Dublin, and of the state of Religion in that vicinity.

Dear Brother Rippon,

Birmingham, August, 1796.

At your particular request, I transmit a brief account of my late visit to Ireland, together with such observations on the religious

gious state of that kingdom as I recollect to have made during my stay; and to your prudence I leave the selection of what you may deem proper to be communicated to your friends.

The nature and design of the society, at whose request I went over, will be best represented by a paper published by themselves in Dublin, in 1793*.

The desirableness of making vigorous exertions on the behalf of religion in Ireland, can scarcely be conceived unless by those who have made themselves personally acquainted with the country. The inhabitants present themselves in two different classes; the one assuming the gaiety and splendor of affluence, the other exhibiting tokens of the most abject poverty: with the former the spirit of the world powerfully resists the spirit of religion; and whilst, for the most part, they avow themselves protestant christians, it is but here and there you find any under the visible influence of the religion they profess. The *poor*, being mostly Papists, are as ignorant as they are indigent, and highly superstitious. One instance of their superstition I had an opportunity of witnessing.

Near Island Bridge, about a mile from Dublin, adjoining the public road, is a well, which, because it was formerly included in the precincts of a priory dedicated to St. John of Jerusalem, is called *St. John's well*. On midsummer day these deluded people came from 20 miles round Dublin to visit this well, and for 24 hours, from 12 the preceding night, they were coming and retiring in crowds. Some eagerly drank of the holy water—others washed their heads and other parts of their bodies with it. Some bottled the water and carried it home for the use of

* TO THE FRIENDS OF RELIGION.

It is too evident to have escaped observation, that the state of Religion in this kingdom, for some years past, has been such, as could not but give pain to every serious and discerning mind.

In the year 1787, a number of persons in this city, deeply affected by this melancholy fact, met to advise and to adopt some plan to check the growth of irreligion and vice, and to promote a spirit of vital godliness.

To them it appeared that the most likely way to accomplish these great and desirable ends, would be to gratify that taste for variety, which is essential to the human mind, by furnishing a succession of zealous and popular ministers of every denomination, who should be employed to preach occasionally, wherever an opportunity should offer, either in the city, or in the country.

A beginning was then made, by forming a society under the name of THE GENERAL EVANGELICAL SOCIETY; and a subscription was opened for raising a fund to defray the expenses of such ministers as might from time to time comply with the invitation of the society. There is good reason to believe their endeavours have already been productive of good effects; they are therefore encouraged to wish not only a continuance, but an extension of the plan. And impressed with a conviction of the necessity and importance of the undertaking, and conscious of the purity of their motives, they venture afresh to call upon the Friends of Religion of every denomination, to unite with, and to assist them in this labour of love.

Subscribers names will be entered, and benefactions received by the Rev. Dr. M'Dowel, Mary's Abbey, &c. &c.

their

their friends; others brought their diseased children to the spot; whilst not a few I saw on their knees before the well at their devotions, which were frequently interrupted during their genuflections by offers of whisky from their acquaintance, which I never observed them to refuse: and as there were many whisky sellers close by the well, it was not strange to see the devotees retire from the sacred water highly inebriated.

It is easy to conceive that where such superstition and ignorance prevail, prejudice will not be wanting; so that it is a rare thing to see any of these miserable creatures attending on the means of instruction, unless it be in the mass-houses. Indeed they are for the most part kept in such a state of subjection to the priests, that if, by their confessions, he learns they have only attended on domestic worship in a religious family, he enjoins a certain penance for every offence, which he sometimes administers himself.

Such a state of things is certainly highly discouraging to the ministers of religion, who, perhaps in many instances despairing of success, have withheld themselves from those exertions which with more flattering prospects they would have made; whilst the manners of the people, with whom they are continually obliged to mingle, greatly tend to divert them from that spirituality and active zeal which are essential to a high degree of religious usefulness in every situation.

But this is not the case universally. Some recent appearances are very encouraging. For, besides the zealous friends to religion in other communions, it has pleased God to raise up many pious young men *, from among the students of Trinity College, who having taken orders are vigorously exerting themselves in various places, on behalf of evangelical piety. Their zeal is countenanced and cherished by two Fellows of the College †, who having been, for the truth's sake, prohibited by the Archbishop of Leinster from preaching in any of the churches in that province, do now constantly deliver the word of life in a chapel belonging to the Lock Penitentiary, called Bethesda.

With these Gentlemen, three others were prohibited the use of the churches on the same account; but the inhibition has turned out to the furtherance of the gospel, and God hath made the wrath of man to praise him: for it has proved in its effects similar to the persecution of the primitive church, which, by driving the disciples from Jerusalem, occasioned their travelling to Phenice and Cyprus and Antioch, preaching the Lord Jesus. And there are several young men now in College of serious piety, who propose to devote themselves to the ministerial work. Some of the happiest hours I enjoyed in Dublin were spent in spiritual converse and prayer in their company.

Several of the pious ministers of that city, justly considering that union among the friends, and especially the preachers of

* Particularly a son of Baron Kelly, and the Rev. W. Shirley. EDITOR.

† The Rev. Mr. Walker, and the Rev. Mr. Maturin. EDITOR.

the gospel, was the most likely way to advance its interests in Ireland; by a circular letter, in 1795, made a proposal to their brethren of various denominations, to meet in Dublin for a friendly conference.

In this letter they say, "All distinctions of names and parties are to be excluded from this meeting, and no pre-eminence to be admitted of one or more members above the rest, except as far as the regularity of the meeting may require the appointment of a temporary president."

But "none are to be admitted members of whom there is not reason to hope, that they desire to give themselves up to the service of God in the gospel of his Son, and to preach him as the only and all-sufficient Saviour of lost sinners. But as it must be expected, that there will be various differences of views, and that among those who attend this meeting there will be persons differing in degrees of knowledge and experience, the exercise of mutual tenderness, forbearance and love, is to be insisted on among all, as most essentially requisite to their common edification, and most likely to cause all at length to be perfectly joined together, not only in one heart, but also in one mind and judgment."

They express also their hope, that such friends to the meeting as are unable to give personal attendance would communicate by letter; and they propose to defray the travelling expences of such as cannot afford to do it themselves.

Accordingly on the 3d and 4th of June 1795, twelve or thirteen ministers of various denominations assembled, and about the same number signified their approbation of the meeting by letter. After prayer and reading the holy Scriptures, time was spent in conversation on various interesting subjects, such as the most useful way of preaching—the best rules for ministerial conduct—the treatment proper for persons newly awakened—the means of promoting brotherly love, and the present state of religion in the kingdom; when one of the brethren present, who had been called by the Saviour's grace the preceding year, gave very pleasing accounts of the state of his neighbourhood, as not only a great number of papists are disposed to attend the public means, but many scores of them visit him at his own house, which is open every evening for prayer and spiritual discourse.

The conversation closed with grateful remarks on the gracious presence of the Lord enjoyed at this meeting, which was concluded with prayer.

There has been another meeting this year, I have not seen the minutes, but I believe the attendance was larger, and the interview no less pleasing or profitable than the preceding. The good effects of such an union are already visible. O that in England we could rejoice in similar associations. I trust it will not be long before we imitate our Irish brethren. It is not a matter of despair with me.

I preached

I preached in Dublin six Lord's-days, and, one excepted, thrice a day. I had the pleasure of addressing auditories that seemed to increase every week, both in number and attention. It is wrong to decide hastily on the success of the word, but, when I left Ireland, there were not wanting some whose deep concern about spiritual things, or whose joy in God our Saviour, inclined me to hope that I had not laboured in vain.

As the Society wished me to preach a lecture on Thursday evening in Dublin, I could not make any wide excursions in the country. I preached however at Leixlip, Wicklow, Willow-Bank, and the Black Rock. The congregations in neither place were very large, yet in most encouraging circumstances. I hope no minister in England, who may be solicited by the Society, will refuse to labour in this harvest. The number of faithful labourers, compared with the mass of the inhabitants, is small indeed. The cities and large towns have not much light, but the villages are mostly in total darkness. Could a few zealous and intelligent men be found who would be willing to itinerate in Ireland, it is the opinion of many that much good might be done. But as you *, my dear Sir, have been on the spot, I need add no more, but a continued assurance that I am

Yours, &c.

S. PEARCE.

Since Mr. Pearce left Ireland, Mr. Rippon has received two letters, one from the Rev. Dr. M'Dowel of Dublin, and another from Mr. Howard, an aged deacon in that city. The first of these epistles says, "We have had the pleasure of Mr. Pearce's labors for some time past. I trust it has been a blessed visit to many. Numbers of God's people have been greatly refreshed, and I believe several persons have been awakened, and brought to a serious concern about their everlasting interests under his preaching. He is now returned to his family and flock, but he will be long remembered with affection in this city." The other letter confirms these tidings: "We have had a jubilee for some weeks. That blessed man of God, Mr. Pearce, has preached among us with great sweetness, and with much power. I trust some will have reason to rejoice to eternity, that he was sent to this city. Another noble champion is expected to arrive here every day, Mr. Rowland Hill. If all our souls felt the power of godliness equal to these privileges, surely we should be upon the tip-toe for Heaven."

* I am constrained to join with my brother Pearce in expressing an hope, That no minister who may be solicited to help the Society in Dublin will deny his assistance. On various accounts I shall always remember the sabbaths I spent among them; nor have I heard of any minister who has repented his acceptance of their invitation. The following brethren, I think, succeeded each other in this service. The Rev. J. Boddily, now minister at Newbury Port, in America: J. Jones, Lady Glenorchy's chaplain in Edinburgh; J. Rippon of London; Rowland Hill of the same city; Samuel Medley of Liverpool; Benjamin Francis of Horsely; Isaiah Birt of Plymouth Dock; Samuel Pearce of Birmingham; and now Mr. Rowland Hill is with them the second time. EDITOR.

EXTRACT of a LETTER from Mr. DAVID GEORGE,
concerning the Negro Church, and the two Missiona-
ries, Messrs. GRIGG and RODWAY.

Free Town, Africa, 19th April, 1796.

My dear Brother,

I RECEIVED your very kind letter, with the trunk, which Mr. Etheridge has been pleased to send—for which I, in the name of my brethren and sisters, return him our most grateful acknowledgements—May the Lord reward him an hundred-fold. The names of those who received the garments your people were so kind as to send, I will transmit to you in my next; they have afforded us a most comfortable supply of those clothes we stood most in need of—may the Lord bless your congregation for their kindness to us. We have also received all the linen, and divided it agreeable to your directions. My brothers and sisters with me, are also at a loss how to express our gratitude to our heavenly Father for his goodness, in inclining the heart of Samuel Whitbread, Esq. to take such notice of us. Shirts and shifts we stood much in need of—our *wants* in that article are now in a great measure supplied. We intend to write to him a letter of thanks,* if in our power, before the ship sails—if not, you may expect it with the next, which will sail, in about three weeks hence.

These things, with the hymn and tune books, we received from brothers Rodway and Grigg, who appear to be two most excellent young men, and well qualified for being Missionaries—Mr. Rodway has been rather poorly since his arrival here, but Mr. Grigg has kept his health amazing well—has been for some time at Port Logo—has made considerable progress in the language, and is much respected, and greatly beloved by all the people there; at present he is come down to *Free Town*, and intends staying till the rains are over.

I gave the book to governor Dawes, which you was pleased to send, he kindly received it, and returns you many thanks for it. He still thinks, and we agree with him, that it will be most prudent to defer *building our meeting*, till once peace shall have taken place, (which we pray God, may be soon.) We have preserved the writings of it you sent, and intend, when
the

* When Esquire Whitbread heard of Mr. Rippon's endeavour to procure a quantity of clothes for the christian negroes, at Sierra Leone, who had lately been plundered by some of the French; he sent to Mr. R. a twenty pound bank note, "towards furnishing the wardrobe" of these distressed creatures; wishing it to be laid out for shirts and shifts—it was accordingly done. The *letter of thanks* for this generosity, mentioned above, was duly written at Sierra Leone, signed with the name of each man and woman, who shared in the distribution. The sight of this letter would surely have given the benevolent Whitbread great pleasure, but it came to the hands of Mr. R. a few hours after Mr. Whitbread died.

the time shall come, to build it on the same spot, on which the present meeting stands.

The two missionaries have preached frequently with us, much to our satisfaction, and I trust to our edification likewise—they have not had opportunity for examining yet into our experiences, being so much taken up with their own business, in which they seem to engage with becoming spirit—they have been no expence to any of us.

We have appointed the afternoon of the first Tuesday of the month, to be kept as a meeting of prayer for the success of the Gospel in all the churches, and *for its spread throughout the whole earth*. We had a day of fasting and prayer lately, on account of the missionaries, Messrs. Rodway and Grigg—they were both present—this was *a most delightful season*—I trust the Divine Presence was in the midst of us.

We return you ten thousand thanks for your good advices—May the Lord enable us to act, and to walk in the way we ought—We have constant remembrance of you and of our dear brothers and sisters with you at the throne of grace—May the work of the Lord prosper among you.—We beg your prayers for us—yea we trust we have them—O that the Almighty would be pleased to pour out more and more of his Spirit—may the wilderness every where soon become as a fruitful field—may men be blessed in our Jesus, and all the ends of the earth speedily call him blessed.

We have had two deaths, since I last wrote to you, Euphemea Demps, whom I baptized about ten years ago in America, and one of my own children, Jane George, aged 12 years, they both died very comfortably. I have collected many of their dying sayings; Mr. Clark, the chaplain, would have inserted them, but has not time at present—his love to you, and all your dear people—he preaches commonly once a week in our meeting—we meet at an earlier hour than usual on the Lord's day, and go all of us to his place of worship to hear him—he intends writing to you by the first opportunity. The young men who came out as catechists with him are doing well, much beloved by all—they keep their school in our meeting-house, and frequently attend with us.

We have had no addition of members since I wrote to you last—Mr. Macaulay's compliments to you—Governor Dawes is coming home*—My wife is but poorly at present. All the rest of my family, with myself, are well; for which we desire to bless God.

I remain your affectionate brother,

DAVID GEORGE.

* The Governor is safely arrived in England, and speaks respectfully of Messrs. Rodway and Grigg. EDITOR.

Extract of a Letter from MR. CAREY to MR. RIPPON.

Mudnabatty, October 7, 1795.

My very dear Brother,

I RECEIVED yours of May 31st, 1794, and must say it afforded me no small pleasure to receive that testimony of a fraternal love begun on earth, which I trust can never, never end. One great glory of Christianity is the communion of saints, which, though it may be obstructed, yet, like a river, gathers a number of lesser streams, and thus accumulated flows into the sea. We have a river named *Atri*, almost as large as the Thames, near me, into which a few years ago there fell an amazing rock, on the borders of Boutan; and though many hundreds of people were long employed to clear the old channel, it was choaked up; *but this did not stop the River*; it took another course, formed a new channel far from the old one, but in the same direction till it found the sea: this is a fact, and you can apply it.

Your letter is full of questions; to many of which I cannot reply: a life-time is too short, perhaps, to investigate the mythology of the Hindoos. The current notions are, that God created three persons; these are worshipped as deities: their names are Birmmha, Beehno, and Seeb; Birmmha was the creator, Beehno is the preserver, and Seeb will be the destroyer of all. He is however the principal idol of the Hindoos, and is represented with a strange obscenity in all his temples, which are very numerous. Beehno has been incarnated nine times, and is to be incarnated a tenth, to judge the world at its destruction; a correct account of these incarnations may be found in *Sonnerat's Voyages*, and there is a translation of the *Bhagvat Geeta*, part of the *Mahabarut*, one of the most popular of their Shasters, by *Mr. Wilkins*, which is a good one and translated from the Sanscrit. I am inclined to the opinion, that the Hindoos are in great part descended from the ten tribes who were led captive—for in translating Exodus, and Leviticus, the Hindoos declared that they act according to the bible, but that we do not: there is an astonishing similarity between the Mosaical Institutions and the Hindoo Observances; and Brahma, their great predecessor, is not very different from Abraham. This subject I am investigating, and hope not to be unsuccessful. It is wonderful to think, what a number of Hebrew words are in constant and common use. I know it is said, they are of Arabic and Persian extraction; but

it is amazing how they came into constant and general use (except a people speaking that language had been dispersed about the country) more than the Bootan, or Chinese, whose countries are nearer than Arabia by far, and border upon Bengal, which Persia does not. I was astonished to find that two thirds of the words in the Hebrew bible are familiar to Moonshi, a circumstance of very great use in translating the Old Testament! Many will say that the number of Hebrew words in use among the natives, instead of being an evidence of their descending from the ten tribes, may as well be accounted for by the invasion of the Moors, who were lords of the country 1100 years, and who spoke many Persian and Arabic words. I am not ignorant of this, nor that, from this mixture arose the Hindostanee tongue, but it must be observed that Hindostanee is spoken by the Moors principally now, and very few Hindoos speak it; but these words are in constant use among the people who speak the Bengal tongue, and appear too general to be derived from that source, considering the antipathy between the two people.

I wish I could tell you of souls converted to Christ, and walking in his ways. I speak to a large assembly twice every Lord's day, and have besides occasional opportunities of addressing smaller parties in the week; but hitherto in a fruitless manner. They come to hear—sing not only then, but as they go about the street,

“ O who besides can recover us,

“ Except the Lord Jesus Christ?”

and they know some things about the general tenor of the Gospel; but O that I could write to you of their conversion. I find preaching a very pleasant work, and am well understood by all the better people, though the poor, who speak provincial language, don't understand so well. But these difficulties are almost gone; and we have now Genesis, Exodus, Matthew, Mark, James, and part of Leviticus, Luke, John, and the Acts of the Apostles, translated. But what is this, unless the spirit of God powerfully work among us. Well, his providence has brought us here, and wonderfully settled us, and his promises expressly assure us, that he will work. Therefore we will trust him, for he is faithful who hath promised.

And now, dear brother, adieu! Let my Christian love be remembered to all the London ministers, and country ones too of my acquaintance, and to the churches.

Very affectionately yours,

WILLIAM CAREY.

A BRIEF ESSAY *

TOWARDS

AN HISTORY OF THE BAPTIST ACADEMY

AT BRISTOL;

READ BEFORE

THE BRISTOL EDUCATION SOCIETY,

*At their Anniversary Meeting, in Broadmead,
August 26th, 1795.*

By JOHN RIPPON, D. D.

BRETHREN AND FATHERS,

IN the course of your Anniversaries, the Flower of the denomination to which we belong have appeared before you; and what article of interesting consideration have they omitted! When I think of the subjects of their address, and the great names who have discussed them; I have feared that it might not be within the compass of my ability to bring into your assembly any topic at all suited to this occasion. But it occurred to me at length, that there is one subject quite untouched—yet this, unhappily for me, a subject of prodigious magnitude, which involves difficulties, requires materials ancient and modern, with catalogues of names, and volumes of

* This Essay, to which the candour of the Bristol Education Society gave publication, is somewhat abridged in the Register, but is printed at large in a pamphlet by itself, which includes several paragraphs here omitted, that had appeared before in preceding numbers of this periodical work.

character ; so that now my embarrassment was greater than before : I refer to THE HISTORY OF THE BAPTIST ACADEMY, AT BRISTOL. This I am not prepared to give ; but I have prevailed on myself to look *towards* the subject. And if I may be suffered to avail myself of a few papers which have already appeared in print—to give a portrait instead of a long length picture—to hint as it may suit, without detailing—and to introduce names with or without character ; then, relying on the plenitude of your candor, I shall, after making a few prefatory remarks on the *former* state of religion and learning among us, attempt an Essay towards an History of this institution from its beginning.

Were I to unite what we contemplate with any select portion of scripture, and to preach a sermon, I should remind you of a glowing promise in the 45th Psalm, 16th verse. *Instead of thy Fathers shall be thy Children, whom thou mayest make Princes in all the Earth.*

These animating strains seem to be addressed to the Messiah, for the consolation of his bride, whose trouble was anticipated that it might be lessened. And they teach us, by implication, that among the distresses of the children of Zion, some of the most pungent would arise from the death of those ancestors and friends of Christ, who in their generations were distinguished by a truly paternal regard to the whole church. But that the mystical head, and the members of his body might have support under their sorrows,

forrows, assurances are here given, that when David and Solomon, and the holy Prophets were no more, the Apostles and other good men should be raised up in their stead---that “when the Jews were broken off from the Olive tree, the Gentiles should be grafted into it;” after which a fruitful progeny should arise from the Redeemer’s groans, whose wisdom and integrity, whose piety and zeal, whose generosity to men and power with God, should capacitate them honorably to fill the stations of their ancestors, and to shed, in their successive generations, an influence which shall, at last, felicitate the Globe.

But as History and not Prophecy solicits our attention to day, I shall waive a farther consideration of this beautiful prediction, requesting, however, leave to carry the couplet with me as the motto of our discourse.

While our Antipædobaptist forefathers were intermingled among other denominations of Christians, and had not yet formed distinct and separate societies; their religion and learning must be estimated, in general, by the piety and erudition of those good men, to whom they were affectionately united, and with whom they worshipped. We had at that time literary men, whose abilities reflected honor on themselves, and on the cause they espoused; and of these, some who ranked high among the learned were disposed to teach. Such, however, was the unsettled state of affairs in the Protectorate, and so great the persecutions of our brethren and other

nonconformists afterwards, from the Restoration in 1660, till the *glorious* Revolution in 1688, that we must not be surprised if we find no splendid Seminaries of learning among the Baptists, or any other Protestant Dissenters in those early days. Indeed several of the ejected or silenced ministers, in different counties, took under their care a few young men of promising abilities for the ministry, and, without regard to our distinguishing sentiments, assisted them in their preparatory studies for sacred service. Senior Pædobaptists helped junior Antipædobaptists, and venerable ministers of the Baptist denomination were the tutors of amiable Pædobaptists.

It is not easy for me to say with precision, how early in the last century *our* learned brethren, in this country, began, *among themselves*, to educate their juniors for the work of the ministry. Though it is certain, if they had not been much inclined to it before, the act of uniformity in 1662, made it necessary for them to turn their attention to this object. For now the seats of learning were made so difficult of access by oaths and subscriptions, as to prevent the admission of the wise and good, who were of nonconforming principles.

The earliest Baptist Preceptor of whom I have any account, is the famous Mr. John Tombes, of Bewdley, Worcestershire; a man whose attainments fitted him for any station in which learning and piety were requisite. The noted Mr. Wall, in his elaborate History of Infant Baptism says, that “ of the professed Antipædobaptists,

Antipædobaptists, Mr. Tombes was a man of the best parts in our nation, and perhaps in any other." And Dr. Calamy's honorable testimony of him is, that he was a person "whom all the world must own to have been a respectable man, and an excellent scholar." This learned divine, about the year 1650, took under his tuition three amiable young men; Mr. Boylston, of whom no particulars are in my possession; Mr. Richard Adams, and Mr. John Eccles. Mr. Adams in 1662 was ejected from his living at Humberstone in Leicestershire, was afterwards pastor of the Baptist church near Devonshire-square, London; and at length died in a good old age. Mr. Eccles became pastor of the Baptist church at Bromsgrove, suffered much for nonconformity, preached the Gospel there and at Coventry near sixty years with reputation, and died honorably in the year 1711.

By a manuscript letter in my possession, dated London, the 2d of the 8th month 1675, many copies of which were sent to the churches in the country, I find that our ministers of London invited their brethren of the Baptist persuasion, throughout England and Wales, to meet the following May, in the metropolis, with a view to form a plan for the providing an orderly standing ministry in the church, who might give themselves to reading and study, and so become able ministers of the New Testament. This letter is signed by most of the London pastors, among whom were the learned Daniel Dyke, William

liam Collins, Henry Forty, and William Kiffin. The result of this proposal I am yet to learn.

It is of general publicity, that the ministers and messengers of more than 100 baptized congregations in England and Wales met, in a General Assembly at London, in September 1689, to consult the good of the whole denomination. At this convention they resolved to raise a fund or stock, for the advantage of churches who were not able to maintain their own pastors or teachers,—for sending duly qualified ministers from the city and the country, to visit the churches, and to preach the gospel where it was not at that time published,—and for assisting members of churches who had promising gifts, were sound in fundamentals, and inclined to study, in attaining to the knowledge of the Latin, Greek, and Hebrew. Towards these benevolent purposes, different congregations made collections, and among them the church in the Pithay, Bristol, sent up by the hands of their pastor, the renowned Andrew Gifford, thirty pounds.

About four months after the General Assembly had met, our brethren, from the church at Plymouth, wrote a letter to the metropolis (the original is before me) with which they remit to the trustees of the fund a collection of 27l. 3s. 8d. and a promise of nine pounds per annum, to be entirely disposed of *in the education of young ministers*---observing that if this contribution were applied to the general uses of the fund, and not to the very purpose for which it was collected, no more would be sent. This letter contains

tains the recommendation of a Baptist student, *at Bristol*. As he was the very first, of whom I have any account, who was educated in this city, though not on our present foundations, a short account of him may be admissible.

This young man was Mr. Richard Sampson, a member of the church at Plymouth. He had been for some time devoted to the attainment of classical knowledge, before the meeting of the General Assembly in 1689. Yet application was made to the trustees of the proposed fund in London, requesting that he might remain at Bristol two or three years longer, and have the expences of his board and education defrayed. It seems the petition was granted.

His tutor was a Mr. Thomas in this city, of whom we learn from Dr. Calamy, that he was a minister at Bristol in Oliver's time, and continued so afterwards, was invited to conform by considerable offers in Wales, but refused to the last. He was educated at Oxford, trained up many for the ministry, and died at Bristol in 1693.

After Mr. Sampson had finished his studies, he became pastor of the Baptist church at Exeter, in 1692. Under his labours, certain records inform us, that the congregation flourished greatly, so that the meeting-house would not hold above half the people who sometimes assembled. Mr. Sampson was much esteemed by Sir Isaac Newton; and so strong was his memory, that one day, when the conversation turned on the depriving good men again of their
bibles,

bibles, Sir Isaac said, they cannot possibly deprive Mr. Sampson of his, for he has it all treasured up within him. Mr. Richard Sampson died at Exeter, in 1716. His son was, for many years, pastor of the church at Tiverton, where his grandson, well known to some present, now resides---I mean James Sampson, Esq; late his Majesty's consul general to the Dey of Algiers, and then in 1770, to the Emperor of Morocco, at Tetuan.

From the death of Mr. Thomas at Bristol, in 1693, our candidates for the ministry, so far as I can learn, were educated in London, at Taunton, Tewkesbury, and elsewhere. Hitherto I have no proof of the existence of any permanent society among the Baptists, for the education of young ministers.

But here with peculiar pleasure and veneration we introduce the name of TERRILL, the father and founder of the Baptist Academy in this city.

Mr. EDWARD TERRILL was born about March, 1635. The good work of grace was begun in his soul when he was 19 years of age. He afterwards kept a reputable school in this city: was baptized in 1659, and, after becoming a member of the church in Broadmead, was called to the office of preaching elder. He was several times, with many other members of the same church, for the sake of a good conscience, imprisoned in the Newgate at Bristol; endured his persecutions as a good soldier of Jesus, and died before July 25, 1686, when the church met at Sister Terrill's, as the Broadmead records express it,

it, to chuse "a ruling elder, in the place of dear brother Terrill deceased." This excellent person was doubtless a competent judge of the advantages which result to men in common, and to ministers in particular, from a good education. And it pleased God to put it into his heart, to promote this object. He left something considerable to the pastor of the church in Broadmead, for the time being, under the following conditions: "Provided he be an holy man, well skilled in the Greek and Hebrew tongues, in which the scriptures were originally written; and devote three afternoons in the week to the instruction of any number of young students, not exceeding twelve, who may be recommended by the churches, in the knowledge of the original languages, and other literature." And out of the estate bequeathed to the pastor of the church, he left ten pounds per annum, to be applied to the use of any student that might need it, and be approved of by his trustees. But though Mr. Terrill died in 1685 or 1686, it has been said, that the estate did not come into hand till about the year 1717.

It is not quite certain that either Mr. Thomas Vauxe, the pastor, in 1687, or Mr. Peter Kitterell, his successor, in 1707, were elected into their office under the limitation of the above clause; but by a letter in which Dr. Evans favoured me with a brief account of Broadmead church, I learn, that "Mr. CALEB JOPE was chosen to educate young men, as well as to assist Mr. Kitterell." This probably was in the year

1710 or 1711. Of Mr. Jope I can obtain but little information from the invaluable records of Broadmead. But I have gathered from divers manuscripts, that he was intimately acquainted with Plymouth church, resided in the beginning of his studies at Trowbridge, and from thence removed to Tewksbury, under the tuition of Mr. Jones, whose seminary was at that time deservedly in high repute, and produced, besides other noted persons, Mr. Pearfall, of Taunton; Dr. Chandler, and Dr. Gifford, of London; Dr. Butler, afterwards Bishop of Bristol and Durham; and also the late learned and respectable Dr. Secker, Archbishop of Canterbury. Mr. Jope, quitting his station in 1719, removed to Exeter, and afterwards laboured some time at Plymouth. With the close of his life, and the names of the students who were under his care, I am totally in the dark. The history of his successor has not shared the same fate, for we are in possession of manuscript and printed documents concerning him.

The Rev. Mr. BERNARD FOSKETT, son of Mr. William Foscett, of North Crawley, in Bucks, a gentleman of good repute, easy fortune, and blessed with a numerous offspring, was born March 10, 1684-5, near Wooburn, in Bedfordshire, where he had an estate. And as he early discovered a taste for learning, he was put under the care of a very able master, with whom he soon made considerable progress. He became experimentally acquainted with religion, in the early part of life, and at seventeen years of age joined the

the Baptist church, then under the pastoral care of Mr. Piggott, in Little Wild-street, London, over which our excellent friend, the Rev. Dr. Samuel Stennett, I hope yet presides*. About this time an intimacy had commenced between Mr. Fokkett, and Mr. John Beddome, (the father of our venerable friend, the Rev. Benjamin Beddome, of Bourton, on the water) some years after a respectable minister of the church in the Pithay. The friendship of Mr. John Beddome and Mr. Fokkett was like that of Jonathan and David, and lasted through life. Mr. John Beddome was called to the work of the ministry by Mr. Keach's church, of which Dr. Gill was afterwards pastor, and was sent to Henley Arden, near Aulcester, in 1697, to assist the aged Mr. John Willis, pastor of that church, who died about 1705. A few years after the death of Mr. Willis, viz. in 1711, Mr. Fokkett, who had been regularly called to the work of the ministry, and exercised his preaching talents several years, quitted the flattering prospects of his profession in London, preferring the character of an able minister to that of a skilful physician, and removed to Henley Arden, a place to which his pecu-

* It will be recollected that this discourse was delivered at Bristol, on August 26, 1795, when it was hoped that the Doctor might survive his affliction; but at the close of the public dinner of the society, news came that he was no more. On its being announced, every countenance was marked with sorrow, and every voice pronounced the eulogy of tributary esteem.

liar friendship for Mr. Beddome led him to give the preference. At Henley, at Bengeworth, and at Aulcester, these two worthies continued their joint labours, till the year 1719, when Mr. Fokett received a pressing invitation from Broadmead, to assist Mr. Kitterell, their pastor, and to become the tutor of the academy in the room of Mr. Jope, just removed into the west. This invitation he thought it his duty to accept, and, in 1720, entered on his double charge with great seriousness and firmness. One who for upwards of twenty-four years served with him in the gospel of Christ, and who could not be uninformed of his real character, has favoured us with a biographical sketch of him *, which demands a place in this essay.

“ His natural abilities were sound and good ; and his acquired furniture, of which he never affected making a great shew, was very considerable.— He had a clear understanding, a penetrating judgment, and a retentive memory. His application to study was constant and severe : but though he was of a retired and contemplative disposition, yet he was not so far detached from the world, as to be wholly unpractised in the duties of social life. In the management of his temporal concerns he was inflexibly just and honest ; in his counsels, prudent and faithful ; in his friendships, sincere and steady ; and though he was not a man of strong passions, yet in the relations of

* This sketch was given by the Rev. Hugh Evans.

a brother and a son, he was tender and affectionate, dutiful and obedient. His conduct as a Christian, through a course of near sixty years, was most exemplary and ornamental. So that it may be truly said of him, he had few equals, hardly any superiors. Religion he considered not as a matter of mere speculation, but as an affair the most sacred and important. How serious and regular he was in his private devotions, in his attendance on family and public worship, and every other religious exercise, they who best knew him will be readiest to declare. Nor was his religion confined to the closet, the family, or the house of God, but happily diffused its sacred influence through his whole life. Few they were, if any, of the Christian virtues, that did not shine with a bright and distinguishing lustre in his temper and behaviour; to delineate them all would carry me too far: I must not, however, omit to mention what he was always careful to conceal, his disinterested and extensive benevolence; for in this, as well as in many other respects, in imitation of his divine master, he went about doing good. The necessitous and deserving without distinction partook of his bounty; but the pious poor he ever considered as the special objects of his regard. And while he often judiciously prescribed to the indigent sick, he generously supplied them with the means of obtaining what was necessary to their relief. And as the Gospel ever held the highest place in his esteem, his charities were chiefly directed in such a manner as tended most effectually to promote its interests; so

AUG. 1796.

G g

that

that the poor ministers of Christ shared very largely in his compassionate regards, and were multitudes of them refreshed by his liberality. Nor did he confine his benevolence to those of his own sentiments only, but cheerfully extended it to many who differed from him. In a word, as his charities were thus generous and extensive, so the prudence, humanity, and privacy, with which they were conducted, secured to him the most cordial respect from those who shared of them, as well as merited the imitation of those who could not avoid knowing them. And as he was thus charitable whilst living, so in this respect as well as many others, being dead he still speaketh.

“ In the character of a minister, he approved himself judicious, prudent, faithful and laborious. His religious principles, which were those commonly called *Calvinistical*, he ever maintained with a steady Christian zeal. But though he was strenuous for what he apprehended to be the truth, yet was he fond of no extreme. While he strongly asserted the honours of free grace, he earnestly contended for the necessity of good works; preaching duty as well as privilege, and recommending holiness as the only way to happiness. And with what judgment, seriousness, and affection he insisted on these important and interesting subjects, some yet alive remember; as also the extraordinary weight which these his instructions received from his own very regular and pious example. He was indeed a pattern to the flock, in word, in conversation, in charity, in spirit, in faith, in purity.

city. Nor was he without the pleasure of seeing his labours crowned with great and happy success; of which the very flourishing state of his community, at the time of his death, will be considered a sufficient evidence.

“ To all which I may add, that in the office of a tutor he failed not to pursue the same ends, which animated his profession as a Christian, and his public labours as a Minister. He was always studious to promote the real advantage of those under his care, endeavouring to lead their minds into a general knowledge of the most beneficial and important branches of literature. And though he judged a superficial education best suited to the years and capacities of some; yet he encouraged and assisted others in the pursuit of a more finished one, conforming himself in the whole to the professed design of the founder of this institution.

“ In the regular and unwearied discharge of all these several duties of his profession he spent near forty years; during which time he suffered little or no interruption in his work from the disorders incident to human nature. But at length, by a paralytic seizure, he received the notice of his approaching dissolution. In these circumstances he continued near a fortnight, still enjoying the perfect and undisturbed use of his reasoning powers, and still discovering the same serene, pious, and heavenly spirit which ran through his whole life. Within a day or two of his decease, he addressed himself to his dear friend and colleague, the Rev. Hugh Evans, with a peculiar solemnity, and an uncommon pathos, in these words: “ I have

done with man and the inhabitants of the world, and I have nothing now to rely on, but the merits of my dear Redeemer, who of God is made, I trust, unto me, wisdom, righteousness, sanctification, and redemption: this is all my salvation and all my desire!" Sustained with these blessed hopes of the everlasting Gospel, he cheerfully submitted to the stroke of death, and quietly fell asleep in Jesus, September 17, 1758, in the 74th year of his age."

His funeral sermon was preached, but not printed, by the Rev. Hugh Evans, from 1 Cor. ix. 27. *I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away.* Thus the course of one holy apostolic man was finished.

If the list of Mr. Foscett's students now before me is complete, they were in number sixty-four, not including a pupil of the independent denomination, who afterwards lived and died a useful minister at Maidstone in Kent.* Concerning the first of these sixty-four, this memorandum is preserved. "November the 5th, 1720, Mr. Thomas Rogers was proposed as a student to Mr. Foscett, recommended by the church in the Pithay, and the ten pounds left by Mr. Terrill was granted to him." Mr. Rogers was from Pontypool, in Monmouthshire, and soon came to the close of life. And as the first of Mr. Foscett's

* This was the Rev. Mr. Herbert Jenkins, whose son is now minister of the Presbyterian congregation at Banbury, in Oxon.

students, so the last of them was from Wales, namely Mr. Samuel George, who was pastor of the church, at Wantage, Berks, and left an excellent character behind him. It is somewhat remarkable that the number of the English and of the Welsh students should have been exactly the same. For there were thirty-two of them Englishmen, and thirty-two belonging to the Principality. But I hope it will appear much more interesting to report, in the words of our ever dear Hugh Evans; ‘ that most of those who were under Mr. Fokett’s care approved themselves truly serious, and with great reputation filled many of our churches.’ Here let us pause—and most heartily praise the great Head of the church, for his mercy and grace. I am sure *they* are willing to do it, who still survive of that respectable catalogue.

Blessed be God, there are a few of these good men yet in the wilderness. I know not whether they are more than six or seven; but as you will conceive a favourable opinion of the rest from them as a specimen, I with pleasure recite their names.

BENJAMIN BEDDOME, A. M. at Bourton.

JOHN OULTON, A. M. at Rawden, York.

EDMUND WATKINS, at Uik.

JOHN EVANS, now at Northampton.

BENJAMIN FRANCIS, A. M. at Horsley.

MORGAN JONES, L. L. D. at Hammersmith, and

JOHN EVANS, of Pentre.

May the latter days of these reverend ministers abundantly increase.

By such disciples * we may, in some measure, form a judgment of the master. And if it be conceded that his method of education was limited rather than liberal; severe rather than enchanting; employing the memory more than the genius, the reasoning more than the softer powers of the mind; in a word, if it be granted that Mr. Fokett was not the first of tutors, it is a piece of justice to his memory, and a debt of honor to the divine grace, most cheerfully to acknowledge, that some good scholars, and several of the greatest ministers who have adorned our denomination since the days of the reformation, were educated by him. Here I pass the names which have been just recorded. But were I to single out from his students a scholar, it would be proper to repeat what the late Dr. Gibbons said to me some years since, when several eminent linguists had been mentioned; "I think, my young friend, that Dr. Llewelyn is the first scholar we have among the Protestant dissenters." Were I to distinguish those who were eminent as scholars and preachers too, I should select not only from the short list which adorns a preceding paragraph, but pro-

* Since this discourse was delivered, we have been called to mourn the death of two of these worthies—Mr. Beddome and Mr. Watkins. The biography of the former may be seen in the register for January 1796, No. 12, p. 314. And a design has been conceived of publishing an Appendix to this Essay, in which shall be given, among several valuable papers, a short account of *all* those students of the Bristol Academy, who have died in the Lord; if materials, sufficiently interesting, are *speedily* communicated.

duce

duce several others, and among them I might mention,

ROBERT DAY, A. M. at Wellington.

JOHN ASH, L. L. D. at Pershore.

JOHN RYLAND, A. M. at Northampton.

But there is one name I cannot omit—the name of the third student in the roll of the sixty-four; I mean that of the immortal

HUGH EVANS, A. M.

Mr. Fokett finished his labours and entered on his rest; but instead of the *father* came up *this* son, who had in general the esteem and influence of a *prince*, wherever he was known, *in all the earth*.

It was the honor and happiness of Mr. Hugh Evans to be descended from Welsh parents, in easy circumstances, illustrious for their piety and benevolence. His grandfather, Mr. Thomas Evans, was eminent in his day, for gifts and grace. In the time of Oliver's commonwealth, he passed his examination before the triers appointed to license ministers, and received from them an honorable testimonial. The original was intrusted to me, of which the following is a copy.

*By the Commission for the Propagation of the Gospel
in Wales.*

WHEREAS five of the ministers, in the act of parliament bearing date the 25th of February 1649, and entitled an *Act for the better Propagation of the Gospel in Wales*, have, according to the tenors of the

saïd act, approved of Mr. Thomas Evans the younger, and have recommended him, with their advice to us, that he be encouraged in the work of the ministry: we do, according to an order directed to us by the committee of five at Neath, therefore ORDER, that Mr. John Pryce, treasurer, shall forthwith pay unto the saïd Mr. Thomas Evans the sum of thirty pounds, which we have thought fit to allow him towards his salary, and encouragement in the work of the ministry. And this our order, together with his acquittal, shall be a sufficient discharge for the saïd treasurer.

Dated under our hands, the 16th of May, in the year of our Lord, 1653.

JOHN WILLIAMS, &c.

By these five gentlemen, Mr. Thomas Evans was appointed to preach in the parish of Maesmynys, where he continued till the restoration in 1660, and appears to have been useful, and highly esteemed by those who knew him and attended on his ministry. But when he was no longer permitted to officiate in the parish church, as his conscience would not suffer him to comply with the terms of conformity then imposed, it was thought he formed a separate church of the Baptist denomination; but the Welsh historian, our venerable friend, the Rev. Joshua Thomas of Leominster, who has enabled me to correct several mistakes which have crept into the history of this family, informs me it is correct to say, "That Mr. Thomas Evans united himself to the Baptist society, which now constitutes Dolau and Pentre churches, and which were then one church, under the care of Mr. Henry

Henry Gregory, who was the pastor of it from 1660, till about the year 1700. Mr. Thomas Evans was first his assistant," and then perhaps co-pastor with him. The church met for divine worship many years in his father's house. He suffered much for conscience' sake, but was carried honorably through all his difficulties, and in 1688 died in peace.

Caleb, the eldest son of Mr. Thomas Evans, a man of good abilities, and of a most amiable disposition and character, succeeded him in the pastoral office, and continued in the faithful discharge of the duties of it, till removed by death, in the year 1739. Our Rev. Hugh Evans was the youngest son of this Caleb, by his first marriage with Mrs. Hannah Lewis, from Herefordshire, of whose piety and other personal excellencies, it is scarcely possible to say too much. Mr. Thomas informs me, that she was of a reputable family, in the Valley of Olchon, who were distinguished in the Principality for sheltering the Baptists in persecuting times. As our dear preceptor descended from such parents, it may reasonably be inferred that he was a child of many prayers. In early life he was placed under the tuition of the Rev. Mr. Pryce, a worthy dissenting minister, who at that time kept a boarding school of high reputation, near Talgarth, in the county of Brecon, and was eminent in his day, as a sound classical scholar. Here Mr. Hugh Evans was thoroughly grounded in the knowledge of the learned languages, and at the same time had the distinguished happiness of being brought effectually

effectually acquainted with Christ and his own heart. Several things concurred, under the divine influence, towards his conversion: the recollection when he was at school of the prayers, and counsels of his father, before he left home: the conversation of a godly family of his father's acquaintance: and the preaching of that eminent servant of God, old Mr. Enoch Francis,—made such impressions on his mind as were never obliterated. Soon after having come to this city to visit a near relation, and to receive advice for a complaint in his foot, he pursued his learning under the direction of Mr. Fokett, by whom he was baptized, August 7, 1730.

By letters, which have come to light since the death of Dr. Evans, we learn, that soon after Mr. Hugh Evans was baptized, he went into Wales, for the sake of his health, and to see his father, to whom Mr. Fokett wrote, advising him and his friends to try the young man's ministerial gifts while at home; for at Bristol, he said, they could not prevail on him to exercise, such was his extreme modesty and diffidence.

In these early traits of character, the church at Broadmead must have perceived a golden sheaf which presaged a glittering harvest. Accordingly they called him to the work of the ministry on the 17th of August 1733, and, in the December following, gave him an invitation to become an assistant to their worthy pastor, which he accepted, notwithstanding much fairer prospects, as to this world, opened before

fore him from two churches in the metropolis. And in 1739 he was called to the station of teaching elder. The higher he rose in office, the brighter he shone as one of the ambassadors of the churches who are the glory of Christ. The biographical account of him in his funeral sermon, though it be the eulogy of a son, is temperate and just.

Every one who knew him must admit that his gift in prayer was uncommon, his students thought it was unequalled. In the family, at occasional meetings, in the services of the Lord's day, and upon extraordinary occasions, with copiousness, dignity, and warmth of devotion, he poured out his soul unto God; and yet with such variety, that he was seldom, if ever, heard to pray twice alike.

His pulpit compositions were clear, nervous and pathetic. Few men were more capable of taking a large, comprehensive, masterly view of a subject; or of representing it with greater perspicuity, energy, and fervor. His language was striking, his voice clear, and his elocution manly. Nor did any preacher, perhaps, ever know better than he, especially at some happy seasons, what it was to reign over his audience, enlightening their understanding, convincing their judgment, and then kindling all their noblest passions into a blaze of devotion.

After he had many years habituated himself to study, his forte as a minister was an extemporaneous illustration of the sacred scriptures. This was evinced by the weekly conferences; and we are able to assert
that

that many of his sermons, which his people deemed the best and most useful, exactly answered to this description. His ministerial labours were far extended all around. He had the care of numerous churches resting upon him; and many were the long journies he took to assist at ordinations, and at the annual associations, in England and Wales.

As a tutor he was not inferior to either of his predecessors. He possessed the assiduity without the severity of his immediate predecessor, and led his disciples into the fields of science by a method, in which hourly acquisitions brought new pleasures, and enabled us to pursue thought from thought, with tranquillity and delight. Every one who sat at his feet recognised in him a friend and a father. He so took us under his care as to inspire affection to him as our *friend*, and we never left his wing, till affection having grown to reverence constrained the filial heart to say, *This is my father*.

O what condescension, what tenderness have we seen in him! What solicitude for our usefulness and felicity has he discovered! With an appropriate facility he planted many a shrub in the very soil which reason and grace had adapted to its growth, and soon as its fruit appeared, how did he rejoice! When we no longer enjoyed the bosom of our Alma Mater, nor rested under his shade, he interested himself in our history: his sympathy lessened our sorrows, and his participation with us increased our joys. What man, since the apostolic days, could have said with more
sincerity

sincerity and accent, *I have no greater joy than to hear that my children walk in truth?* Well therefore it was said, in his funeral sermon, that it gave him "inexpressible pleasure to see so many who had been under his tuition fulfil his expectations concerning them." And that, not long before his death, he spoke with tears of joy to this effect; "I am happy to see these young men rising up, I hope, for great and eminent usefulness in the Church of God, when I and many others shall be here no more!"

But over the annals of this peculiarly eminent servant of the Lord, we exclaim, *The Fathers where are they? and the Prophets do they live for ever!* Through intense application the machine of mortality began to wear out, and the vigour of this holy useful man decayed. But before his dissolution our churches had the pleasure of seeing him attend the association at Frome. Here he took a solemn leave of his connexions in an affecting discourse from those alarming words; *Be not deceived, God is not mocked.* And soon after his return to Bristol, he closed his public ministry, with a truly paternal address from Gal. iv. 19. *My little children, of whom I travail in birth again until Christ be formed in you.*

During his declining state, it is scarcely possible to describe his placid resignation to the divine will, his meekness and his affection to all around him. Every passion seemed to be extinguished but love. With that he overflowed to his family, the church, and all his connexions. When speaking of the prosperous
state

state of Broadmead and the academy, he once said, that he thought he might adopt the words of good old Simeon, *Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation.* He frequently said, *my flesh and my heart faileth, but God is the strength of my heart and my portion for ever.*

A student, who was with him in the two last nights of his life, informs me, that for twenty-four hours before he departed he lay totally insensible. About midnight he began visibly to alter, and appeared to struggle with the last enemy. His dear son Caleb was sent for, who came just in time to witness the closing scene. Several of the students were in the room, and his three sons and two youngest daughters surrounded the bed while he breathed out his last.—The scene was unspeakably striking and solemn.—There lay, in the arms of death—the great Hugh Evans.

Soon after he expired, his son, the Doctor, who had been kneeling by the bed side for some time, and appeared to have been pouring out his whole soul unto the Lord, rose from his knees, lifted up his hands to heaven, and in all the tenderness of filial grief said, *Blessed are the dead which die in the Lord; he wept bitterly, but then added, for they rest from their labours, and their works follow them:* And indeed all who were present wept aloud, for several minutes.

The evening before the interment, the corpse was taken to the meeting house: The service was to begin the next day at two o'clock, but the house was
full

full before one. A suitable and truly melting discourse was preached by an excellent brother, now assembled with us*; after which the funeral procession, covering half a mile in length, attended the body from the meeting house to the Baptist burying ground, where the venerable Mr. John Tommas delivered a pathetic address on the occasion. This was a solemn hour, and the countenance of unnumbered spectators said—We have lost a friend.

This stroke was felt throughout the kingdom.—Our parlours, our pulpits, and our assemblies in general, not without many a trickling tear, sighed, *How are the mighty fallen!* But affecting as was this dispensation, by which the church and the WORLD sustained a loss; one thing consoled us—*instead of this father came up his Son*, the Rev. Dr. Caleb Evans, enrolled with the worthies, *whom* our ascended Lord himself was to *make Princes in all the earth*.

The first accounts that we have been able to obtain of our late President, furnish us with a genius in embryo. He was, blessed be God! in early life, called out of darkness into marvellous light. From his own pen, we collect, that when he was only a youth, he beheld with admiration his father in the pulpit, and was delighted with the heavenly sounds which flowed from his lips. Hearing the awful terrors

* The Rev. Mr. Benjamin Francis. This sermon was not printed, as Dr. Evans was preparing one for publication which speedily appeared, and to which this essay is considerably indebted.

of the law, and the astonishing grace of the Gospel, he was brought into the very dust, before the throne of an holy God, and enabled to magnify the riches of free grace in his salvation. Under the parental care and instruction of his father, he received his grammar learning, and ranked with other students under Mr. Foskett, about the year 1753. On his removal to London, he was baptized by Dr. Samuel Stennett, and became a member of the church in Little Wild-street. And having gone through the usual course of studies in the dissenting academy then at Mile-end, now at Homerton, while Dr. Walker, Dr. Conder, and Dr. Gibbons were the tutors, he was called to the work of the ministry by the church to which he belonged; and then for two years, as he himself informed me, assisted the Rev. Josiah Thompson, at that time pastor of the Baptist church in Unicorn-yard, Southwark; and the Rev. Dr. Furneaux, at Clapham.

At the expiration of this time, in 1759, he received an invitation to become his father's assistant, and began his public career in Broadmead, with a discourse from these words; *I determined not to know any thing among you, save Jesus Christ, and him crucified.*— This determination he held fast. It gave vigour to his ministry through the varying scenes of life, and at last it placed for him the lamp of hope in the valley of the shadow of death. Having preached at Bristol about eight years, he was ordained, and became his father's colleague. The congregation and the church,
already

already large and reputable, felt his influence. His piety, adorned with an animated eloquence, gave a zest to his prayers and his sermons. His connexions in town and country were numerous and respectable. Where he was known and heard, he was admired and loved. And now, when the influence of his father was apostolic, the popularity of the son proverbial, and every thing in the Church and Academy was approximating to perfection—in the full affluence of fame, he seized the golden opportunity; and in addition to all the other efforts of an expansive benevolence, his liberal heart devised another liberal scheme.

Having surveyed with pleasure the institution of Terrill, the assiduity of Fokett, and the improved method of education adopted by his father—with a disinterested zeal for the glory of God, and the welfare of men, he said of the academy according to the language of sacred song, *If she be a door, we will inclose her with boards of cedar; if she be a wall, the foundation is laid, and the fabric for years has been going up, we will build upon her a palace of silver.* Cant. viii. 9.

He devised—he planned—he executed. It was a structure of faith, founded in hope, on the basis of charity; to which *he*, its *father*, gave the name of THE BRISTOL EDUCATION SOCIETY—a society of CHRISTIAN PHILANTHROPISTS, before whom I appear with a respect bordering on reverence.

This society was formed in 1770, in aid of the Baptist Academy in Bristol, with the design, “That dissenting congregations, especially of the Baptist de-

DEC. 1796.

H h

nomination,

nomination, in any part of the British dominions, may, if it please God, be more effectually supplied with a succession of able and evangelical ministers; and that missionaries may be sent to those places where there is an opening for the gospel."

Some of us who had the honor of sitting at Dr. Evans's feet, before and after the emission of his scheme, well remember his anxious sollicitude concerning it, and the unremitted exertions he made, in town and country, to realize his plan. And, blessed be God, his efforts were not fruitless. So far from it, that we have reason to believe, indulgent Heaven and a smiling public exceeded, by far exceeded, his first expectations. Under his fostering hand the most benevolent men in all our connexions enrolled themselves as subscribers to the institution; and names, which add a lustre to any catalogue, became its patrons and benefactors. Among them I perceive the Chief Magistrates of the cities of London and Bristol, and other illustrious names, over some of whom, "now to the dust gone down," we drop the tributary tear. Out of these departed worthies, it will be a gratification to mention,

The Right Hon. FREDERICK BULL, Lord Mayor of
London.

THOMAS LLEWELYN, LL. D.

REV. ANDREW GIFFORD, D. D.

JOSEPH TOMKINS, Esq.

JOHN BULL, Esq.

FRANCIS BULL, Esq.

WILLIAM

WILLIAM STEELE, Esq.

Dr. JOSEPH MASON.

Dr. THOMAS BUNN.

ROBERT HOULTON, Esq. and his nephew,

JOHN HOULTON, Esq. Admiral of the Blue.

To these many other characters might be added; but I dismiss them, expecting that the next age will gratefully embalm *their* memories in successive anniversaries, while all the churches will give glory to God on *your* account.

As the affairs of the Academy were now to be conducted on a larger scale, and a greater number of students to be educated, the Rev. JAMES NEWTON, A. M. assistant preacher of the Rev. Mr. Tommas, at the Pithay, was respectfully invited to take a share in the education. The province of classical tutor was assigned him—a department for which he was admirably fitted. With the Latin and Greek classics, with the Christian Hebrew scriptures, the Mishnah, Talmuds, and other Jewish writings, he was intimately acquainted. Some of us now assembled, who in our later years at the academy were under his care, perfectly recollect with what humility, prudence and affection, he entered on his office among us, and with what patience and assiduity he sustained it. But though he is no more, NEWTON will long be a fragrant name in this connexion. I am extremely sorry at being under the necessity of referring the audience for a full account of him, to the funeral sermon on his death, in which, however, it will be

found that justice is done to his memory *, by Dr. Evans.

How well the Doctor was fitted, first to assist the great Hugh Evans, and then to preside over the growing institution, it is unnecessary to say, for there can be but one opinion on this head.

As he had known the scriptures from his youth, been called by divine grace in early life, addicted himself to the ministry, improved his mind by extensive reading, and had enjoyed a truly liberal education; he was prepared not only to rise, but to shine like the Sun—an universal blessing. How often have we been illuminated and warmed by his genial rays! Who can read his address to his students, drawn up in 1770, and then delivered, first of all, to some of us who are this day associated;—who can read it, and not perceive that the welfare of *every one* of his pupils lay *very near* his heart! O, how often has he in prayer, and in advice, melted over us! We all of us felt a sincere affection for him, and in some of us it seemed to be a mixture of the filial and fraternal. Similar emotions also of mind were inspired by his conduct in the circles of his friends, in which he charmed by his piety, affability, and good sense.

Our Baptist College in America was proud to confer on him her highest honors, in which she was followed by the Principal and Professors of the King's College, Aberdeen, in the year 1789. But though courted by some, caressed by others, and valued by

* Mr. Newton's Biography is given in the Register, No. II. page 150.

all of his connexions, his native excellencies, as a renewed man and Christian minister, never forsook him. He had been descended from a race of apostolic men, and his character reflected lustre on his ancestors. Great without arrogance, he maintained the dignity of his rank, nor ever gave any one reason to repine at his success. He never professed himself to be a *profound* metaphysician, or the possessor, in a superior degree to all his brethren, of a talent for generalising his ideas; yet his mind was enriched with numerous combinations of thought, with a taste cultivated and pure, and a memory eminently accurate. Warm and occasionally rapid in his manner, he sometimes succeeded more through a kind of natural felicity than previous study. With a plenitude and vigor of expression, the legitimate offspring of genius, his eloquence was neither disgraced by false and meretricious ornaments, nor degraded by dullness and insipidity. His flowing periods, and the harmonious cadence of his voice fitted him, in no common degree, for public speaking. Whether he read his sermons, or delivered them impromptu,* they were as distinguishable for their easy elegance, and evangelical favor, as his prayers were for a rational, manly, and affectionate devotion. His audience, neither attracted by fashion, won by the splen-

* It was his general practice to preach the forenoon sermon entirely without notes; and to read almost every sentence of his discourse when it was his turn to preach in the afternoon service, or at the evening lecture.

dor of establishments, nor the inspiration of music, always numerous, always increasing, and often highly devotional; demonstrated that he was *a workman who needed not to be ashamed rightly dividing the word of truth.*

He was closely attached to the system of theology, which we call Calvinism; yet candid in judging of the characters and speculations of others. His zeal, though warm, never degenerated into rancor and bitterness, in proof of which his numerous publications may be produced; yet his temper was not formed for approving virtue with coolness, nor for censuring vice with apathy. Open, honest, generous, his morals were pure without moroseness, his piety sincere without gloominess or ostentation. No good man ever held free intercourse with him without warm approbation, nor was deprived of it without regret. In a word, those who knew Dr. Evans, and were capable of estimating his character, all agree, that his talents were highly respectable, and his virtues rare, solid, and exalted.

For several months before his illness, to use the words of a ministering brother now present, It appeared evidently, to those who conversed with him, that he was ripening fast for eternal blessedness. His mind was in general much taken up with the employ of heaven. In humble abasement of spirit did he often speak of himself, as a fallen depraved creature; but, when he contemplated his privileges as a redeemed, regenerated sinner, his joy was unutterable. With
rapture

rapture he exclaimed, *O the breadth, and length, and depth and height of the love of Christ which passeth knowledge! Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God; and it doth not yet appear what we shall be!*

About a week after his first paralytic seizure, he said to one of his students who now hears me, "I am perfectly resigned to the will of God." And it being signified to him, that at the approaching Association at Wotton, the ministers and other brethren would be much affected by the death of dear Mr. Day, of Wellington, who was appointed to preach the sermon, the Doctor wept aloud, saying, "I expected to have joined him before this time in the kingdom of my father: he is gone, and I am languishing behind; but *I know in whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.*" Recovering himself, he added, "If I had been able to attend the association, and had preached, I intended to have improved these words; *We have this treasure in earthen vessels.* Ah, truly," said he, "Ministers are brittle, earthen vessels; but blessed be God for the *treasure* which he puts into them. The best composed sermons are nothing without the *excellency of the power* which is of God, and not of us."

In the same conversation he most earnestly recommended Village preaching, giving a detail of the rise and progress of a favorite congregation at Downend, near Bristol, where he then was. And speaking of

the foundation of his hope, he said, "As for those who deny the doctrine of the atonement, I cannot tell how it may be with them in the near prospects of death; for my own part, I HAVE NOTHING TO REST MY SOUL UPON, BUT CHRIST AND HIM CRUCIFIED: and I am now unspeakably happy to think of my feeble effort in vindicating that *glorious* doctrine, in my four sermons on that subject." Thus happy was the frame of his mind, and he was yet alive—and while he was living we hoped; and prayer was made for his life. *We* made it, and thousands made it to God continually for him. Innumerable were the hearts which ascended to heaven, and, with all the pathos and piety of a wrestling devotion, cried

"Eternal God, command his stay,
Stretch the dear months of his delay,
O! we could wish his age were one eternal day."

WATTS'S *Lyrics*.

And indeed there were moments when some of his dearest friends entertained a flattering hope of his recovery. But on the first of August 1791, he had a second attack, which alas! proved fatal on the Tuesday following. Blessed be God for all the felicity he enjoyed during his affliction, and that during the last hours and moments of life, with glory in his cheeks, he often repeated Dr. Doddridge's animating lines;

"And dying clasp thee in my arms,
The antidote of death."

Hence

Hence those who were around his bed declare, that they never saw so much of the power of the Gospel, to support under the pains of dying, as they beheld in the expiring moments of dear, dear, Dr. Evans; who, with an eminently propitious gale, had an *entrance ministered unto him abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.*

Thus terminated the exemplary and successful career of our late beloved President, who departed this life, August 9, 1791, in the 54th year of his age. The Rev. John Tommas, of Bristol, delivered the address at his interment in the Baptist burying ground, in this city; and Dr. Stennett, on whom it naturally fell to perform the service, preached his funeral sermon at Broadmead Lord's day the 21st of the same month, from Heb. xiii. 8. *Jesus Christ the same yesterday, to-day, and for ever.*

What a yearly Meeting of the Society was that on the Wednesday following, when the chairman reported—The death of our President! Father of Mercies! God and Father of our Lord Jesus Christ! hear a single request, That such another day—if it ever must arrive---may be far---very far distant! At the annual service of 1791 what passage of scripture could have been more suitable than 2 Chr. i. 7. *Ask what I shall give thee---*the text on which our valued friend the Rev. Samuel Dunscombe preached to the assembly! And what Resolution of the Society could have been either more just or more grateful than that which expressed an affectionate concern, honorably
to

to transmit the memory of our invaluable President, as the founder of the society, to late posterity!*

And now when *he* was entombed, calculate our hopes. Ah! whither had they fled! Under former

* To this resolve we are indebted for the Medallion of Dr. Evans, which is fixed in that elegant and commodious room of the Academy called Gifford's Museum. The tablet of which is thus inscribed:

CALEB · EVANS · D · D ·
SOCIETATIS · BRISTOLIENSIS
PARENS · ET · AVCTOR
NEC · NON · HVJVS · GYMNASII · DIV · PRÆSES

VIRTVTIS · ÆXIMIÆ · SVÆ
RERVMOVE · ACADEMICARVM · FELICITER · AB · EO · GESTAR
MEMORES
FAVTORES · POSVERE
OB. IX AVG. M.DCC.XCI. ÆT. LIV.

Over the door of the Museum, just within as you enter, is also a Bust of the Rev. Dr. Gifford, who caused this part of the edifice to be erected, and enriched it with his valuable library, paintings, medals, and other curiosities—with this inscription:

D · O · M · P · F · S ·
IN VSVM IUVENTVT.
GYMNASIOLI
HVJVSMODI BAPTIST. I.
MVNIFICENTIA EDV. TERRILL
OLIM INSTITVTI
MVSEVM HOC D. D. D.
A. GIFFORD. D. D.
ÆT. LXXX. AVG. XXVIII.
MDCCLXXX.

HVG. ET CALEB EVANS, A. M. ET JAC. NEWTON. GYMNASIARCHIS.

bereaving

bereaving dispensations in the church, and in the seminary, we comforted ourselves with this prophetic motto, *Instead of thy fathers shall be thy children*. And indeed our hope then reached its object, and attained fruition. But now the fathers were gone—gone the way of all the earth, and the children also. In this distress we looked far and near—and looked in vain. Our heads were bound round with weeping willows, and our harps lay neglected on the ground: but

“ Wonders of Grace to God belong:”

His own arm brought salvation. The motto of our essay received a new illustration. Jehovah singled out a man from all the tribes, whose parent, the great John Ryland, in the year 1744 was one of us. Instead of the father came up the son. But, to speak in allusion to Old Testament accents, the young man would fain have hid himself; then the people ran and fetched him, and it was said with peculiar joy in Israel, SEE YE HIM WHOM THE LORD HATH CHOSEN!

The dawn now succeeded the darkness. Since that time two annual days have been spent in prayer, in gratitude, and in hope. And shall not this, the third, be consecrated to the same employ? Blessed be God, the God of Zion, that the constituents of Broadmead Church, and the members of the Bristol Education Society, join in saying, Our eyes behold our teachers; and for both of them our hearty prayers shall ascend
to

to God, that they may have body enough,* and soul enough, for the arduous work to which they are called, and find it crowned with universal success. In these strains I am confident every heart is united; for while we embalm the memory of our departed tutors, with the incense of praise; on the high altar of devotion we offer the sacrifice of prayer for their successors—

We bow to those whose course is run,
And join to hail each rising Sun.

My dear brethren, the pupils of the academy, cannot expect me particularly to address them, in an Historical Essay. But I would remind them of the honor which I trust high heaven has conferred upon them, in counting them faithful, and putting them into the ministry. The work, to which the providence and grace of God directs your views, is the most solemn—the most important—the most eventful to yourselves and others for ever, that can possibly employ any intelligent being on earth——

“ ’Tis what might fill an *Angel’s* heart,
“ And fill’d a SAVIOUR’s hands.”

DODDRIDGE.

O! that you may be enabled so to advance in this service, with a single eye to the divine honor, as not

* In August 1795, when the substance of this Essay was delivered, the Rev. Joseph Hughes, A. M. then Dr. Ryland’s assistant in the church, and in the academy, enjoyed but poor health. In July 1796, he removed to Battersea, near London, where it seems his prospects of usefulness and happiness are flattering.

to count your lives dear to you, if you may but glorify God, and finish your course with joy.

But though I presume not to suggest any rules of my framing for your direction, I freely recommend to your attention, and beseech you, while you remain in this seminary, to read again and again, one short piece which I venture to say exceeds all praise—I mean Dr. Evans's address to his students*. If this is regarded by you, my dear friends, seriously and conscientiously regarded, any one without enjoying a prophetic afflatus, may prognosticate the event—those of you who are entering on an academical education, and those of you who are soon to finish it, will beautifully exemplify the promise before us—you will be, what we pray God every one of you may be, holy and happy yourselves, and, in addition to this felicity, you will make others, many others, holy and happy; and thus, in the highest sense, under divine influence, without which you can do nothing, you will

* It would *now* be a crime not to mention with Dr. Evans's address to his students, a small companion admirably suited to the pocket, which has been published by Dr. Ryland (without his name) since the anniversary of 1795, consisting of extracts from Mather's *Manuductio ad Ministerium*—Brainerd's *Diary*—President Edwards's *Resolutions*—and Dr. Owen on *Spiritual Mindedness*. It is entitled *Christianæ Militiæ Viticum*; or, *A Brief Directory for Evangelical Ministers*. Price 1s. or 1s. 3d. according to the binding. I should be glad if every Minister of the Gospel in England and in America was in possession of this work.

be

be *princes*, where-ever the providence of God may direct you, *in all the earth*.

How can I conclude this service, though already protracted to an unusual length, without addressing the Honored Friends of the Academy in general, and of the Education Society in particular.

I will not anticipate the pleasures and encomiums of posterity, when they shall contemplate the origin, and review the progressive stages by which the maturity of this seminary shall have been accelerated. But it may pass for an assumption that the next ages will look back on this, as we review the past. At that time *your* names, my brethren, will be recounted with a gratitude, joy and reverence, like that we feel at the mention of TERRILL, of FOSKETT, of the EVANSES, and of NEWTON.

But while we recollect, with every honorable sentiment, the history of our fathers who have lived, and taught, and died; let us rejoice and with all our powers bless the Lord, that their sons, as heirs of their talents and virtues, have arisen in their room. The humble villages, the commercial towns, the populous cities, have heard their voice, embraced their message, adored their master, imbibed his spirit, copied his example, and are now many of them beyond all sorrow, beyond all sin, casting their crowns at the Saviour's feet, and, in all the variety of song, exulting, *worthy is the Lamb that was slain*. And while this Academy may humbly boast of her sons in Europe and America, who have shewn unto millions
the

the way of salvation ; let us, this moment, anticipate the period, when the Alumni of our institution shall have made fruitful, not only wicked, warring Europe, and also the American States to the utmost bounds of the western world ; but when, through their instrumentality, and that of other good men and Gospel missionaries, all Asia, and Afric's sons shall be converted *to humanity* and TO CHRIST—then shall the motto of our essay, which is now seen only in the back ground and shades of prophecy, be read in a long-length historic picture ; and the fathers, the patrons, and the sons of the institution meet, and enjoy a rapturous anniversary which shall never break up. In that perfectly holy, happy society, may we all meet ! Amen and Amen.

A Copy of the TABLE of BENEFACTORS, in the MUSEUM
belonging to the Bristol Education Society.

		<i>l.</i>	<i>s.</i>	<i>d.</i>
1770	FREDERICK BULL, Esq. London, } 5 <i>l.</i> 5 <i>s.</i> annually - - -	150	0	0
	Thomas Sparry, Senr. Upton - - -	100	0	0
	Rebeckah Lippincott, Wellington - -	50	0	0
	Robert Houlton, Esq. Grittleton, 5 <i>l.</i> 5 <i>s.</i>	21	0	0
	Joseph Tomkins, Esq. Abingdon, 5 <i>l.</i> 5 <i>s.</i>	25	5	0
	William Tomkins, Esq. ditto, 5 <i>l.</i> 5 <i>s.</i> -	25	5	0
	Joseph Butler, Esq. ditto, 5 <i>l.</i> 5 <i>s.</i> - -	41	0	0
	John Bull, Esq. Bristol, 2 <i>l.</i> 2 <i>s.</i> - -	15	15	0
	Francis Bull, Esq. ditto, 2 <i>l.</i> 2 <i>s.</i> - -	10	10	0
	John Collett, ditto, 10 <i>l.</i> 10 <i>s.</i>			
	John Stock, ditto, 5 <i>l.</i> 5 <i>s.</i> - - -	10	10	0
	Thomas Bunn, Frome,* - - -	10	10	0
	William Steele, Esq. Broughton, 2 <i>l.</i> 2 <i>s.</i>	10	10	0
	Baptist Church, Lymington, - - -	10	10	0
	Rev. Hugh Evans, M. A.* { Tutors to			
	Rev. Caleb Evans, M. A.* { the Insti-	31	10	0
	Rev. James Newton, M. A.* { tution			

* Those marked thus (*) subscribed annually 1*l.* 1*s.* The sums directly after the names were also annual subscriptions ; the larger sums were original benefactions.

MAY 1797.]

i i

1772 John

		l.	s.	d.
1772	John Houlton, Esq. Seagry, 5 <i>l.</i> 5 <i>s.</i>	10	10	0
	Rev. Thomas Duncombe, Coate*	10	10	0
1774	Ann Callwell, Chesham	50	0	0
	Sufannah Callwell, ditto 10 <i>l.</i> 10 <i>s.</i>	100	0	0
	Thomas Llewelyn, Esq. L. L. D. London	60	0	0
	Stephen Williams, ditto	10	10	0
	Rev. Samuel Stennett, D. D. ditto*	20	0	0
1775	Ebenezer Hollick, Esq. Witser, 2 <i>l.</i> 2 <i>s.</i>	20	0	0
	Elizabeth Durban, Bristol	21	0	0
1777	Abraham Elton, Esq. ditto	10	10	0
	John Crammont, Leicester, (a Legacy)	10	0	0
1778	Rev. Isaac Woodman, Sutton, (a Legacy)	40	0	0
1779	John Holmes, Esq. Exon	16	6	0
1780	Rev. Andrew Gifford, D. D. London	110	0	0
	John and William Parsons, Esq. Chicester, 2 <i>l.</i> 2 <i>s.</i>	10	0	0
1781	George Wilkinon, London	10	10	0
1782	William Deane, Plymouth, (a Legacy)	150	0	0
	John Reynolds, Barbican, 2 <i>l.</i> 2 <i>s.</i>	20	0	0
1783	Rev. Andrew Bennett, Barbadoes	10	0	0
1784	Diana Munt, Tiverton, (a Legacy)	20	0	0
	James Hewardine, Arncliffe, (a Legacy)	10	0	0
	Hester Bull, Bristol*	10	0	0
	Thomas Llewelyn, Esq. L. L. D. London, } (a Legacy) consisting of his Library, } which cost more than	1500	0	0
	Rev. Andrew Gifford, D. D. London, } (a Legacy) consisting of his Library, } Pictures, Coins, &c. estimated at	1000	0	0
	Frederick Bull, Esq. the Reversionary Be- } quest of	1000	0	0
1785	John Thornton, Esq. Clapham	10	0	0
	John Antie, Esq. Devizes	10	10	0
1787	John Davis, Calne, a Reversionary Legacy of	50	0	0
1789	John Cook, Bristol, (a Legacy)	50	0	0
1790	Rev. James Newton, M. A. ditto (a Legacy)	50	0	0
1791	William Thomas, Hitchin, (a Legacy)	50	0	0
	John Edmunds, Fairford, a Reversionary } Legacy of 200 <i>l.</i> 3 per Cent. Consols } —Stock	200	0	0
1792	Ann Moore, Bristol	20	0	0
	Rev. John Poynting, Worcester, (a Legacy)	200	0	0
1793	Rev. Abraham Booth, London	5	0	0
1794	Mrs. Simpkin, Balby	5	0	0
1795	Rev. Peter Reece, Warwick, (a Legacy)	100	0	0

THE
COMMENCEMENT
AT
RHODE-ISLAND COLLEGE.*

PROVIDENCE, SEPTEMBER 10, 1796.

ON Wednesday last was celebrated the anniversary Commencement of Rhode-Island College. The processional train was formed as usual, and at ten o'clock, A. M. proceeded to the Baptist meeting-house. The exercises of the day were introduced by a prayer, delivered by President Maxcy.

The Performances of the Forenoon were,

1. An oration on the drama, with the salutatory addresses—by Benjamin B. Simmons.

2. An intermediate oration, on the importation of foreign luxuries—by Abraham Blanding.

3. An intermediate oration, on the importance of the knowledge of civil rights—by Nathan Whiting.

MUSIC.

4. 2d Dispute, on the policy of establishing a uniform system of education throughout the United States—between Horace Senter, Joseph Holmes, and Asa Kimball.

5. An oration, against religious establishments—by John Holmes.

6. An oration, on the manifestation of Deity in his works—by John M. Roberts.

MUSIC.

7. Astronomy burlesqued; a conference—between Abraham Blanding and Nathan Whiting.

8. An oration, on the necessity of subjecting the passions to reason—by Daniel Crane.

9. An intermediate oration, on attachment to particular systems of religious opinions—by Asa Aldis.

The degree of Bachelor of Arts was conferred on the following young gentlemen, Alumni of this College: Asa Aldis, Abraham Blanding, Bezer Bryant, Tristram Burges, Oliver Cobb, Daniel Crane, John Holmes, Joseph Holmes, Philip Hayward, Asa Kimball, David King, John M. Roberts, Horace Senter, Benjamin B. Simons, Benjamin Shurtleff, Ignatius Tomson, and Nathan Whiting.

* If there are any persons so uninstructed as to think that Rhode-Island College is a seminary, in which are educated, only young persons whose views are directed to the Christian Ministry, they should be informed, that of 70 or 80 students, together at the same time, there are frequently but a very few of them who are devoted to that sacred service.

EDITOR.

The degree of Master of Arts was conferred on the following gentlemen, Alumni of this College : Jones Godfrey, Gilbert Dench, Thomas L. Halsey, William King, Eli Smith, Lemuel Wadsworth, Isaiah Weston, and Abraham Cummings.

The honorary degree of Master of Arts was conferred on the following gentlemen : Rev. Lawrence Butterworth, Rev. James Bicheno, and Rev. Andrew Fuller,* of Great-Britain ; and on Foster Swift, Esq. of Taunton, Massachusetts.

Afternoon.

MUSIC.

1. An intermediate oration, on individual and national greatness—by Philip Hayward.

2. 1st Dispute, on this question ; Whether Christianity has augmented the temporal happiness of man?—between Benjamin Shurtleff, Oliver Cobb, and Bezer Bryant.

3. A dialogue—between David King, John M. Roberts, and John Holmes.

MUSIC.

4. A dissertation, in favour of female education—by David King.

5. An oration, “ pleading the cause of man,” together with the valedictory addresses—by Tristram Burges.

An address was then delivered to the graduates, by the President.

The day was closed with prayer, by the Rev. Dr. Stillman.

At the annual meeting of the Corporation, on the 8th instant, John Brown, Esq. resigned the office of Treasurer to the College, the duties of which, during a period of twenty-one years, he had uniformly discharged with reputation to himself, and advantage to the seminary ; for which the Corporation voted him their acknowledgments, and unanimously elected Mr. Nicholas Brown his successor in that office.

* At the anniversary of the Commencement in the College of New Jersey, held September 28, (a few days after that at Providence) the degree of Doctor of Divinity was conferred on the Rev. Andrew Fuller, of Great Britain, and on the Rev. Thomas Reed, of the State of Delaware. The degree of Doctor of Laws was conferred on the Hon. William Smith, Member of Congress for South Carolina, and on the Hon. Fisher Ames, Member of Congress for the State of Massachusetts.

A Sketch of the Ministerial Labours of the Rev. Messrs. SAFFERY, of Salisbury, and STEADMAN, of Broughton, as Itinerant Ministers in Cornwall, with Remarks on Village Preaching.

Broughton, Hants, Feb. 20, 1797.

Dear Brother Rippon,

IN compliance with your wish, I send you the following account of the Itineration of Brother Saffery and myself, in the county of Cornwall, last July and August; performed at the request of the BAPTIST MISSIONARY SOCIETY; and shall add to it such observations relative to the subject of Itinerant Preaching, as may occur to me, and the limits of a letter will admit.

We set out from Salisbury on Tuesday, the 28th of June last, and after stopping some time at Wellington and Exeter, spent the next Lord's-day at Plymouth and Dock, and also Monday and Tuesday in that neighbourhood, preaching at Cawsand, Saltash, and Botus Flemming.

On Wednesday we more professedly entered upon our work, by preaching at a village of the name of Landrake. From thence we took our tour down the southern coast, quite to the Land's-end, preaching in all the towns, and most of the large villages in our way; and, returning up the northern side of the county, reached Launceston, the county town, about that day month. From thence we made a second tour, nearly in the former direction, and visiting those places we had before passed by, and repeating our visits to the places we had been at before, finished our excursion on Wednesday the 31st of August, having been in the county just eight weeks.

We preached in all the towns, except one towards the north east, (and that was omitted through brother Saffery's illness), and in most of the villages of any considerable size. Each of us preached three times on Lord's-days, except in two instances, and on one brother Saffery preached four times; and were not above seven or eight week-evenings in the whole eight weeks without preaching. We found the inhabitants in general civil, friendly, intelligent, and much inclined to hear the word: a description very different from the reports of them prevalent to the eastward. In towns where there were Dis-

senting meeting-houses we generally occupied them.--- Where there were none, we applied to the Mayor for the Town-hall, or Market-room, and frequently obtained it. In some neighbourhoods, the Methodists lent us their places of worship; in others we used private houses; and in many instances, the open street. But whether in meeting-houses, or in town-halls, in private houses, or in the open air, we were, as far as we know, entirely free from any designed interruption worth mentioning. In several of the towns, and in some places amongst the tin mines, we had from 500 to 1000 hearers. The tanners we found to be very different from what they are generally represented. We are persuaded they are as civil and intelligent a race of men, as can be any where found amongst the labouring classes in any part of the kingdom. They are greatly inclined to hear the word; and when under it, may be easily distinguished by their steady, eager attention. For our own parts, we can truly say, we do not wish for a higher gratification than to ascend a desk, a table, or a horse-block, either in the street or in the field, on a fine summer's evening, surrounded by 600 or 700 or 1000 Cornish miners.

With respect to our successes, we can only say, that in general we were heard with very great attention and seriousness; and, if we may judge from appearances, the word made great impressions upon many. But the nature and continuance of such impressions, we had seldom an opportunity of knowing. Three or four instances, however, of persons being awakened under our ministry, came to light. One in the neighbourhood of Truro, and two or three near Penzance; and we have reason to conclude, from repeated acknowledgments, that our labours were blessed to the relief and encouragement of several before called by grace, particularly at Truro and Penzance.

It must now be left with others to determine, what encouragement to persevere in similar attempts our experiment affords. We can only say, that we complied with what we were satisfied was the call of God, in engaging in it; were constantly preserved, and comfortably assisted in the labours and fatigues of it; our churches received no injury, by our absence; and we have ever since felt an unshaken conviction, that we did right in going.

I ought however to observe, that our expedition into one county ought not to be looked upon as a certain specimen

specimen of what may be expected from similar attempts in many other parts of the kingdom. Cornwall, take it upon the whole, is more populous than most others, except those containing large cities, or extensive manufactories: and the inhabitants, as to the main bulk of them, being either miners or fishermen, are more in a state of independence, and less subject to the influence of superiors, who may be hostile to itinerant preaching, than those counties which depend wholly upon agriculture. To which I might add, that the labours and successes of the Methodists have largely contributed to civilize the inhabitants in general, and to bring them into the habits of hearing the word. I mention this not only as it may serve to enable you to form a proper judgment of our itineration; but also, to assign the cause of a regret which I have ever since felt, that the Dissenters have paid so little attention to this part of the kingdom, and thereby lost so very favourable an opportunity of serving the cause of religion.

Mr. Wesley, however, and his followers, have availed themselves of those advantages; and have laboured with great perseverance and success; they have, doubtless, proved a very great blessing to the county, and set an example worthy the imitation of all the friends of religion, however different from them their religious opinions may in some points be. The Wesleyan Societies are numerous, and some of them very large; and though probably there are to be met with individuals whose tempers, as well as opinions we could not approve of, yet there are numbers whose candour and liberality do them great honour. Had the Dissenters made similar exertions, they would, in all probability, have been attended with similar successes: and even now, sufficient scope remains for their exertions there; perhaps not so much in itinerant preaching, as in attempting somewhat more permanent, by encouraging some able and zealous ministers to go down and settle there, and affording them pecuniary aid, till congregations could be raised adequate to their support; which it is probable would require no great length of time to effect.

But I do not intend by this to insinuate, that itinerant preaching is not to be encouraged in this or in other counties; on the contrary, it has my most hearty concurrence. The obligations of real Christians to labour to the utmost, to bring others acquainted with the gospel, appear to me so numerous, so powerful, and so obvious, that

I feel surprised that the godly among the Baptists, and other denominations, have made so few efforts to accomplish it.* Nor can I conceive of any more effectual means of doing it, than that of itinerant preaching, carried on, either by stated ministers, who may pretty frequently make excursions in villages around them; or, at other times, take a more extensive circle, and leave their own immediate charge for a season (which may often be done without any real injury to it); or else, by those who entirely devote themselves to it. Perhaps there are persons

* As an illustration of this remark, I would beg leave to recommend a paragraph transcribed from the great Mr. Baxter, at the end of Dr. Ryland and Mr. Pearce's sermon, at Mr. Belcher's ordination, just published, and sold by Mr. Button, London; which I would be glad if you could insert in the Register.

In compliance with the desire of Mr. Steadman, the extract is most cheerfully admitted—thus it runs:

“O, if you have the hearts of Christians or of men in you, let them yearn towards your poor, ignorant, ungodly neighbors. Alas! there is but a step betwixt them and death and hell; and if they die unregenerate, they are lost for ever. Have you hearts of rock, that cannot pity men in such a case as this? If you believe not the word of God, and the danger of sinners, why are you Christians yourselves? If you do believe it, why do you not bestir you to the helping of others? Do you not care who is damned, so you be saved? If so, you have as much cause to pity yourselves; for it is a frame of spirit utterly inconsistent with grace. But hath God had much mercy on you, and will you have no mercy on your poor neighbors? You need not go far to find objects for your pity: Look but into your streets, or into the next house to you, and you will probably find some. Have you never an ignorant, an unregenerate neighbor, that sets his heart below, and neglecteth eternity? O what blessed place do you live in, where there is none such! If there be not some of them in thine own family, it is well; and yet art thou silent? Dost thou live close by them, or labor with them, or travel with them, or sit still and talk with them, and say nothing to them of their souls, or the life to come? If their houses were on fire, thou wouldest run and help them; and wilt thou not help them, when their souls are almost at the fire of hell? If thou knewest but a remedy for their bodily diseases thou wouldest tell it them, or else thou wouldest judge thyself guilty of their death;—what shall we say then of them who know of the remedy for curing souls, and do not reveal it, and persuade men to make use of it! Is it not hypocrisy, to pray daily for their conversion and salvation, and never once endeavour to procure it? Alas! that your prayers and your practice should so much disagree! How forward are hypocrites in their sacrifice, and how backward to show mercy! how forward to censure ministers for neglecting their duties; yea, to expect more from one minister than ten can perform; and yet they make no conscience of neglecting their own; as if other men were to work, and they only to sit by and judge!

Look Christians, with an eye of compassion, on the ignorant, ungodly sinners about you: be not like the priest and levite, that saw the man wounded, and passed by. God did not so pass by you when it was your own case. Are not the souls of your neighbors fallen into the hands of Satan? Doth not their misery cry out to you, Help! Help! As you have any compassion towards men in the greatest misery, Help! As you have the hearts of men, and not of tigers in you, Help!”

SAINT'S REST, Part III. Chap. xiv. § 1.

to

to be found whose talents and inclinations may better fit them for itinerants, than for settled pastors: these may wholly devote themselves to it. Gifted bretheren, who may not be competent to the constant discharge of the ministerial office, either itinerant or stationary, may* do much in a less extensive circle, and in an occasional way. And most churches would probably spare their pastors for a month or two in a year. Supplies would be procured for part of the time; and for the remainder, they might engage in religious exercises amongst themselves without a minister. This would be doubtless making a sacrifice of their privileges for a time; but then they ought to recollect, that he, for whose sake they make it, has not only made a greater sacrifice for them, but promised amply to recompense them for all their labours of love to him and his cause.

Of the necessity of such exertions, within the bounds of this kingdom, little doubt can be entertained. Not to confine Christianity to the denomination to which we belong, or to any one denomination, which would be illiberal and criminal; yet who is there that knows any thing of Christianity on the one hand, and the state of the inhabitants of many villages and towns, yea even counties, on the other; who is not fully convinced that the number of real Christians is exceeding small? What tribes of inhabitants people the forest of Dean, in Gloucestershire, and the extensive collieries in Shropshire and Staffordshire? And yet how very few can it be hoped are truly religious? In what a deplorable state of ignorance and prophaneness is Herefordshire, my native county! Though it be neither the smallest, nor the least populous, yet I doubt whether 300 souls, savingly acquainted with the way of salvation by Jesus Christ, can be found in it. Whilst it is readily allowed, that the millions of heathens abroad call loudly for our help; do not the hundreds and thousands of little better than heathens at home, call for our pity too?

It is true, from the general character of colliers, and other considerations, great opposition may at first be apprehended; and from the peculiar circumstances of the county I just now mentioned, great difficulties would occur. But the experience of the Methodists (patterns

* A young man at Southampton, joined to the Baptist Church in that town, has laboured in such a way for several months. Of the fruits of his labours, eight have already joined the church, and many more appear to be savingly wrought upon.

in this respect worthy of imitation) has proved, that such a description of men sooner yield to exertions, than those of a more civilized cast. And, from the few experiments I myself made, when in Herefordshire, last spring, I am fully convinced, that proper attempts there are not to be considered as hopeless.

Fatigues, it is true, must be endured, and hazards run by all who engage in such attempts. But every Christian, and more especially every minister, should know, that whosoever will be Christ's disciple must deny himself, and take up his cross and follow him---must not count his life dear to himself.

Attempts of this sort require expense, especially where no Christian friend can be expected to entertain such itinerants. But were the business heartily entered into, from the well known liberality of pious and charitable gentlemen in London and other parts of the kingdom, even upon less important occasions, little fear of a want of resources of this kind can be entertained.

It gives me, dear sir, very sensible pleasure to learn, that our brethren in the metropolis have taken up the business with spirit and resolution. May God crown their laudable efforts with success!! and, whilst they are now forwarding it with their property, and others, we trust, will be soon with their labours, may you and I, may all that love our Lord Jesus Christ, and the immortal souls of men, constantly help with our prayers! As it is an attempt in some respects new, would it be amiss, sir, if the friends of it were to set apart some particular seasons of solemn prayer for a blessing upon it? Would it not be practicable to consecrate one hour in a week to that particular purpose? May not an explicit agreement be entered into by them, to engage in such solemn employ at the same time, either socially, with as many as may conveniently meet together; or with their families, if practicable; or else in their closets? Something of this kind has been attempted in some religious connexions, and carried on with pleasure, and attended with a blessing. Would it be improper, sir, to bring forward a motion of that kind, at one of the meetings of the friends and supporters of this undertaking? Earnestly wishing and praying that a blessing may attend this, and every other effort, for the advancement of the Redeemer's kingdom in the world,

I remain, dear sir,
Your sincere, obliged friend and servant,
W. STEADMAN.

THE BAPTIST SOCIETY IN LONDON,

FOR

THE ENCOURAGEMENT AND SUPPORT

OF

ITINERANT PREACHING.

1797.

ADDRESS

TO THE FRIENDS OF EVANGELICAL TRUTH IN GENERAL;

AND

TO THE CALVINISTIC BAPTIST CHURCHES

IN PARTICULAR.

IT is very affecting to think, that, in this country, though highly favoured with civil and religious privileges, the inhabitants of many villages are destitute of an Evangelical Ministry : because it is apparent, from Holy Scripture, that the gospel of salvation by grace is of the highest importance, to enlighten the minds and relieve the consciences, to sanctify the hearts and reform the lives, of the ungodly and the profligate.

This gospel, though contained in the Bible, and though that best of books lie open to every one who can read his own language ; must, according to the appointment of Heaven, be exhibited in a public ministry. Preaching the gospel, or publishing salvation by Jesus Christ, is the ordinance of God ; and the grand mean of converting sinners, in order to their present peace, their greater usefulness, and their final happiness. *Preach the gospel to every creature*, was the high command of our sovereign Lord, to his disciples, just before he ascended the throne of universal dominion. This divine order is yet in force ; and its obligation extends to all that are invested with the ministerial character. Nor ought private Christians to consider themselves as unconcerned in the execution of an order so authoritative, and so beneficent. For, without their co-operation, by affording pecuniary assistance, the ministers of Christ are not able to make those exertions, which, in the common course of providence, are necessary to the diffusion of spiritual knowledge, by itinerant preaching, in the darker parts of any country. Thus private brethren become *fellow-helpers to the truth*, and to the public ministers of it.

It

It is with peculiar pleasure that we contemplate the recent formation of societies in the country, not only among the Particular Baptists, but also among our Congregational Brethren, for the spread of the gospel in this land by village preaching. A design so important, and a conduct so laudable, that we cannot but earnestly recommend them, as worthy to be adopted by all those pastors and churches, in the different counties, who love the doctrines of divine grace; and, especially, to those of our own denomination.

As private brethren, though not endued with abilities for the public ministry, may nevertheless possess a well-informed understanding, a gift for prayer, a talent for edifying conversation, and be conspicuous in the churches to which they belong, for steady piety, for benevolence, and for a well-regulated zeal; so it is very desirable that such characters were selected and encouraged, by those churches of which they are members, to use their pious endeavours in adjacent villages. By benevolent, prudent, and gradual efforts, one or another, in each circumjacent village, might admit a few neighbours into his house, to hear a person of the preceding description read the scriptures, converse on sacred subjects, and pray; whether on Lord's-days, or at other times, as opportunity presented. By such means the cause of Christ might be greatly promoted: for experience and observation unite in attesting, that a similar line of conduct has been owned of God, to the spiritual benefit of many.

Though real Christians ought always to consider themselves as lying under indispensable obligations, to use every scriptural mean in their power, to diffuse *the savour of the knowledge of Christ* in the several countries where they reside; yet, the varying aspect of Divine Providence may more loudly call for exertions of this kind, at one time, than at another. Such is the present season. For who, that seriously reflects on those scenes of distress which are in the world, but must exclaim? *Behold the works of the Lord! What desolations he hath made in the earth!* God, in the language of prophecy, is manifestly *come out of his place, to punish the inhabitants of the earth for their iniquities, and to shake the earth with terror.* The great and alarming events, which have recently taken place, are pregnant with new and powerful *motives* to strenuous endeavours, for the spread of divine truth: by a conscientious and practical regard to which motives, it shall be apparent, that our hearts are in unison with that comprehensive petition, **THY KINGDOM COME.**

While

While we rejoice in the spiritual and laudable exertions of our Christian Brethren, under different denominations, to propagate the gospel among the Heathen in foreign climes: we should not forget the many myriads at home, who have scarcely any thing pertaining to Christianity, besides the name---who are profoundly ignorant, if not notoriously profligate and profane.

The spread of infidelity is now uncommonly great. Multitudes of people in this country, being unacquainted with the true principles of Christianity, have no experience of their salutary tendency to relieve the distressed conscience, to sanctify the depraved heart, or to meliorate the conduct; and, consequently, there is no reason to wonder, that many of this description fall an easy prey to the artful insinuations, and the blasphemous assertions, which so frequently proceed from the lips, or the pens, of Deists. Many, indeed, are the judicious defences of Christianity which have appeared in our language. These, however, being seldom read by the lower classes of people, can have but little effect in preserving them from the contagion of Infidelity. Besides, *reading* the inspired volume, and the *preaching* of divine truth, are the grand means, appointed of God, to excite serious reflection, and earnest prayer; to produce conviction of sin, and interest the conscience in what the Scriptures reveal; to renew the heart, and give an holy bias to the whole soul. Now, persons who are thus affected, by what the Divine Writings contain, will revere the Bible, and be far from renouncing Christianity.

Amidst all the improvements in Philosophy, in Science, and in useful Arts, there is the highest reason to lament the neglect of that inspired volume, which is *able to make us wise to salvation*. A serious attention to the sacred contents of which, must lead us to conclude, either, that the New Testament does not give a just representation of *Christianity*; or, that incomparably the major part of those who profess the religion of Jesus, are not *Christians*: for Christianity, as delineated in the Apostolic Writings, is the religion of rectitude, of love, and of peace. Evangelical truth, which is the great instrument, in the hand of God, for promoting real Christianity, is the doctrine of divine benevolence to man---the doctrine of pardon, of reconciliation, and of salvation, by Jesus Christ. This doctrine, by whomsoever sincerely believed, never fails to produce a cordial veneration for God, and an unfeigned benevolence to man. *That* veneration is expressed, by a
con-

conscientious regard to holy worship, according to scriptural rule; by habitually observing the divine precepts; and by devout submission to the orders of Providence. *This* benevolence is manifested, by a series of truly virtuous affections towards our own species, in order to promote individual and social happiness: or, in other words, a prevailing disposition to treat others, as we might reasonably wish them to treat us. To profess the religion of Jesus, while habitually destitute of that veneration, and of this benevolence, is to insult Christianity, and to libel the New Testament.

Let us, then, Christian Brethren, regard these considerations as emphatically inculcating the uncertainty of all temporal enjoyments; the necessity of spiritual mindedness; and a practical attention to that divine precept, *Whatever thy hand findeth to do, do it with thy might*. Nor is much reflection required to convince us, that there is no object of equal importance, with that of promoting the genuine cause of Christ. To this, therefore, let pious and prudent exertions be directed. Let suitable persons, for an itinerant ministry, be, therefore, engaged: and let stated pastors in the country, according to their abilities and opportunities, employ themselves in village preaching. Let reading a portion of the sacred scripture constitute a part of their public devotions; that those who cannot read, who have not Bibles, or who suffer them to lie neglected, may hear the Lord himself speaking in the Old and New Testament.

In these labours, let them keep the great object constantly in view: which is, not merely to propagate a set of theological sentiments, though ever so true; much less to disseminate political opinions, or to canvass the affairs of state; but, in the fear of God, with much prayer, circumspection, and self-denial, to warn sinners of *the wrath to come*---to *preach the unsearchable riches of Christ*---and to render their ungodly fellow-creatures truly wise, holy, and happy. Then, being Christians indeed---by exemplary piety in the several churches with which they may be connected---by domestic religion and good order, in the families to which they belong---by integrity and benevolence, in all their private connexions---and by a peaceable behaviour, as members of civil society at large---they shall *adorn the doctrine of God our Saviour*.

Such, Brethren, is the object we have in view; and such are the effects to be expected from a successful pursuit of it! But as, in this case, no success can possibly attend

tend the most arduous exertions, without the concurrence of Divine Providence, and the powerful influence of the Holy Spirit; it is our indispensable duty, daily to solicit the blessing of God upon all our feeble endeavours to promote the interests of our Lord and Saviour, Jesus Christ.

RULES OF THE SOCIETY.

I. THAT a voluntary subscription be opened for the benevolent and pious purposes of this Society.

II. That any person subscribing one guinea *per annum*, shall be a member during the continuance of such subscription; and that a donation of ten guineas, or upwards, shall constitute a member for life.

III. A general meeting shall be held at our first monthly association after each quarter day; at which meeting, seven members shall be competent to transact business.

IV. The following Ministers, Abraham Booth, John Martin, John Rippon, William Smith, William Button, James Dore, Timothy Thomas, Thomas Thomas, and Thomas Hutchings, with any other Baptist Ministers the Society may think proper, shall be considered as members: who, together with one member, being a subscriber, of each of their churches, and eleven others, whether members of churches, or not, chosen from among the subscribers at large; shall form a Committee, for conducting the affairs of the Society. This Committee shall meet in the afternoon of the day of each monthly association; five of whom shall be deemed sufficient to transact business.

V. Any seven of this Committee, giving one Week's notice to the subscribers, shall have power to call a general meeting.

VI. A Treasurer and a Secretary shall be annually chosen: and when, respecting either of them, a vacancy happens, by death, or otherwise, another shall be proposed by the Committee, for the approbation of the general meeting.

VII. No subscriber shall vote, at a general meeting, for any appointment of this society, after the first year, who has not been a subscriber for twelve calendar months.

VIII. The Treasurer shall not pay any bills, on account of this Society, without an order signed by three members of the Committee.

IX. Five

IX. Five Auditors shall be appointed annually, by the general meeting, to examine the bills and accounts of the Treasurer.

X. An account of the receipts and disbursements of the Society, shall be annually laid before the general meeting, for the inspection of the subscribers; and, if thought expedient, printed.

XI. The Committee shall provide, and send out, as soon as may be, after due examination, such Calvinistic Ministers, of the Baptist persuasion, as appear to them properly qualified for itinerant preaching; which Ministers shall be entirely under the direction of the Committee; and, together with such assistance as the Committee may judge necessary, for the encouragement of village preaching, by settled Ministers, shall be paid out of the fund of this Society.

XII. The Committee, as they may think it expedient, shall be allowed to furnish their itinerant Ministers with a few small religious tracts, to give away.

XIII. This Society, though formed under the countenance and direction of the Baptist Monthly Association, is at liberty to permit its itinerant Ministers, whenever expediency calls, to unite with Pædobaptist Ministers of evangelical principles, who may be engaged in the same general design.

N. B. All contributions, however small, will be thankfully received. But it is hoped, that persons whom God has entrusted with considerable property, will be induced, by a consideration of the importance of the undertaking, to afford it a liberal support.

Form of a Testamentary Bequest.

Item, I give and bequeathe to the Treasurer, for the time being, of the Baptist Society in London, for the Encouragement and Support of Itinerant Preaching, established in 1797, the sum of
to be paid out of my personal estate, and to be applied towards carrying on the benevolent and pious purposes of the said Society.

Subscriptions received, by Mr. Wm. Fox, Treasurer, Colebrooke-row, Islington; or at No. 136, Cheap-side; and by Mr. GALE, Secretary, No. 12 and 13, Clement's-Inn.

A L I S T,

FOR 1797.*

OF the PRINCIPAL BOOKS AND PAMPHLETS which have been *lately* printed by the BAPTISTS; with a few others, distinguished by the Denomination to which their Authors belong.

B.

Rev. ISAAC BACKUS, Middleborough, Massachusetts.

A Church History of New England, extending from 1783 to 1796; containing an account of the religious affairs of the country, and of oppressions therein, on religious accounts; with a particular History of the Baptist Churches in the five states of New England. Vol. III. 8vo. pp. 334. price 4s. 9d. Sold by Button and Thomas, London; and may be had of the Publisher of the Baptist Register.

Rev. THOMAS BALDWIN, A. M. Boston, Massachusetts.

1. A Sermon delivered at Bridgewater, December 17, 1794, at the Ordination of the Rev. David Leonard, to the Work of an Evangelist, on 2 Timothy, iv. 5. *Do the work of an Evangelist.* 8vo. pp. 31.
2. A Sermon delivered February 19, 1795, being the day of public thanksgiving throughout the United States, on Psalm xxxiii. 12. *Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance.* 8vo. pp. 24.

Sold by Manning and Loring, Boston.

Rev. ABRAHAM BOOTH, London.

Glad Tidings to perishing Sinners; or, the Genuine Gospel a complete Warrant for the Ungodly to believe in Jesus. 12mo. pp. 234. Price 2s. 6d. in boards.

Sold by W. Button and T. Knott, London.

D.

Rev. JAMES DORE, London.

- 1 *The Path of the Just like the shining Light*: a Sermon, occasioned by the Death of Henry Keene, Esq. who departed this life, Feb. 14, 1797, in the seventy-first year of his age; preached at Mazepond, Southwark, February 26, 1797. (Printed on an elegant and costly wove paper.) 8vo. pp. 35. Price 1s.

* If any publication is omitted in this list, it is because it has not regularly come to hand, free of expense.

MAY, 1797.]

k k

z An

- 2 An Essay on the Resurrection of Christ; in which proofs of the fact are adduced, its import is explained, and its salutary influence illustrated. Price 1s. or, on fine wove paper, hot-pressed, 1s. 6d.

Sold by Gurney and Button, London.

E.

Rev. JONATHAN EDWARDS, D. D. (Congregationalist) North America.

- 1 Miscellaneous Observations on important *Theological Subjects*, original and collected. By the late Rev. Jonathan Edwards, President of New Jersey College.
- 2 Remarks on important *Theological Controversies*, being a second volume of President Edwards's Miscellaneous Observations.

Sold in London, by Vernor and Hood, and Button. In Bristol, by Isaac James, North-street,

N. B. Many important and original Thoughts are contained in the *first* of these volumes, on the evidences of revealed religion, and on the mysteries of Revelation, especially on the doctrine of the Trinity, and the Divinity of Christ.

The *second*, which has still more original matter than the first, relates chiefly to God's Moral Government; a future State; the Immortality of the Soul; the endless punishment of the impenitent; the divine decrees; efficacious grace; the perseverance of the saints; the necessity and reasonableness of the Christian doctrine; of the satisfaction for sin; and the nature of vital faith.

Rev. JOHN ERSKINE, D. D. one of the Ministers of Edinburgh.

A Supplement to two Volumes (published in 1754) of Historical Collections; chiefly containing late remarkable instances of faith working by love. Published from the manuscripts of the late Rev. Dr. John Gillies, one of the ministers of Glasgow; with an account of the pious compiler, and other additions, by Dr. John Erskine. 12mo. pp. 93.

Sold by Vernor, London; and by Constable, Edinburgh.

Rev. JOHN EVANS, A. M. (General Baptist.)

- 1 *The Providence of God*, a Sermon, preached at Maidstone, April 24, 1796, on the death of Mrs. Elizabeth Pine; who died on the 12th of the same month, in the 51st year of her age.

Hearts in the holy bands of love combin'd,
Death has no power to sever. Thou art mine!
A little while, and thou shalt dwell with me
In scenes where sorrow is not. *Cheerily*
Tread thou the path that leads thee to the grave;
Rough tho' it be and painful!—for the GRAVE
Is but the threshold of eternity.

- 2 An attempt to account for the infidelity of the late Edward Gibbon, Esq. founded on his own memoirs, published by John Lord Sheffield; with reflections on the best means of checking the present alarming progress of scepticism and irreligion; including an account of the conversion and death of John Lord Littleton. 8vo. price 1s. 6d.

Sold by Longman and Knott, London; and by Cottle, Bristol.

F

Rev. ANDREW FULLER, Kettering.

- The Importance of a deep and intimate Knowledge of Divine Truth;* A Sermon, delivered at an Association of Baptist Ministers and Churches, at St. Alban's, Hertfordshire, June 1, 1796.—Price 6d.

Rev. RICHARD FURMAN, A. M. Charleston.

- Rewards of Grace conferred on Christ's faithful People;* A Sermon, occasioned by the Decease of the Rev. Oliver Hart, A. M. Pastor of the Baptist Church at Hopewell, in the State of New Jersey: who departed this life, December 31, 1795, in the 73d year of his age. Preached at the Baptist Church in Charleston, South Carolina, February 7, 1796, on Matthew xxv. 21, *Well done, thou good and faithful servant! Thou hast been faithful over a few things: I will make thee ruler over many things: Enter thou into the joy of thy Lord.* 8vo. pp. 28. Sold by M'Iver, No. 47, Bay, Charleston; and by Button, London.

G

Rev. JOHN GEARD, Hitchin.

- The Beauties of Henry:* a Selection of the most striking Passages in the Exposition of that celebrated Commentator. To which is prefixed, A brief Account of the Life, Character, Labours, and Death of the Author, Vol. I. extracted from the Historical Part of the Old Testament, 12mo pp. 470, price 4s. 6d. boards.

Sold by W. Button, London, and J. James, Bristol.

K

Rev. JOHN KINGSFORD (General Baptist.)

- A Sermon addressed to the General Baptists, on the Causes of their Declension, and the Means of their future Prosperity. Preached at the Baptist Meeting, St. Thomas-street, Portsmouth, November the 15th, and at Chichester, December the 8th, 1795, (now a little enlarged), 8vo, price 6d.

M

Rev. JOHN MARTIN, London.

1. *The Gospel of our Salvation;* a Sermon, preached at the opening of the New Meeting in Store-street, Bedford-square, on Acts xiv. 7, *And there they preached the Gospel.* 8vo, pp. 32, price 6d.

k k 2

2 Some

2. Some Account of the Life and Writings of the Rev. John Martin, Pastor of the Church meeting in Store-street, Bedford-square. *Yet of myself I will not glory, but in mine Infirmities. For though I would desire to glory, I shall not be a fool, for I will say the truth.* 2 Cor. xii. 5, 6. Small 8vo. pp. 144. Price 1s. 6d.

Sold by J. Martin, jun. No. 27, Great Russell-street, Bloomsbury.

MISSION.

Periodical Accounts relative to the Baptist Society for propagating the Gospel among the Heathens, No. III. 8vo, price 1s. 6d.

Sold by Button and Thomas, London; James, Bristol; and may be had of the Baptist Ministers throughout England.

P

Rev. WILLIAM PENDERED, Hull.

The Duty of Christians to seek the Peace and Welfare of the Community; A Sermon, preached at Kingston upon Hull, on the late Public Fast, Wednesday, March 8th, 1797. Price 1s.

Non nobis solum nati sumus, sed etiam patriæ. CICERO.

Sold by Wills, Johnson, and Knott, London; Langdon, Leeds; and by the several Bookfellers in Hull.

R

Rev. SAMUEL RICHARDSON, Chester.

An Essay on the Suretiship of Christ, in two Parts. Part I. The Doctrine stated: Part II. Objections answered. Small 8vo, pp. 203, price 2s.

Sold by W. Button, and T. Knott, London

Rev. JOHN RIPPON, D. D. London.

1. *A Brief Essay towards an History of the Baptist Academy at Bristol*; read before the Bristol Education Society at their Anniversary Meeting, in Broadmead, August 26th, 1795, 8vo, pp. 52, beautifully printed on an elegant and costly wove paper, price 1s.

2. Vol. II. *The Baptist Annual Register*: containing Sketches of the State of Religion among different Denominations of good Men at home and abroad, for the years 1793, 1794, 1795, 1796, and part of 1797, 8vo, half bound and lettered, price 7s.

Volumes First and Second sell at 14s.—any odd Numbers may be had to complete Setts.

3. The SECOND EDITION, with Improvements, of a Selection of Psalm and Hymn Tunes, from the best Authors, (including *many originals*) adapted principally to Dr. Watts's Hymns and Psalms, to Mr. Rippon's Selection of Hymns, and suited to such Congregations who prefer the good old Tunes, as well as to those who use the more lively Airs of Psalmody. Price 5s. bound in sheep; in calf and hot-pressed 6s. 6d.

These three Articles, and also, A Selection of Hymns intended as an Appendix to Dr. Watts's Psalms and Hymns, may be had of the same Author; and are

Sold by Dilly and Button, London; Brown, James, and Cottle, Bristol; Ogle, Edinburgh; by the Baptist Ministers in many of the principal Towns in England; and at Boston, Philadelphia, New York, Charleston, &c. in America.

Rev. WILLIAM ROGERS, D. D. Philadelphia.

A Sermon, occasioned by the Death of the Rev. Oliver Hart, A. M. who departed this Life, December 31, 1795, in the 73d year of his age, preached at Hopewell, New Jersey, April 24, 1796, on 2d Samuel, chap. iii. and part of the 38th verse, *Know ye not that there is a great man fallen in Israel!* 8vo, pp 39.

Sold by Lang and Ustick, Philadelphia; and by Button, London.

Rev. JOHN RYLAND, D. D. Bristol.

The Duty of Ministers to be Nursing Fathers to the Church, and the Duty of Churches to regard Ministers as the Gift of Christ: A CHARGE, on Num. xi. 12. *That thou shouldest say unto me, carry them in thy bosom, as a nursing Father beareth the sucking child unto the land which thou swearest unto their Fathers;* delivered by the Rev. John Ryland, D. D. of Bristol; and a SERMON, on Eph. iv. 11. *He gave some—Pastors and Teachers;* delivered by the Rev. S. Pearce, A. M. of Birmingham, in the Dissenting Meeting-house, Angel-street, Worcester, at the Ordination of the Rev. W. Belcher, to the Pastorate of the Baptist Church, meeting in Silver-street, in the same City: together with an INTRODUCTORY ADDRESS, by the Rev. G. Osborn, and also Mr. Belcher's Declaration of his Religious Sentiments, 8vo, pp. 64, price 1s.

Sold by Button, London, and James Bristol.

S

Mr. THOMAS SHERATON, formerly, but not now, one of the Scotch Baptists.

Scriptural Subjection to Civil Government, in an Address to real Christians. Second Edition, 8vo. pp. 62.

Sold by the Author, No. 106, Wardour-street, Soho; by Mathews, London; and by Duncan, Edinburgh.

Rev. THOMAS STEEVENS, Colchester.

The Knowledge of God increased, and the Church enlarged; a Sermon preached to Baptist Ministers and others, at their first Meeting to deliberate on a Plan for the more effectual spread of the Gospel in the County of Essex. Price 4d.

Sold by Mr. Button, and by the Ministers of the Essex Association.

Rev. SAMUEL STENNETT, D. D.

Discourses on Personal Religion.

N. B. This Work was formerly printed in two Volumes.—The Rev. Mr. Joseph Stennett, the worthy son of the Doctor, to accommodate the Public, has now published the whole in one large handsome Volume, 8vo. pp. 537, price 8s. ornamented with a beautiful Head of the Author, which is pronounced to be a very correct Likeness.

Sold by Dilly, Cadell and Davies, Button, and Knott, London; and by the Rev. Mr. Ustick, Philadelphia.

CHARLES STUART, M.D. a very respectable Baptist in Edinburgh, has republished two Treatises written by that famous Puritan, Henry Ainsworth.

1. The Communion of Saints—a Treatise of the Fellowship that the Faithful have with God and his Angels, and with one another in this present life. Gathered out of the Scriptures.

2. An Arrow against Idolatry, taken out of the Quiver of the Lord of Hosts. Printed at Nova Belgia,* 1640.

To this Edition is prefixed some Account of the Life and Writings of the Author.

These two Treatises are now reprinted at Edinburgh, in one volume, 12mo. making together 344 full pages, beside the Account of the Author, which occupies 60 pages more. This account drawn up by the learned Editor of these pieces, is modestly introduced to our notice by a short advertisement, in which he says, "The following Treatises contain a simple account, almost in the very words of the Scriptures of some of the most important truths and duties revealed in the word of God.

"Both these books are become very scarce, the last edition having been published about one hundred and fifty years ago.

"Not the smallest liberty has been taken with the meaning of the Author, though in some places, words now obsolete, have been exchanged for those more in use; and obvious or smoother expressions substituted in the room of such as appeared harsh or obscure.

* This it seems was the name by which the Province of New York was known in 1640, being first settled from Holland, and not long before that period conquered by the arms of England.

“ When it was first proposed to republish these Treatises, it seemed very desirable that they should be accompanied with the Life of the Author. This was readily undertaken before the difficulty of executing it was perceived.

“ There are, probably, few materials for it, and of these the Editor has been able to procure but a very small part. He does not doubt, that those who have had an opportunity of examining the whole, may be able to detect several mistakes in what he has written. Some pains, however, has been taken to satisfy the curiosity of such who esteem the works of AINSWORTH.

“ The reader will find here an attempt towards an account of him, as full, I believe, as can be met with, and more conformable to truth than any other which I have seen.

“ The Editor has been enabled to write this, chiefly by the obliging communications of the learned and ingenious Mr. Robinson, of Cambridge, who has taken the trouble to investigate several circumstances relating to the Author, and has sent him extracts from various books which he could not procure.”

There are several other publications relative to Ainsworth, John Canne, and the Brownists, which are specified at the end of the Life of Ainsworth, which Dr. Stuart would be happy to procure.—See from page lxiii. to lxix.

Sold by Laing, Edinburgh, and Button London.

T

Rev. JOSHUA THOMAS, Leominster.

An History of the Baptist Association in Wales, from the year 1650, to the year 1790; shewing the times and places of their Annual Meetings, whether in Wales, London, or Bristol, &c. including several other interesting articles; 8vo, pp. 94, price 1s. 6d. stitched.

May be had of all the persons who sell the Baptist Annual Register.

Rev. JOSHUA TOULMIN, D. D. (General Baptist,) Taunton.

The Practical Efficacy of the Unitarian Doctrine considered; in a Series of Letters to the Rev. Andrew Fuller, occasioned by his Publication, entitled, The Calvinistic and Socinian Systems examined and compared, as to their moral tendency. To which is added, the second edition, of An Essay on the Grounds of Love to Christ, 12mo, pp. 74.

Sold by J. Johnson, London.

W

Rev. W. WILLEY, Dartmouth.

Theology in Miniature; or, A Sketch of pure Religion; being the Substance of Two Sermons preached at Dartmouth. 12mo. price 6d.

Sold by Nettleton, at Plymouth; and Button, London.

A CATALOGUE OF THE BOOKS

PUBLISHED BY

THE BAPTISTS IN SCOTLAND.

ARCHIBALD McLEAN, one of the Pastors of the Baptist Church in Edinburgh.

- 1 Letters addressed to Mr. John Glas, in answer to his Dissertation on Infant Baptism. Published in the beginning of 1767.
- 2 A Defence of Believer's Baptism, in opposition to Infant Sprinkling. Being an answer to a pamphlet, entitled, "Remarks on Scripture Texts relating to Infant Baptism." Together with some strictures on Mr. Huddleston's Letters, and other writings on that subject. Published 1777.
- 3 The Commission given by Jesus Christ to his Apostles illustrated. In three parts. 12mo. pp. 328. Published 1786. The first impression of this book is sold off, and a second edition, with some amendments, is now about to be published.
- 4 The Nature and Import of Baptism, with its indispensable obligation. To which is added, a short Sketch of the Church Order, and Religious Practices of the Baptists in Scotland. 12mo. pp. 84. Published 1786.
- 5 A Letter on the Sonship of Christ, originally addressed to some of the members of the Baptist Church at Edinburgh.— To which is added, a Review of Dr. Walker's Defence of the Doctrine of the Trinity and Eternal Sonship of Christ. 12mo. pp. 134. Published 1788.
- 6 The Belief of the Gospel Saving Faith. Being the substance of two discourses preached at the Meeting-house, High-street, Kingston-upon-Hull. With an appendix, containing some strictures upon a sermon, entitled, "The Faith of the Operation of God." 12mo. pp. 57. Published 1791.
- 7 The Promise that all Nations shall be brought into subjection to Christ, with the reasons of it, briefly considered; together with a short view of the duty of Christians, to use means for its accomplishment, and of their encouragement in so doing; being the substance of a discourse preached in the Baptist Meeting-house, Richmond-court, Edinburgh, on the Lord's-day, Dec. 27, 1795. 12mo. pp. 29. 1796.

WILLIAM BRAIDWOOD, one of the Pastors of the Baptist Church at Edinburgh.

1. A Discourse on the Duty of mutual Exhortation in the Churches of Christ. 8vo. pp. 38. Published in 1787.
2. Parental Duties illustrated from the word of God, and enforced by a representation of the salutary consequences arising from the proper government of children. In three discourses. 8vo. pp. 71. Published in 1792 and 1796.

3. Purity of Christian Communion, recommended as an antidote against the perils of the latter days. In three discourses. To which is added, an appendix, containing some thoughts on the weekly celebration of the Lord's Supper, and on the nature and tendency of human standards of religion. 8vo. pp. 92. Published 1796.

This and the foregoing publications are sold by J. Guthrie and J. Ogle, Edinburgh; and by Chapman and Murgatroyd, London.

HENRY D. INGLIS, one of the Pastors of the Baptist Church in Edinburgh.

1. A Letter to six men under sentence of death.
 2. Two Letters to the Public, illustrating the doctrine of the grace of God, and exemplifying it in the case of William Mills. Second edition. 12mo. pp. 108.
 3. Short Notes of Nine Discourses on important Subjects.
 4. A Call to the People of God to come out of Babylon. 12mo. pp. 21. 1791.
 5. The Duty of Subjection to civil Rulers, illustrated from the New Testament. 12mo. pp. 8. 1792.
 6. A Discourse on the supreme Divinity of Jesus Christ.
 7. A Discourse on the Conversion of the Ethiopian Eunuch.
- Edinburgh, Nov. 10, 1796.*

ORDINATIONS, &c.

IN

1795, 1796.*

Rev. JAMES SMITH, (extract of a letter from Rev. L. Butterworth.) The 15th of April, 1795, I attended the ordination of Mr. James Smith, over the Baptist Church at the Old Meeting-House, Pershore. He is a young man of very promising abilities, from the Church at Chafewater, Cornwall, under the care of Mr. Reading, but late from the Bristol Academy. The service was introduced by reading Ezek. iii. 17—21. and Tit. i. chap. and prayer, by Brother Elisha Smith. The introductory oration by your unworthy servant. Brother E. Edmonds, Birmingham, prayed the ordination prayer. Our Brother Dr. Ryland gave a most excellent charge, from 2 Tim. 2, 3. Brother Pearce, Birmingham, preached in a very pleasing manner, from 1 John i. 3. By fellowship he understood partnership, and strongly recommended it to the people to become partners with their minister in promoting the interest of the Lord. Brother T. Edmonds, Upton, concluded in prayer. All present found

* If any ordinations are omitted in these pages, they may be inserted as notes in the new list of churches, in No. 15.

EDITOR.

it

it to be a more edifying season than they had experienced on any similar occasion. Every one seemed to be in a good frame, and to enjoy liberty.

Rev. JOSEPH BELCHER, Rushden, Northamptonshire, (Extract). My ordination took place on August 4, 1795. Began by singing the 132d Psalm, L. M. Brother Alcock, of Hail Weston, prayed. Afterwards Brother Grindon, of Sharnbrook, opened the work of the day, and proposed the usual interrogatories, and received the confession of faith. This done, the call to, and acceptance of, the pastoral office were recognized. We then sung the 410th Hymn, of your Selection. Mr. E. Edmonds, of Birmingham, gave the minister his charge from the 28th chap. of Matthew, 19 and 20 verses; and Mr. Nickolls, of Kimbolton, preached to the people, from Psalm cxxii. 9 verse. We then sung the 411th Hymn in the Selection. Mr. Hall, of Irthlingborough, concluded by prayer, and the usual benedictions.

On account of our meeting being so small, we were obliged to attend to the service in the meeting-house-yard.

Mr. Davis, of Romsey, preached in the evening of the day, from 1 Cor. iii. chap. part of 22, 23d verses, *All are yours, and ye are Christs*. I am happy to say we are in a peaceable and flourishing condition.

Rev. JOHN MILLARD, Baptist Minister, was ordained pastor of the Baptist Church, (admitting pious Pædobaptists to communion at the Lord's table), at Stevington, Bedfordshire, Oct. 8, 1795. Mr. Grindon, of Sharnbrook, prayed. Mr. Dickens, of Keso, delivered an introductory discourse, asked the usual questions, and received Mr. Millard's confession of faith. Mr. Hillyard, of Olney, (of whose church Mr. Millard had been a member) prayed the Ordination Prayer. Mr. Bull, of Newport-Pagnell, (in whose academy Mr. Millard had spent some time), delivered the charge from 1 Tim. i. 18. first clause. Mr. Sutcliff, of Olney, addressed the church, from Rom. xiv. 19. and concluded the service with prayer. Singing was attended to at proper times, throughout the service.

Rev. JOHN RIGBY, (Extract.) On the 6th of Jan. 1796, I was ordained pastor of the church of Christ at Bramley, Yorkshire, lately under the pastoral care of the Rev. Joseph Askwith, deceased. Mr. Ashworth, of Gildersome, introduced the service of the day by reading Ezekiel 33. 1—16. Eph. 4. 1—14. 1 Tim. iii. asked the usual questions of the church and minister, received my confession of faith, and prayed.—Mr. Bowser, of Shipley, gave the charge from 1 Tim. iv. 16. *Take heed unto, &c.* from which he properly recommended a devout circumspection, and divine perseverance, with regard to a life of holiness; and also a zealous regard to the important doctrines of the blessed gospel, upon this ground, that the benefits inseparably connected with salvation, would result from such

such a conduct, to both minister and people. Mr. Crabtree, of Bradford, delivered a very suitable and animating discourse to the people, from 1 Thess. v. 12. *And we beseech, &c.* Mr. Holton, of Rawdon, directed the praises of God through the whole. The service was conducted with order; and the presence of the Lord was with us.

Rev. JOHN TIMSON was ordained pastor of the newly formed Baptist Church at Earls-Barton, near Wellingborough, in Northamptonshire, Jan 23, 1796. On this occasion, Mr. Sutcliff, of Olney, went through the preparatory services of the ordination. Mr. Hall, of Irthlingborough, prayed over the newly ordained minister. Mr. Grindon, of Sharnbrook, delivered the charge from 2 Tim. iv. 2. *Preach the word.* Mr. Nickolls, of Kimbolton, addressed the church from 1 Thess. v. 12, 13. Singing and prayer were interspersed at proper times throughout the service.

Rev. JOSEPH LEE SPRAGUE, (Extract.) My ordination, at Bovey, took place on March 30, 1796. The work was introduced by Mr. Willey, of Dartmouth, who read several suitable scriptures, and prayed. Mr. Birt, of Plymouth-Dock, explained the nature of the service, and showed the right of the people to choose their own pastors, with the propriety of this conduct.—The church recognised their call; and having signified my acceptance of it, I read my confession of faith. My uncle, Mr. Daniel Sprague, of Tiverton, implored the divine blessing on the relation then formed between me and the church. Prayer was attended with the laying on of the hands of Messrs. Sprague, Birt, Norman of Bampton, and Thomas, of Prescott. Mr. Sprague delivered the charge from Acts xx. 28. *Take heed, &c.* Mr. Birt preached to the people from Ezra x. 4. *Arise, for this matter belongeth unto thee, &c.* Mr. Thomas closed the service in prayer. Suitable hymns were sung in the course of the solemnity.

About a fortnight since there was a meeting of ministers at Kingsbridge; Mr. Gibbs and Mr. Birt preached. It is pleasing to see the harmony which subsists between Plymouth and Dock. O how good it is for brethren to dwell together in unity! It is intended to have a meeting twice in a year, composed of the church at Exeter, and the churches westward of it, and to visit each in rotation.

Rev. THOMAS BERRY, (Extract.) A short account of my ordination service, which took place at Hanley, in Staffordshire, on Wednesday the 6th of April, 1796. It may not be amiss briefly to remark, that the following day was appointed by the Independent Ministers of this circuit, to hold their quarterly meeting; and providentially the place of meeting this quarter was at Hanley. They all, I believe, gave us the pleasure to attend with us; and (what may perhaps appear as strange to you as it did to many of us) the Popish Priest, who resides in that

this neighbourhood, attended us in the morning. The services of the day were conducted in the following manner:—At eight o'clock in the morning the members met to implore the presence and blessing of God to attend the church and congregation on the solemn occasion; and at half past ten public service began. Brother Sharp, of Manchester, introduced the work by reading the 132d Psalm, and the 1st chapter of the Epistle to Titus. He then engaged in prayer. (Singing.) Brother Sharp proceeded to ask the usual questions, and receive the answers of the church and minister; then the confession of faith was called for, and read in the space of fifteen minutes. Brother Medley, of Liverpool, prayed the ordination prayer, which was accompanied with laying on of hands. (Singing again.) He then, in a most solemn, affectionate, and encouraging manner, gave a weighty charge to the poor minister from 2 Timothy ii. 1. *Thou therefore, my Son, be strong in the grace that is in Christ Jesus.* (Singing.) Brother Reece, of Congleton, then engaged in prayer, and dismissed the congregation. In the evening, at seven o'clock, met again; after singing, Brother Boden, of Hanley, engaged in prayer. (Singing.) Brother Sharp addressed the church in a very faithful and affectionate manner, from 1 Thess. v. and 13. (Singing again.) Then Brother Ralph, of Stone, engaged in prayer, and dismissed the assembly. Messrs. Reece, Boden, and Ralph, are amiable Independent ministers. I think it pleasant to add, that our brethren, Medley and Sharp, were requested to preach the intended double lecture, for our worthy Independent brethren, at Mr. Boden's meeting-house, on the Monday evening, to which they cheerfully attended. Brother Sharp first from 1 Cor. xv. and 10 verse; *But by the grace of God I am what I am.* Then Brother Medley, from Deut. xxxiii. and 25 verse, latter clause, *And as thy day, so shall thy strength be.* Surely the Lord was with us of a truth, and made it a day much to be remembered.

Rev. JOHN PALMER was ordained pastor of the Baptist Church at Salop, April 13, 1796. The service of the day was opened with singing. Brother Harrison read the hymns; Brother Pearce suitable portions of God's word; and assigned scriptural reasons to justify the conduct of a gospel church in the choice of a pastor; and received the declaration of faith, which was very satisfactory. The ordination prayer was offered up by Brother Steadman, with imposition of hands; and he delivered the charge from Acts xx. 26 and 27 verses. *Wherefore I take you to record this day, that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God.* Brother Webster preached to the people from the 1st Thessalonians v. 12, 13 *And we beseech you, brethren, to know them which labour among you, &c.* and concluded in prayer.

Being without a Deacon, Brother Evans, of Alcastan, a reverend old man, and an honourable disciple of Christ, (who hath long

long stood a member of the church), was named for that office, and unanimously approved. Accordingly the church met a quarter before six o'clock the same evening, to ordain him.— Brother Steadman prayed, and imposition of hands was adopted. A Lecture in the evening. Brother Smith, of Wolverhampton, began in prayer. Brother Pearce preached from the 2d of Corinthians, iv. chap. 7 verse. *But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.* Brother Harrison concluded in prayer. The services of the day were pleasing and profitable, inspiring an hope that the union formed betwixt the pastor, the deacon, and people, will prove a singular blessing under the great Head of the Church.

Rev. J. WILSON, Warwick, (Extract.) My ordination was on June 1, 1796. Mr. Green, of Middleton Cheney, introduced the service by reading the scriptures, and prayer. Mr. John Butterworth, of Coventry, proposed the usual questions, and received the confession of faith. Mr. Whitmore, of Hook-Norton, offered up the ordination prayer, with laying on of hands. Mr. L. Butterworth, of Evelham, gave the charge from Rev. ii. last part of 10th verse. Mr. Palmer, of Salop, addressed the people from 1 Pet. iii. 8, 9, and concluded in prayer.

Mr. SAMUEL RUSTON's call to the ministry by the Church at Hamsterly, Durham.

In the month of Sept. 1795, the church upon deliberation at a regular meeting agreed to call Brother Ruston, to exercise his talents before *the church alone*, on the Lord's-day evenings.— With this he complied. From the first he was approved of; but these exercises were continued for six or seven weeks, in order to form a better judgment, and that all the members might have an opportunity of hearing. The last Friday in October was observed as a day of prayer and fasting on that account, and the pastor delivered a sermon on the occasion. After solemn addresses to God for direction and serious deliberation, the whole church unanimously agreed to call him to the work of the ministry; of which, after due consideration, he cheerfully accepted. On the afternoon of Nov. 8, after the pastor had asked him some questions in the behalf of the church, in the presence of the whole congregation, to which he made a suitable reply, *the churches call of him to the ministry, to preach the word and baptize those who were proper subjects*, under the direction of the church, and as eligible to the pastoral office, when called to it, *was announced*, of which he modestly declared his approbation, with the motives which influenced him to give up his secular employment, and to devote his time and talents to that work.— After solemn prayer to God, the pastor preached a sermon from 2 Tim. iv. 5. on the vigilance, patient fortitude, and persevering diligence, which are required in the sacred ministry.— May the great Lord of the Harvest send forth many more faithful labourers into his harvest!

ASSOCIA-

ASSOCIATIONS.

THE BAPTIST ASSOCIATION IN ESSEX,
 FOR
ITINERANT AND VILLAGE PREACHING.

PLAN OF THE ASSOCIATION.

AT a Meeting, held at Braintree, Sept. 20, 1796, the Ministers and Messengers of the following Baptist Churches being present, viz. Langham, Colchester, Coggeshall, Earls-Colne, Ridgewell, Braintree, Potter-street, and Waltham Abbey :

Maintaining the important Doctrines of, Three Equal Persons in the Godhead ; Eternal and Personal Election ; Original Sin ; Particular Redemption ; Free Justification by the Imputed Righteousness of Christ ; Efficacious Grace in Regeneration ; the Final Perseverance of real Believers ; the Resurrection of the Dead ; the future Judgment ; the Eternal Happiness of the Righteous ; and the Everlasting Misery of the Impenitent ; together with the Congregational Order of the Churches, inviolably.

Brother JOHN HUTCHINGS, in the Chair.

After a solemn Prayer to Almighty God, for direction in the important undertaking, it was moved and resolved :

I. That an Annual Meeting be held at each of the Associated Churches, in rotation, on the last Tuesday and Wednesday in May : on the Tuesday, to meet at three o'clock in the afternoon, to transact the business of the Association ; and, on the Wednesday, to have two Sermons. Public worship to begin at half an hour after ten o'clock in the forenoon.

II. That the first Meeting of this Association be held at Coggeshall. Brother Larwill, and brother Brown, to preach : and, in case of failure, brother Trivett. At which time, the Ministers, who are to preach at the next General and Annual Meeting, shall be chosen by the associated Brethren. Put up at the Swan Inn.

III. That, as the grand object of this Association is the spread of the Gospel in the different towns and villages of the county : an inquiry shall immediately be made, after an Itinerant Preacher : who (together with the necessary expenses attending Village-preaching, by settled Ministers) shall be paid out of the General Fund, to be raised by this Association.

IV. That any person applying, as an Itinerant Preacher, shall be a Baptist, and sent out by some regular Baptist Church : and that every such person shall apply to one of the Ministers belonging

ing to this Association, who shall inform the rest of the ministers of it, and also appoint a day for their meeting at Coggeshall. At which time he shall desire the candidate to attend; who will be expected to preach before them, and to produce a testimonial, to his moral and Christian character, from two or more ministers, who are acquainted with his life and conversation.

V. That all the ministers in this association be considered as a general committee, to examine and appoint one or more itinerant preachers, as they shall judge necessary: of which ministers, five shall be deemed a sufficient number to superintend this business of the Association.

VI. That each church annually appoint two messengers to attend the Association; who shall collect the subscriptions in their own congregation and neighbourhood, and form a managing committee; who shall, from among themselves, choose a Treasurer, and a Secretary: which Committee shall meet for business, whenever it shall be necessary; seven of whom, with the Treasurer and Secretary, shall be a quorum.

VII. That, as an undertaking of this kind will be attended with considerable expense, each church shall open a subscription, under such regulations as the majority of its members may judge most suitable: and the messengers, within one month after every quarter-day, shall transmit to the General Secretary, an account of all monies collected; which he shall enter into a book, provided for that purpose; and to commence within one month after Michaelmas next.

VIII. That the Secretary shall summon the committee to meet as often as he shall judge necessary for the transacting of business, by a letter addressed to the ministers; who shall inform the messengers, chosen by the respective churches, of every such meeting.

IX. That, until the general meeting in May, 1797, the place for transacting any business, relative to the Association, be at Coggeshall. That brother Richard Nice, of Ardly, near Colchester, be Treasurer; and brother Richard Patmore (Angel-lane, Colchester) be Secretary, till the foresaid general meeting.

X. That the smallest donation from any person, who is disposed to promote the important design, will be thankfully received by the ministers of the associated churches.

XI. That a public collection be made at each place where the annual Association shall be held, in order to assist in carrying on the pious design.

XII. That the messengers appointed by the churches shall bring an account, in writing, to the general meeting of the members of the Association, every year, of the number of persons added to their respective churches; of those who have been dismissed; and of the deceased in the preceding year: as also, of any important event that has taken place among them, and of the efforts made to propagate the Gospel around them.

XIII. The

XIII. That an account be annually published, of all monies collected, and of all disbursements made. To which shall be annexed, a brief narrative of what places have been opened for preaching; what opposition has been made to the pious design; what apparent success has attended; what alterations have taken place in the several churches, with regard to additions, dismissions, exclusions, or deaths; and of any singular providential event, respecting either the churches, or individuals, in their endeavours to propagate the knowledge of Christ in this country; to which narrative shall be subjoined, an Exhortation to Christian Duty; drawn up by the minister of the church where the Association is held. The first account and narrative to be published with all convenient expedition after the general meeting in May, 1797. Any profits arising from the sale of which, shall be added to the general stock.

XIV. That the church where the annual Association is held, may not be burdened, every person shall bear his own expenses.

XV. If through sickness of the pastor, or otherwise, any church in this Association should want assistance, such church shall be supplied once a fortnight by the ministers of the associated churches, beginning with the minister whose local situation is nearest to the destitute church; and so on, according to their respective distances: the destitute church giving notice to the minister, whose turn it may be to afford his assistance.

XVI. That the Editor of *The Baptist Annual Register*, and the Gentlemen concerned in editing *The Evangelical Magazine*, be requested to insert the preceding articles in their respective publications.*

To the Churches of Christ, especially those of the Particular Baptist Denomination.

That the spread of the gospel in the benighted villages of our country, is an object of great importance, will not be denied by any, who, for a moment, consider the worth of immortal souls:

* The Baptist Churches at Harlow, Saffron Walden, Burnham, and the Church at Haverhill, at our first meeting in August last, signified their willingness to unite in any measures which might be adopted to promote union among the churches, and to spread the gospel; but, by some cause unknown to us, were prevented from affording their assistance and concurrence in our deliberations and resolves, when met at Braintree. We hope, however, to see their Ministers and Messengers at our General Meeting in May next, to unite with us in this Association. Prior to which General Meeting, we also hope, that they will exert themselves to the utmost, in making collections for the benevolent design; and that each of their Ministers will diligently endeavour to spread the gospel in his respective neighbourhood.

because

because the gospel is the power of God unto salvation, to every one that believeth it. But how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

Various of our settled ministers have done something in this business, by preaching in the villages near them, and, probably, would have done more, had it been in their power; but the smallness of their annual incomes rendered the unavoidable expenses attending the renting and registering of places in which to preach, the hire of horses, and so on, too great for them to bear.

Shall, then, an object of such importance be neglected, because of a few difficulties which attend it? Would not such a neglect prove that our hearts are not in the cause of Christ? Does the husbandman give up the expectation of an harvest, because he must bestow both labour and expense in order to obtain it? Let us exert ourselves in this noble cause: for, in due season, *we shall reap, if we faint not*. Who knows, whether our example may not, in this case, be followed by our brethren in other counties? And how delightful to think of the joyful sound of salvation by grace, being heard in every town and village throughout the land! How pleasing to behold poor sinners fleeing for refuge, to lay hold on the hope set before them in the gospel of divine mercy!

But in what line of conduct are such pleasing effects to be expected; except, by ministers exerting themselves in their respective neighbourhoods; by looking out and employing itinerant preachers, that are evangelical, zealous, active, prudent; by the churches uniting to afford a liberal pecuniary aid; and by habitually ardent prayer for a divine blessing on every mean that is used to obtain the desired end? Who knows but our brethren in London, who have the means of religious improvement in great plenty, may feel their hearts expand with desire, to assist us in imparting evangelical truth to those in the country, who are perishing for lack of knowledge? Should any of them be disposed, their donations will be thankfully received.

JOHN HUTCHINS, Chairman.

THE NORTHERN ASSOCIATION.

Embsill, Sept. 22, 1796.

Rev. and dear Sir,

I here inclose you the following account of our last association:

The churches in the eastern district of the NORTHERN ASSOCIATION met at Newcastle-upon-Tyne, May 16, 17, and 18, 1796.

May 16, four o'clock. The messengers met according to appointment, when Brother Rowland, as minister of the place, having prayed, was appointed moderator. Then the letters from

MAY, 1797.]

L I

the churches were read, and the meeting concluded with prayer by Brother Fishwick. The churches had all had some additions to their number, and were rather prosperous than otherwise: but we fear there is too much want of that cordial esteem for each other as brethren, which arises from the indwelling presence and powerful influence of the holy spirit, and which is the beauty, ornament, and glory of the religion of Christ. Two of the churches had to lament being without settled pastors. The church at Newcastle, in particular, lamented the death of Mr. Shaw, a gifted brother, whose occasional labours had been so useful among them since the death of Mr. Skinner. In the evening, at seven o'clock; Brother Whitfield preached from Psalm cxxxvii. 1. *Upon the manner in which, and the reasons why, those who truly love God are and should be affected with the state of social religion in the church of God.*

May 17, half past ten o'clock. Brother Ruston, a member of the church at Hamsterly, opened public worship in the usual way, and preached from Acts xxvi. 29. *Upon the genuine benevolence and spirit of true religion, the religion of Jesus.*

At half past two, Mr. Jones, an Independent minister, from Durham, opened and carried on the public service, and preached from Dan. ii. 44. *Upon the nature, spirituality, and perpetuity of the kingdom of Christ.* We met again for public worship at half past six, when Brother Whitfield conducted it, and preached from 1 John i. 7. *Upon the holy practice and gracious privileges of believers.*

May 18. The messengers met again at seven o'clock in the morning, (when many of the members of the church also attended) for concluding the more private business of the association; Brother Rowland prayed; and fraternal conference and consultation succeeded. The particulars which concern the churches more directly, then resolved upon, were

That the next association be held at Rowley, in Whitfun week.

That a day of humiliation shall be kept by the churches in this connexion in the course of this year, as soon as the harvest is got in, relative to the state of the churches and of the nation.

That each church in the connexion shall cultivate and encourage gifts for the ministry.

That the churches shall be attentive to internal discipline, and endeavour to promote preaching and the spread of religion, in their respective vicinities.

That Brother Rowland shall draw up the circular letter, UPON THE NECESSITY OF NON-CONFORMITY TO THE PRESENT WORLD. (This has been done accordingly, and transmitted to the churches.)

Brother Whitfield concluded the meeting with exhortation and prayer, suitable to the occasion. We have great reason to be thankful for God's gracious presence in his appointed ways: and have the happiness to say, that the whole was conducted with

with harmony, and in peace and love. May the great Head of the Church smile upon our attempts to promote his dear interest in the world. To him be glory in the church throughout all ages, world without end. Amen.

I am, dear Sir, your affectionate brother,
CHARLES WHITFIELD.

Rev. and dear Sir,

I transmit to you the following brief account of our association, hoping it may in some degree serve the interest of our dear Redeemer, and cause his saints to rejoice that he is still blessing this part of his long-favoured but sinful and ungrateful isle.

THE NORFOLK AND SUFFOLK ASSOCIATION.

1796.

Proceedings of the Association which met at Worstead, in the county of Norfolk, on Tuesday and Wednesday, June 7th and 8th, 1796.

Tuesday, June 7th. The ministers and messengers of the associated churches assembled at Worstead. 1st. Sung ciii. Psalm, third part, and Brother Beard read the cxxii. Psalm.

2dly. Brother Lark, (a messenger) prayed; after which Brother Farmery was chosen moderator, and the letters from the different churches were read. The state of the churches was as follows:

Churches.	Added.	Dead.	Separ.	Restor.	Recd. by Letter.	Disin.	No. of Mem.
1 Worstead	23	—	4	—	1	—	175
2 Claxton	5	—	4	—	2	—	89
3 Ipswich	12	—	3	—	2	—	132
4 Difs	47	—	1	—	3	—	130
5 Dereham*	3	—	0	—	0	—	35

3dly. Consulted about carrying on the association another year. The Worstead church objecting against making yearly collections according to the articles of the association, the remaining churches determined to proceed upon the present plan, and gave the Worstead church two months to consider it.

4thly. Sung 429th Hymn, Dr. Rippon's Selection. Brother Beard read the circular letter on HOPE IN GOD, which was approved, and signed by the moderator, and a copy of it sent to each church.

5thly. Brother Thompson (a messenger) concluded in prayer.

* Two members from this church gone to America.

Wednesday, June 8th. The worship of God began at ten o'clock. (Sung,) and Brother Ridley prayed. (Sung,) and Brother Hall preached from Psalms cxix. 140. Brother Farmery prayed. (Sung,) and Brother Hupton preached from Acts iv. 12. (Sung,) and Mr. Trivett concluded in prayer. The hymns sung were chosen out of your Selection.

Evening began at half after six. (Sung,) and Mr. Hook prayed. (Sung,) and Brother Ridley preached from 2d Kings, viii. 13. (Sung,) and Mr. Caddy, lately sent out of Mr. Smith's church at Shelfanger, concluded in prayer.

The following, Sir, refers to the state of the different churches which I here subjoin, as I perceive some traces of the like nature in *the Register* :

Worstead. The house of God well attended ; many seem inquiring the way to Sion ; have kept up monthly meetings for prayer : hope they have been refreshed by the same, finding it good to wait on the Lord.

Claxton. Are in peace among themselves, and in a prosperous state ; many flocking to hear the word of life ; have observed monthly meetings for prayer, as agreed at the last association.

Ipswich. Expressed cause for humiliation and much for rejoicing ; wish for a greater degree of seriousness and diligence in spiritual duties, and a more enlarged zeal for God ; blessings of which they hope they are not wholly destitute ; rejoice at the prospect of the gospel's spreading in foreign lands ; are in the enjoyment of peace, and under the pleasing necessity of enlarging their place of worship.

Diss. Are in a prosperous state ; have called Brother Rust to the work of the ministry ; and reasonably hope he will be made a blessing to the church of God.

Dereham. Are in peace and love, but lament the dark dispensation they are under, not having enjoyed the labours of their beloved pastor for six weeks, he being ill in London ; solicit the assistance of the associating ministers, during this afflictive providence.

Upon the whole, it was a pleasing, and, we hope, a profitable association.

The next meeting to be held (God willing) at Diss, in Norfolk. Brethren Beard and Denham to preach ; in case of failure, Brother Hupton. To meet on the first Tuesday in June, 1797. To put up at the King's Head, and to be there by twelve o'clock.

I am, dear Sir, your affectionate brother,

JAMES BEARD.

Worstead, 1796,

The YORK AND LANCASHIRE ASSOCIATION of twenty churches, assembled at Ackrington, in Lancashire, on the 18th and 19th of May, 1796.

Wednesday

Wednesday afternoon, met at two o'clock. Brother Pilling opened the meeting with singing and prayer. Brothe Hyde preached from 2 Tim. iii. 5. *Having a form of godliness, but denying the power thereof*; and concluded the service by singing and prayer. Met again at six o'clock. Brother Pilling was chosen moderator, and began by prayer. The letters from the several churches were read. The circular letter, ON THE EVIDENCE AND BLESSEDNESS OF THE PRESENCE OF GOD WITH HIS PEOPLE, being then read by Brother Littlewood, was approved and ordered to be printed. Service closed with prayer.

Thursday, Brother Honeywood read 62 chap. of Isaiah, and prayed. Brother Ashworth preached from Psalm lxviii. 18. *Thou hast ascended, &c.* and Brother Fawcett from Psalm lxxxvii. 3. *Glorious things are spoken of thee, O city of God.* Brother Littlewood closed by prayer. Met again at three in the afternoon; and agreed,

That the subject of the next letter be PROVIDENCE; and that it be drawn up by Brother Fawcett.

That the next association be held at Gilderfome, (not on the Wednesday and Thursday as usual, but) on the Tuesday and Wednesday, in Whitsun-week; and that the following ministers be requested to preach, viz. Brother Littlewood, Brother Hirst, and Brother Fawcett; and in case of failure, Brothers Wade, Langdon, and Sharpe.

Put up at the White Horse.

In the course of this year, it appears, that in the associated churches 22 members have been removed by death; 3 dismissed; 11 excluded; 2 received by letters of admission; 75 added on a profession of faith.

The WESTERN ASSOCIATION of forty-two churches, met at Exeter, Devon, May 25 and 26, 1796.

Wednesday afternoon, met at three. Brother Cox prayed; Brother Ryland was chosen moderator: read the preliminaries of the association, and then the letters from the churches, which filled up the time till near six o'clock, when Brother Rowles concluded in prayer. At seven in the evening met again, Brother Porter, of Bath, prayed; and Brother Francis, of Horseley, preached, from Rev. i. 3. *Blessed is he who readeth, and they who hear the words of this prophecy; and keep those things which are written therein*: and closed in prayer.

Thursday morning at six. Met for prayer, in which service the following ministers engaged; Brother Willey, of Dartmouth; Brother Braker, of Hatch; Brother Davis, at present assistant to Brother Dawson, of Lyme; and Brother Lyon, who preaches at Salt-Ash. Received the subscriptions for the association fund, amounting to 63l. 12s. 6d. and distributed sums amounting to 66l. 3s. to the support of aged and infirm minis-

ters, and to other ministers in straight circumstances, with large families; and especially to assist those who are most active in village preaching, and are put to greater expenses in that work than they can otherwise defray; including also a donation to a worthy minister's widow; and a guinea to help a poor church to pay for new writings to their meeting-house. Received for letters, 7l. 12s. 6d. At half past ten, brother Saffery prayed, and Brother Gibbs preached from 2 Cor. iii. 18. *But we all, with open face, beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, by the spirit of the Lord.* Brother Francis then read the letter to the churches, which he had been requested to draw up, instead of Brother Hughes, who was absent, and wished to decline that service, on account of his removal from Bristol to Battersea, near London. Brother Horsey then prayed, and the congregation being dismissed, the ministers and messengers expressed their unanimous approbation of the letter, directed the moderator to sign it on their behalf, and ordered it to be printed for the benefit of the churches. At three in the afternoon the meeting began with prayer by Brother Birt, and Brother Ryland preached from Hosea vii. 9. latter clause, *Grey hairs are here and there upon him, and he knoweth it not.* After he had closed in prayer, the members of the association stopped, and agreed to receive the church at Launcestone, in Cornwall, into the association, agreeably to their request by letters and messengers. The moderator then ended the business of the association by a short prayer. But another meeting was held in the evening, when Brother Penn prayed, and Brother Horsey, of Portsea, preached from Lam. i. 16. *For these things I weep, mine eye, mine eye runneth down with water, because the Comforter who should relieve my soul is far from me.* All the services were attended with singing at proper intervals.

It was unanimously agreed, to recommend to all the churches, days of fasting and prayer, on account of the sins of the nation, and the dreadful judgment of war.

Agreed to hold the next association at Bath, Brother Benjamin Francis, and Brother Rowles to preach; in case of failure, Brother Horsey and Brother Saffery. To meet first at three o'clock, on the Wednesday in the Whitsun week, 1797. Brother Ryland to draw up the next circular letter.

At Bath, put up at the Christopher.

State of the churches belonging to the association in the past year,

Received	{	By baptism on profession of faith	161	
		By letter from other churches	10	
		Restored after exclusion	1	
		Added	—	172
Removed	{	By death	81	
		By dismission to other churches	19	
		By exclusion	22	
		Diminished	—	122
		Clear increase		50

The NORTHAMPTON ASSOCIATION of twenty-four churches, assembled at St. Albans, May 30, and June 1, 2, 1796.

Tuesday evening, six o'clock. Brother Gill, minister of the place, began in prayer—was chosen moderator. Letters from the churches were read, their contents minuted, and the meeting closed with prayer by Brother Cave.

Wednesday morning at six, prayers were offered up by Brethren Highton, Payne, Simmons, Read, Evans, and Watts. Half past ten. Brother Crapps began public worship in prayer; Brother Sutcliffe delivered the exordium; the first sermon by Brother Blundel, from Eph. i. 9, 10. *Having made known unto us the mystery of his will, &c.* The second sermon by Brother Fuller, from Heb. v. 12, 13, 14. *For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God, &c.* Brother Morris concluded the opportunity in prayer. In the afternoon the ministers and messengers retired; the circular letter produced by Brother Blundel, ON THE DUTY OF CHURCHES, RESPECTING THE ENCOURAGEMENT OF SPIRITUAL GIFTS, was then inspected, approved, and ordered to be printed. Evening, at six, Brother Thomas, of Devonshire-square, prayed. Brother Sutcliffe preached from Phill. i. 21. *For to me to live is Christ,* and concluded in prayer. After public worship, Brother Fuller was unanimously requested to print his sermon *on the importance of a deep and intimate knowledge of divine truth*, and Brother Sutcliffe to prepare the next years circular letter—ON THE DIVINITY OF THE CHRISTIAN RELIGION.

Thursday morning at six, Brother Blundel prayed; the ministers communicated their religious experience; adjusted the business of the association fund, and the meeting closed in prayer by the moderator.

State of the Churches.

Added	{	Upon a profession of faith	-	139	
		By letters of recommendation	-	5	
		Restored after exclusion	-	3	
					147 added.
Diminished	{	By death	-	20	} 50 diminished
		Dismission to other churches	-	5	
		Exclusion	-	25	
					97 clear increase.

Number of communicants in all the churches 1722.

The next association to be held at Leicester, on Tuesday, Wednesday, and Thursday, in the first week after Whitsun week, Brethren Hopper and Gill to preach.

Put up at the Blue Bell, Humberstone-Gate.

The KENT and SUSSEX ASSOCIATION of eleven churches, assembled at Bessell's Green, Kent, the 7th and 8th of June, 1796.

Tuesday, the messengers of the several churches met at three o'clock. Brother Stanger began by reading the second chapter of 1. Thessalonians, and then prayed. (Sung). The names of the messengers were called over: brother Purdy was chosen moderator, and brother Knott scribe. Brother Copping prayed. The moderator having read the preliminary articles of the Association, and the messengers the letters from their respective churches, he concluded in prayer.

Increase, one.

Public worship began again at seven o'clock. (Sung). Brother Humphrey prayed. (Sung). Brother Atwood preached from 1 Cor. xv. 58. (Sung.) Brother Coe concluded in prayer.

Wednesday, met at five o'clock, when the brethren Weatherman, Cowell, Johnson, Terry, Scott, and Davies, engaged in prayer. The Circular Letter which brother Atwood had been deputed to prepare, ON COMMUNION WITH GOD, was read and approved, and ordered to be printed for the use of the churches. Agreed that the next Association be held at Folkestone, Kent, on the first Tuesday and Wednesday in June, 1797, to put up at the Rose Inn. A motion was made and agreed to, that for the future no hot dinner be provided at any Association for the messengers. Agreed that the ministers appointed to preach do officiate according to the order of their standing in the minutes. The persons to preach next year are brethren Stanger, Middleton and Knott; in case of failure, brethren Humphrey, Coe and Copping. The Association to commence at two o'clock on Tuesday. The moderator then concluded in prayer. Met again at half past nine o'clock. (Sung). Brethren Allen and Matthews prayed. Brother Stanger proposed that a Committee be formed to take into consideration whether any thing can be done to assist each other in preaching the gospel in the villages, which was agreed to; and the brethren Purdy, Stanger and Knott are to compose the same.

Resolved, That an hour be spent at our annual meetings, by some brother or brethren, in relating his or their experience, and our senior brethren in the ministry are requested to begin. The moderator concluded with prayer.

Public worship began at half past ten o'clock. (Sung). Brother Ovington prayed. (Sung). Brother Booker preached from the second of John, v. 10, 11, (Sung). Brother Morris concluded in prayer. Met again at half past three. (Sung). Brother Caffyn prayed. It was agreed that the observation of the annual fast-day, the first Wednesday in November, and the monthly prayer meeting for the revival of religion, the downfall of antichrist, and the spreading of the gospel, be further recommended to our Churches. Also, that brother Copping do write the next Circular Letter. Brother Purdy related his experience, and

and then concluded in prayer, and dismissed the assembly.— Evening service. (Sung). Brother Upton prayed. (Sung).— Brother Knott preached from Psalm lxxi. 16. Sung a parting hymn, and brother Shrewsbury concluded in prayer and dismissed the congregation.

P. S. Two brethren have been called into the ministry this year by the church at Folkestone, Edward Burton and Samuel Bordingham; we wish them God speed. From Brighton we learn, that one of the persons who fell into the error of Universal Restoration, and was excluded, had been restored to the church, and on his dying-bed declared his abhorrence of the error, and died very happy.

MINUTES

OF

THE THREE PARTICULAR BAPTIST ASSOCIATIONS,
IN THE PRINCIPALITY OF WALES,

In the Year 1796.

I.

SOUTH-EAST ASSOCIATION.

THE South-East Association met at Blaenau, Monmouthshire, on the 1st and 2d of June, 1796.

The solemnity began Wednesday morning about nine: the xlvth Psalm was read; then the brethren D. Powell and James Harris prayed. After singing, brother David Lewis preached in Welsh, from Matt. v. 2,—and brother James Williams, of Ross, in English, from 1 Cor. xv. 25, 26. He concluded in prayer; adjourned for about two hours.

Met again; brother J. Hier and brother D. Evans prayed; and brother J. Hughes, of Bristol, preached in English, from Acts xvi. 30, 31, and brother Z. Thomas, from 2 Cor. ii. 15, 16, in Welsh: then he concluded in prayer.

The Letters from the churches to the Association were read: then the brethren William Jones and George Watkins prayed; and the multitude were dismissed.

Met Thursday morning about eight; brother Morgan Evans prayed; the following articles were agreed upon:

1. That in future the churches shall be under no obligation to provide accommodations for any besides ministers and messengers.

2. To

2. To advise the churches to draw up their letters short; otherwise they will not be so acceptable to the Association.

3. To encourage the churches to assist Llanwenarth church, towards defraying the expenses of building their meeting-house at Llangynydr; and to send their bounty by the messengers to the next Association.

4. Brother Miles Edwards to draw up the next Circular Letter, explaining HYPOCRISY.

5. The next Association to be at Trofnant, on the first Wednesday and Thursday in June; and the brethren J. Jones, J. Reynolds, and J. Lewis to preach. The Letters to be read on Thursday morning.

6. To observe the Wednesday month after the Association, as a day of prayer and humiliation, on account of the various calls thereto, in church and state.

The whole concluded in prayer by brother M. Edwards.

DAVID LEWIS, Moderator.

[The subject of this Letter, which was fixed last year, viz. HONESTY AND RIGHTEOUS DEALING BETWEEN MAN AND MAN, is founded upon Luke xvi. 10, 11, and 1 Peter ii. 12. It is handled in a plain, striking, yet concise manner.]

Number of churches twenty-two. Four without any addition. The greatest number added to any one church is twenty-five. To six others above ten each, but under twenty.

Baptized, - - -	167	Dead, - - -	46
Restored, - - -	13	Excluded, - - -	64
		Dismissed, - - -	1
	<hr/>		<hr/>
	180		111
	Increase,	69.	

II.

SOUTH-WEST ASSOCIATION.

The South-West Association, at Rhydwillim, Carmarthen-shire, met on the 7th, 8th, and 9th of June.

Met on Tuesday at two, P. M. The solemnity was introduced in prayer by the brethren Morgan Rees and Richard Michael: then the Letters were read; by which it appeared, that the churches in general were in peace; and some additions had been made to all but two, and that one church was newly incorporated. The number of churches was twenty-nine. The greatest additions last year, to different churches, were 32, 35, 40, and 42. Nine others had ten or more added, and thirteen had an increase of nine or under. Some of the Churches were without any pastors among them to administer ordinances; in
other

other churches several were ordained last year. The Letters being read, brother David Richard preached from Phil. i. 6, *Being confident, &c.*—and brother David Davis from 2 Kings ii. 14. *Where is the Lord God of Elijah?* The work of the day was concluded in prayer by brother Thomas Evans. Adjourned to next morning.

Met Wednesday morning at nine. The brethren Benjamin Davis, of Cilfowyr, and Z. Thomas prayed, and brother W. Williams preached in Welsh, from 2 Cor. iv. 5, *For we preach, &c.* and brother John Jones, in Welsh, from John viii. 32, *And ye shall know, &c.* The opportunity was concluded in prayer --- Adjourned for refreshment.

Met again soon, brother William Price read 2 Peter i. and prayed; then brother Daniel Jones preached, in English and Welsh, from Heb. xii. 24, *And to Jesus, &c.* And brother Timothy Thomas from Rev. iii. 7, *And to the Angel, &c.* And the work of the day was closed by prayer and praise. Adjourned to next morning.

Met Thursday morning at eight; brother Daniel Davis prayed, and a chapter was read; then brother William Richards read the Circular Letter. After that, the following articles were considered and agreed upon:

1. To admit the churches of Neath*, Llwyn-Dafydd, and Blaenau-Glyntawe, as members of this Association.
2. To permit the church at Aberystwyth to apply to the sister churches for assistance, in erecting a new meeting-house, it being much wanted.
3. To have the Association next year at Penpont, on the second Wednesday and Thursday in June; and brother B. Phillips to preach, or otherwise, brother B. Davies; and also the brethren J. Hier and J. Jones. The messengers to meet at two, P. M. on Tuesday, to read their Letters.
4. To keep a day of humiliation and thanksgiving on the Wednesday month after the Association.

Signed by the Moderator,

W. WILLIAMS.

[The subject insisted upon in this Letter is, THE NECESSITY, PROPRIETY, AND EXPEDIENCY OF READING THE HOLY SCRIPTURE, as a very important part of public worship.—Twelve reasons or arguments are produced, to prove the solemnity of the subject: and hints given, that reading the word of God is too little attended to in some places. It is further added, that Sunday Schools (so called), should be encouraged, in order to enable the poorer class to read the word of eternal life.]

* Neath was before in the South-East Association.

Baptized, - - -	339	Dead, - - -	52
Restored, - - -	54	Excluded, - - -	71
		Dismissed, - - -	17 *
	<hr/>		<hr/>
	393		140
	Increase,	253.	

III.

NORTH WALES ASSOCIATION.

The North Wales association at Glyn, Denbighshire, 29th and 30th of June.

Prayers and supplications by the Brethren Hugh Williams, and James Harris, introduced the solemnity, and a portion of the holy scripture was read; then Brother John Reynolds preached from Phill. iii. 1. and Brother John Palmer, of Shrewsbury, in English, from Mark viii. 2. first part; the opportunity was concluded in prayer by Brother Evan Evans. Adjourned for refreshment. Met in the afternoon: Brother John Hughes prayed; a chapter was read; then Brother Christmas Evans preached from John xvi. 8—12. Brother Timothy Thomas from John x. 10. latter part; and Brother J. Jones from John xx. 31. He concluded the work of the day in prayer. Adjourned to next morning.

Met according to appointment. Brother W. Williams, of Horeb, prayed, and Brother Christmas Evans was chosen moderator;† the letters from the churches were read, which gave very comfortable informations; though not without the mention of some sorrowful occurrences. The harvest is great; and several faithful labourers are raised up of late years. The Brethren Hugh Williams and Edmund Francis have been set apart for the work of the ministry, by the church at Ebenezer, in Anglesea; Brother William Roberts, by the church at Salem, in Carnarvonshire, and Brother Evan Evans, at Horeb, in the same county. The number of churches in this association, this year, is ten. Three new churches were formed and incorporated in that country after the association, in the month of August. By the letters it appears, that the greatest number of

* Some of them were dismissed to America.

† For a long series of years past it was a kind of an established custom in the Principality, and also in the west of England, that the minister fixed on to preach the first sermon at the association, should be moderator; another commonly preached the preceding evening; and in Wales, of late, two preached, if time admitted. But this year, after consultation in the South, it was agreed, that it would be better for each association to choose their own moderator at the time. The North association followed this opinion in choosing Brother Christmas Evans.

members

members added to any one of these churches, was 30; one of the ten churches was a new society, consisting of forty-four members lately baptized. Each of the ten churches had some addition. On consultation it was agreed,

1. To receive the said new church into the connexion.
2. To admit the brethren at Tyddyn-Shôn,* to apply to the churches for assistance, towards defraying the expenses of erecting their meeting-house.

3. To have the next association at the new chapel in Anglesea, on the last Wednesday and Thursday in June; where the brethren Zacharias Thomas, Daniel Jones, and John Edwards are expected to preach. The elders and messengers are desired to meet at four in the afternoon, to read the letters. The whole solemnity concluded in prayer by Brother Morris Jones.

CHRISTMAS EVANS, Moderator.

JOHN JONES, Secretary.

Baptized	-	118	Dead	-	-	9
Restored	-	8	Excluded	-	-	24
Received by letter	-	1	Dismissed	-	-	3
		<hr/>				<hr/>
		127				36

Increase - 91

In the three conventions they sang at proper intervals. This convention omitted to publish a circular letter this year, by agreement.

Churches.	Increase.	
South East	22	69
South West	29	253
North Wales†	10	91
		<hr/>

413 increased in the whole.

61 churches in the three associations.

It was agreed at Glyn, That no more than three ministers at the association shall preach; one the preceding evening, and two the following morning; then the afternoon for the ministers and messengers to converse and consult upon what may appear necessary for the welfare of the churches.

* This is one of the three new churches formed in August 1796, which made thirteen churches in the North, besides that excluded; and one in Montgomeryshire, which is in the South East association; and Wrexham, which was never in the connexion.

† One church in the North, not of these ten, was excluded from the annual and quarterly meetings, for irregularities.

THE
OBITUARY.

Mr. ABEL EDWARDS, a Deacon of the Baptist Church at the
Welsh Neck, Pedee, South Carolina.

MR. ABEL EDWARDS, son of the late Rev. Joshua Edwards, was born in Pennsylvania, in the year 1739; and when about ten years old, came with his father to South Carolina. His father, a native of Wales, was esteemed a pious, benevolent man, and was considerably blessed in his ministerial labours. He died in a good old age, and was interred in the burying ground at the Welsh Neck.* Mr. Abel Edwards, in the early part of life, attained a comfortable hope of his interest in Christ, was baptized by his father, and joined the church, under his care, at Cashaway. The direct means of the awakening, which terminated in his conversion, were the conversation and advice of that worthy minister of Jesus Christ, the Rev. John Gano. In the year 1761, Mr. Edwards was received, by letter, into the Welsh Neck Church, of which he continued a respected and useful member, till his death. Soon after his union with this society, he married Mrs. Sarah Douthy, a young widow, by whom he had many children, but of these only three survived him to mourn his death. In the year 1777, he was called to the Deacon's office, in which he acquitted himself to universal acceptance. The peculiar attention he paid to the various duties of his station, the decorum that he observed, and the cheerfulness he manifested in performing them, could not fail of endearing

* Rev. Joshua Edwards was born in Pembrokehire, in South Wales, February 11, 1703-4, came to Pennsylvania, and was baptized in 1721; and removed from thence to South Carolina in 1749. In 1751 he was ordained in the church at Welsh Neck, and continued minister of it about six years. From thence he removed to Cashaway, now Mount Pleasant, where he was invested with the pastoral office three years; then resigned, and took charge of a church on Little Pedee, which he continued till the year 1768. After this he did not engage in the pastoral charge of any church; but continued to preach, and was useful till his death, which took place August 22, 1784. He lived to see of his posterity, 12 children, 38 grand-children, and 32 great-grand-children: 82 in the whole.

him to the church. Of him it may be justly said, That he used the office of a deacon well, and purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus. Mr. Edwards was an affectionate husband, a tender parent, and a humane master. He was steady and regular in his attendance on public worship, and on all meetings consecrated to religious purposes.--- Meetings of prayer for the revival of religion, he greatly encouraged, both by his presence and by the exercise of his gifts. As the cause of his Redeemer lay near his heart, none seemed more to rejoice at accessions to the church; none more sincerely to lament the case of those professors who transgressed the laws of Christ, and none more ready to encourage the restoration of the penitent. Some, no doubt, will ever bear in mind his friendly admonitions and reproofs. In his temper he was generally cheerful, but free from levity. In the performance of religious exercises, he was attentive and solemn; devout, but not superstitious; fixed in his religious opinions, but not bigotted. His charity was not limited to his own denomination, but extended to all who love our Lord Jesus Christ in sincerity. Considering himself under the government of an all-wise and good God, he cheerfully acquiesced in the dispensations of his providence. By unremitted industry and prudent œconomy, Mr. Edwards acquired a handsome income, which he enjoyed in a manner truly becoming the Christian. Considering himself only as a steward of his Master's goods, he ministered liberally from his own purse to the wants of the poor; not with an ostentatious display of munificence, but pursuant to that injunction of our Lord, "Do not your alms before men!" To strangers he was kind and hospitable, especially if they were the ministers or friends of Jesus: in entertaining these he took uncommon delight. In all pecuniary calls of the church, and for the promotion of all religious or useful institutions, he was ever willing to contribute, and was often the greatest donor in the congregation. As a citizen, Mr. Edwards was respectable.--- From a modest distrust of his own abilities, he did not push himself forward in public life; but he was a truly good man, and a far more useful member of the community than many who boast of shining talents and aspire to the first places of preferment. He was a peaceable man, and laboured to keep a conscience void of offence towards God and towards men. He was diligent in his business; remarkably

remarkably punctual in his engagements; strictly honest in his dealings, and in his whole conduct he manifested a peculiar degree of prudence. The piety and exemplary conduct of Mr. Edwards procured him the esteem and love of the whole church and congregation: and, as to others, even those who were profligate and unfriendly to the cause of religion did not hesitate to declare, if there was a good man in the state, Mr. Edwards was one.--- But, on Oct. 12, 1793, after a short illness, he resigned his breath to God who gave it. In him the church lost a pious member, and an excellent deacon; but they have this consolation, that their loss is his eternal gain. In his last sickness he was free from fears, and declared, that he knew in whom he had believed, and could comfortably venture his all on him, meaning Jesus Christ. By his last will, he left to the church an hundred pounds sterling. The next Lord's-day after his death, the Rev. Henry Holcombe, pastor of the church, preached a funeral sermon on the occasion, to a numerous and mourning audience; and his remains were respectfully deposited by the side of his honoured father's.

MR. WILLIAM DAVEY, late a Deacon of the Baptist Church, at Chard, Somerset.

HE was born in the neighbourhood of Prescott, in the county of Devon. His parents were of the establishment. He had not the advantage of a religious education. At ten years of age, his father left him to seek his own support, and never after lent him any assistance.--- Some few years passed before he heard the word. But at Prescott meeting, Mr. Jones (then of Exeter) was preaching, and the Lord accompanied his message with convincing power. After this he was deeply, and at times distressingly, concerned about his eternal welfare. He had a gracious aunt, whom he found a blessing to him in his first inquiries. He occasionally heard at Wellington; and, after some time, went to live with Mr. Lippincott,* one of the members of that church. He was led through many struggles and workings of mind; but, at length was favoured with a pleasing and satisfactory

* Mr. Lippincott was the first husband of the present Mrs. Day, relict of the late Rev. Robert Day, of Wellington.

view of the way of salvation, by the cross of Christ, and of his own interest in it, according to the riches of sovereign grace; which he was always free to confess, to the glory of God. Being employed in husbandry, he went to live with a Mr. Moore, who was a member of Hatch (then called Bicknell) church. While there, being satisfied, on personal conviction, with the scripture account of believer's baptism, he was baptized by Mr. Terry,* (then pastor of the church at Tiverton) and joined Hatch Church. And there he continued, till the spring of the year 1747; when he married one of the members of the Baptist Church at Chard, took an estate, and became a member of the same society. He was chosen a deacon about 1761, and lived with reputation and usefulness, both in the world and in the church, till he was called to rest 27th June, 1795, aged 76.

Though not possessed of affluence, yet he was useful according to his circumstances. He was the chief instrument of support to the small church for many years. He observed the dealings of divine conduct towards him, with attention and gratitude. He had nine children; and at, or near the birth of each child, he was favoured with an additional cow to his worldly substance: so that he had as many cows as children, and no more. But what is of infinitely greater importance, he was satisfied respecting the future happiness of four children who died before him, as well as of the five who are yet living. Few, very few parents are thus indulged! He had treasured up many interesting appearances of the Lord for himself and for others. His knowledge of the doctrines of grace was truly experimental: he loved them—he recommended them both in word and deed; and, being free in conversation beyond many, he was an instructive and encouraging companion in the ways of God. Having found the truths of the gospel to be his own support and comfort through the various changing scenes of almost sixty years, he was enabled to hold them up to others with advantage. Hence it was a standing observation with him, “It is a good thing that the heart be established with grace.”

However rich his experience before, in his last illness, especially towards the close of it, his views were more extended; the prospect brightened, and his then future

* The church at Hatch having then no stated Minister, Mr. Terry administered both ordinances to them, when requested, for some years.

enjoyments were anticipated to a degree not often known on this side Jordan. A general idea may be formed from the following declaration, which he uttered with manifest humility and holy admiration: "I have been but a babe in the knowledge of the things of God all my days till now." Though it is impossible from memory to rehearse all he said, yet it may be profitable to relate a part. "I have been called up to behold the bride, the Lamb's wife. The beauty of her dress, and the glory which her head and husband has put upon her, and in which she shines, I cannot describe; but I shall see it by and by to the full: for I shall be in heaven, as sure as God is there. I have often wished to see my youngest son once more; I have been favoured with the sight, and am satisfied! O! how distinguishing, how amazing the goodness of God to *me! to me!* that he should not only call *me*, a poor vile worm, *but all my nine children too!*--- How shall I praise him! but I shall do so for ever, when I have left this clay. What a close, what an intimate union is there between Christ and his Church! an eternal union! an inseparable union! The weakest, the feeblest of his members shall be with him, shall enjoy him for ever. Tell the church, tell all the world, that I am gone to heaven on that glorious doctrine, *electing love*; that I failed to rest in that safe ship, *God's everlasting love!* and there I shall be for ever, to behold and to enjoy the fulness and glory of Christ, as sure as God is true. If I fail, his promise must fail. You know how Satan tore one person before he left him; but he was obliged to depart. Though he departs with reluctance, yet he is obliged to go when the Lord Jesus commands him away. He has been trying to make me entertain unworthy, blasphemous thoughts of the Lord Jesus Christ; but the Lord rebuked him, and I am delivered. He has been threatening to carry me to hell, notwithstanding my profession; but my best friend, fifty years ago, told me, He had the keys of hell and of death, which I remember was a great support to my soul; and, being the same yesterday, to-day, and for ever, I have nothing to fear. Though I have been on the borders of hell, yet the Lord makes my bed in my affliction. Satan, conscience, and the law, have been bringing their accusations against me; but *who shall lay any thing to the charge of God's elect?* My great surety has answered all demands; he took my nature, stood in my law-place, was made

made a curse to redeem me, and has ascended up on high leading captivity captive; and because he lives, I shall live also. My poor body is disagreeable to myself and those about me; yet, it is the temple of the Holy Ghost, and shall be made a glorious body in due time."

It being observed how good the Lord was to him--- "Yes," he said, "the Lord is good indeed! my situation is not to be regretted, I assure you, for mine should not be considered an affliction. *Ye are complete in him*, you know, is the text I have long since chosen for my funeral. Many years ago I desired Mr. Pitts, if he survived me, to preach from it on the occasion, and I hope he will do it. I repeated my request when he was here last, and I wish him to be reminded of it when I am gone.* But let nothing be said in commendation of me, *I am the chief of sinners*; let all be to the praise of rich and sovereign grace. I leave it as my legacy to the church, *Ye are complete in him*---The Lord has brought me into his guest chamber; his secret is with me; and he has shown me such things as none can ever know, unless the Lord, the Holy Spirit, is pleased to discover, and make them manifest to him. I have been feeding on the fruits of the good land, the cluster of grapes, Christ and all his fulness. And they who taste and preach the truth of Christ and his glorious gospel are such as carry this cluster, and none else. Others bring up an evil report of the good land." In this triumph over every enemy, and in this pleasing confident expectation of being forever with the Lord, he was generally found, till he passed over Jordan, saying, "Come, Lord, come, I am ready."

He considered the 77th Hymn, in the 2d Book of Dr. Watts, as expressive of his experience, and would have sung it on the bank of the river, in the near prospect of his passage; but his strength failed---and therefore the service was opened with it when his funeral sermon was delivered.

Rev. JOHN KENT, of Broughton, Hants.

Mr. John Kent died December 12th, 1796, aged 89 years and four months. He was born of pious parents, both of them members of the Baptist Church meeting

* Mr. Pitts, an occasional minister at Chard, preached from that portion of Scripture, Col. ii. 10, according to request, the Lord's-day afternoon subsequent to the interment.

at Broughton and Wallop. His father was a deacon of the church, lived at Upper Wallop, and had preaching at his house every other Lord's-day, and occasionally on week days. From all that can be collected of him, he appears to have been an intelligent, and zealous man; and pretty extensively acquainted with the writings of the Puritans and Nonconformists. He gave his son a *pious*, though not a *liberal* education, and put him apprentice to the trade of a carpenter. It pleased God to call him by his grace when he was about twenty years of age; he was baptized by Mr. Henry Steele, February 7th, 1727-8; commenced a member of the church; and in two or three years time it was apprehended that he had talents for the work of the ministry, to which he was called in the summer of 1732. He kept an index of the texts from which he preached. The first was Acts v. 31, "Him hath God exalted to be a Prince and a Saviour," &c. bearing date July 14, 1732. He continued to preach as an assistant to Mr. Henry Steele*, and his successors, till September 1787, when the infirmities of age forced him to decline. After which he continued to attend public worship without much interruption, and occasionally to engage in prayer till the beginning of the year 1793, when the decay of his hearing, and the progress of other infirmities, rendered him no longer capable of it, unless now and then on Lord's Supper days.

He was possessed of strong natural parts; of great integrity; of plain but hearty friendship. He was a man of activity. Whilst he preached constantly, he at first followed his trade, and afterwards continued to occupy a large farm in the neighbourhood. His religion was experimental and practical, always remote from show and parade. The state of his mind calm and tranquil; seldom elevated with rapture; seldom depressed with fear.

As a preacher, he was respectable and useful. His doctrine was evangelical; his language plain; and his method partaking partly of the manner of the puritans, and partly of that of the systematic divines of the present century. He had not a popular delivery: but, nevertheless, the important truths on which he insisted, and the great seriousness with which he always delivered

* He married a grand-daughter of Mr. Henry Steele, by whom he had a very numerous family. And for several of the last years of his life he had two great-grand-daughters living constantly with him, the eldest of whom is now about 16 years of age.

them, seldom failed to gain the attention of those who heard him. He gave his labours to the church; and after he was incapable of preaching, he continued to exercise the greatest concern and care for its interests. Of this he gave the most unequivocal proofs. When any thing of a pleasing nature occurred, he was frequently known to be uncommonly affected with it. Nor were his regards and wishes confined to that society, but extended to the interest of religion at large. The mission to the East Indies met with his cordial approbation and support; and often has he thought, and often has he conversed with peculiar pleasure, upon the increasing spread and ultimate triumphs of the glorious gospel.---Notwithstanding his advanced period in life, he was favoured with the uninterrupted use of his faculties, and generally enjoyed health and ease; but on Saturday, October 15th, he appeared not so well as usual. The next day he was confined to his bed; and continued gradually to get weaker, till Monday, the 12th of December, when he gently fell asleep in Jesus.

REV. OLIVER HART, A. M. Hopewell, New Jersey.

The Rev. Mr. Oliver Hart was born of reputable parents, in Warminster Township, Bucks County, in the State of Pennsylvania, July the 5th, 1723. From several accounts there is reason to conclude, that he received a religious education; but, that his attention to religion, and conversion to God, were at an early period, is very certain: for he made a serious profession of Christ, and was baptized by the Rev. Mr. Jenkin Jones, on the 3d of April, 1741, when he was not quite eighteen years old. At that time, the power of religion was greatly displayed in various parts of America, under the ministry of that eminent servant of Christ, Rev. George Whitefield, of the Episcopal Church; of Rev. Messrs. the Tennents, Edwards, and their associates, of the Presbyterian and Congregational Churches; and of the Rev. Abel Morgan, and others, of the Baptist Church. Several of these, Mr. Hart, at this time, used to hear; and since professed to have received much benefit from their preaching, particularly from Mr. Whitefield's.

Five years after making his public profession of religion, on the 20th of December, 1746, he was licensed to preach, by the Baptist Church at Southampton, in Pennsylvania; and on the 18th of October, 1749, was ordained to the great work of the gospel ministry.

The call for ministers in the southern parts of America being at that time great, and the church at Charleston, South Carolina, being destitute, he was induced, immediately after his ordination, to set out for that city, where he arrived early in December, on the very day the Rev. and excellent Mr. Chanler, pastor of the church at Ashley River, then the only ordained minister of the Baptist denomination in that part of the country, and who had preached part of his time in the church at Charleston, as a supply, was buried. While the church was destitute, applications had been made both to Europe and the Northern States, for a suitable minister; and one, who had been described as such, was actually expected; but the unexpected coming of Mr. Hart, was considered as directed by a special providence, and so great was the satisfaction of the church, on hearing him, that he was invited to take the pastoral charge of them; with which he was accordingly invested on the 16th of February following.

In this station, for thirty years from this period, he executed the office of pastor, as a faithful, evangelic minister of Christ; passing through a variety of scenes, both of joy and depression; but exhibiting, at all times, an uprightness and dignity, both of temper and conduct, becoming his religious and sacred character. His life was exemplary, and his usefulness conspicuous.

In his person he was somewhat tall, well proportioned, and of a graceful appearance; of an active, vigorous, constitution, before it had been impaired by close application to his studies, and by his abundant labours; his countenance was open and manly; his voice clear, harmonious, and commanding; the powers of his mind were strong and capacious, and enriched by a fund of useful knowledge; his taste was elegant and refined. Though he had not enjoyed the advantages of a collegiate education, nor indeed much assistance from any personal instruction, such was his application, that by private study, he obtained a considerable acquaintance with classical learning, and explored the fields of science; so that in the year 1769, the college of Rhode-Island, at their first
Com-

Commencement, in honour of his literary merit, conferred on him the degree of Master in the liberal arts.

But as a christian and divine, his character was most conspicuous; no person who heard his pious, experimental discourses, or his affectionate, fervent addresses to God in prayer; who beheld the zeal and constancy he manifested in the public exercises of religion, or the disinterestedness, humility, benevolence, charity, devotion, and equanimity of temper, he discovered on all occasions in the private walks of life; could, for a moment, doubt of his being not only truly, but eminently religious. He possessed, in a large measure, the moral and social virtues, and had a mind formed for friendship. In all his relative connexions, as husband, father, brother, master, he acted with the greatest propriety; and was endeared to those who were connected with him in the tender ties.

From his diary, in the possession of the Rev. Mr. Furman, of Charleston, it appears that he took more than ordinary pains to walk humbly and faithfully with God; to live under impressions of the love of Christ, to walk in the light of the divine presence, and to improve all his time and opportunities to the noblest purposes of religion and virtue.

In his religious principles, he was a fixed Calvinist, and a consistent, liberal Baptist. The doctrines of *free, efficacious grace* were precious to him; Christ Jesus, and him crucified, in the perfection of his righteousness, the merit of his death, the prevalence of his intercession, and efficacy of his grace, was the foundation of his hope, the source of his joy, and the delightful theme of his preaching.

His sermons were peculiarly serious, containing a happy assemblage of doctrinal and practical truths, set in an engaging light, and enforced with convincing arguments. For the discussion of doctrinal truths, he was more especially eminent; to which also he was prepared by an intimate acquaintance with the sacred scriptures, and an extensive reading of the most valuable, both ancient and modern authors. His eloquence, at least in the middle stages of life, was not of the most popular kind, but perspicuous, manly, and flowing; such as afforded pleasure to persons of true taste, and edification to the serious hearer. Speaking from the heart, it was his aim, that the hearts of those who heard him might always receive benefit.

He studied variety; and, rightly dividing the word of truth, he was a workman that needed not to be ashamed.

With these various qualifications for usefulness, he possessed an ardent desire to be as useful as possible, which cannot be better represented than in his own words, as recorded in the diary before referred to, and which comprehends a part of his life, when the power of divine grace was eminently displayed in the Baptist Church at Charleston. The article here selected, was written just before that work of grace began, and exemplifies in him the pious christian, as well as the faithful divine.

"Monday, August the 5th, 1754. I do this morning feel myself oppressed under a sense of my barrenness: Alas! what do I for God? I am indeed employed in his vineyard, but I fear to little purpose. I feel a want of the life and power of religion in my *own heart*: This causes such a languor in all my duties to God: this makes me so poor an improver of time. Alas! I am frequently on my bed when I ought to be on my knees--- to my shame. Sometimes the sun appears in the horizon, and begins his daily course, before I have paid my tribute of praise to God; and, perhaps, while I am indulging myself in inactive slumbers. Oh! wretched stupidity! Oh! that, for time to come, I may be more active for God! I would this morning resolve, before thee, O God! and in thy name and strength, to devote myself more unreservedly to thy service than I have hitherto done: I would resolve to be a better improver of my time than I have heretofore been: To rise earlier in the morning, to be sooner with thee in secret devotion, and O, that I may be more devout therein! I would be more engaged in my studies. Grant, O Lord! that I may improve more by them! And when I go abroad, enable me better to improve my visits; that I may always leave a savour of divine things behind me. When I go to thy house to speak for thee, may I always go full fraught with things divine, and be enabled faithfully and feelingly to dispense the word of life. I would begin and end every day with thee: Teach me to study thy glory in all I do: And wilt thou be with me also in the night watches; teach me to meditate of thee on my bed; may my sleep be sanctified to me, that I may thereby be fitted to thy service, nor ever desire more than answers this important end. Thus teach me to number my days, that I may apply my heart unto wisdom."

These

These virtuous resolutions and pious breathings of soul, were seconded by becoming exertions, both of a public and private nature, in his own congregation; and by correspondent labours in churches at a distance; nor were they without success, many owned him as their father in the gospel: Among these are two distinguished and useful ministers, who survive him, and shine as diffusive lights in the church: Rev. Dr. Stillman, of Boston, whose praise is in all the churches; and Rev. Mr. Botsford, on Pedee River, South Carolina. These were not only awakened under his preaching, but introduced by him also into a course of study for the ministry. To these may be added a third, Mr. Ewin, who succeeds Mr. Hart, as pastor of the church at Hopewell, April 8th, 1796.

The formation of a society in Charleston, to assist pious young men in obtaining education for the public services of the church, and which has been of use to several, originated with him; and he was a prime mover in that plan for the Charleston association, by which so many churches are very happily united, at the present day. To him also, in conjunction with his beloved and amiable friends, now with God, Rev. Francis Pelot and Mr. David Williams, is that valuable work of public utility, the system of church discipline, to be ascribed. His printed sermons have contributed to the general interest of religion, and his extensive regular correspondence, has been the means of conveying rational pleasure and religious improvement to many.

To all which may be added, his usefulness as a citizen of America. Prompt in his judgment, ardent in his love of liberty, and rationally jealous for the rights of his country, he took an early and decided part in those measures which led their patriots to successful opposition against the incroachments of arbitrary power (to use the language of Mr. Furman), and brought them to possess all the blessings of an happy independence. Yet he did not mix politics with the gospel, nor desert the duties of his station to pursue them; but, attending to each in its proper place, he gave weight to his political sentiments, by the propriety and uprightness of his conduct; and the influence of it was felt by many.

The South Carolinians never mention his name but with respect. In those times which tried men's souls, his patriotism was well known. He disdained, says Dr. Rogers,

Rogers, the most distant submission to an invading haughty foe, and was determined to stand or fall with his country. As a testimony of their confidence in his zeal and integrity, *the Council of Safety* of South Carolina appointed Mr. Hart, with the Hon. William Henry Drayton, and the Rev. Mr. William Tennent, to visit the frontiers of that state, in order to reconcile, if possible, a number of the inhabitants who were disaffected towards a revolutionary government—a piece of business, which, though attended with great bodily fatigue and personal danger, he executed with propriety and fidelity.

On the approach of the British fleet and army, to which Charleston was surrendered in 1780, being justly apprehensive of the consequences which resulted from the siege, and desiring to preserve his *political liberty*, with which he found his *religious* intimately connected, he retired to the northern states. There the attention of the respectable Baptist church at Hopewell, in the state of New-Jersey, was soon attracted toward him; and in consequence of a pressing invitation from them, he became their pastor on the 16th of December, the same year, and served them in that capacity, the last fifteen years of his valuable life.

Mr. Hart was twice married; his first wife was Miss Sarah Brees, by whom he had eight children, all of whom are dead excepting two; and these are members of the church in Charleston, under the care of the Rev. Mr. Richard Furman. His second wife, the mourning widow who survives him, was Mrs. Ann Grimball, relict of Mr. Charles Grimball, of South Carolina, by whom he had two sons; the first died young, the other is alive, and bears the name of William Rogers Hart, given him as a testimony of the cordial affection which subsisted between his father and the Rev. Dr. William Rogers, of Philadelphia.

For some years past, the infirmities of age, and several severe attacks of different diseases, had greatly reduced his bodily strength, and disqualified him for the constant performance of public duties.

For many months previous to his death, he repeatedly said, that he viewed himself as a dying man. A few days after he was taken with his last illness, and while he was able to walk about the room, he called for his will, gave it to a friend, and desired him to get his remains conveyed to Southampton, the family burying place.

place. It was with difficulty at this time that he drew his breath; and his agony was so great, that he said, he should not think it at all strange if he went into convulsions. The struggle for breath broke a blood vessel, and he spat a quantity of blood---yet not a single murmur, or undue complaint! He would frequently lift up his hands and was heard say, "poor mortal man!" A friend once replied, "this mortal shall put on immortality."---He answered, "yes, yes!". He would often say, "I want, I want!" being asked what he wanted? "I want the will of the Lord to be done!" The Rev. Mr. Van Horne called to see him, and asked him if he felt comfortable: he replied, "God is an all-sufficient Saviour!"

A person who at one time was sitting by, and observing his great bodily distress, said, "How happy for Mr. Hart that he has but one work to do!"---dying was meant; he immediately replied, "Christ is the end of the law for righteousness to every one that believeth!" Dec. 29, he called for all around him to help him to praise God for what he had done for his soul---being told he would soon join the glorious company of saints and angels, he replied, "enough, enough!" Dec. 30, his cough and spitting of blood increased, and every breath was accompanied with a groan! and on the 31st of Dec. 1795, at five o'clock in the evening, he just put his head a little back, closed his eyes, as if he were going into a sleep, and surrendered his soul into the hands of his God and Redeemer. He was 72 years, 5 months, and 26 days old. His brother, Joseph Hart, Esq. of Bucks county, Pennsylvania, died Feb. 25, 1788, aged 72 years, 5 months, and 24 days. Their Brother Mr. Silas Hart, of Virginia, died Oct. 29, 1795, aged 77 years, 5 months, and 24 days.

Mr. Harts publications are, *Dancing exploded*; *A Funeral Discourse, occasioned by the death of the Rev. William Tennent*; *The Christian Temple*; *A circular Letter on Christ's Mediatorial Character*; *America's Remembrancer*; and *A Gospel Church portrayed*. Besides these, he has left in manuscript many valuable discourses on public and common occasions. A variety of his papers on different subjects, which he highly valued, together with a number of his best books, were destroyed by the British army, when they over-ran the southern states. He penned the following lines when his trials were exceedingly great:

Foreboding

Foreboding thoughts and gloomy fears
 Crowd thick into my breast;
 Perplexing doubts and anxious cares
 Forbid my soul to rest.

Happy, ye saints, above the skies,
 Beyond the reach of woe!
 Dear Lord, command my soul to rise;
 With joyful haste I'll go.

The world, in sackcloth and distress,
 I'd leave beneath my feet;
 And, mounting in a heavenly dress
 I would my Saviour meet.

Two funeral sermons were preached and printed on occasion of Mr. Hart's death; one by the Rev. Dr. William Rogers, of Philadelphia; the text of it, 2d Sam. iii. 38. *Know ye not that there is a great man fallen in Israel?* The other by the Rev. Richard Furman, A. M. at Charleston, on Matt. xxv. 41. *Well done thou good and faithful servant! Thou hast been faithful, &c.* From these discourses, forwarded to England on purpose, our accounts of this excellent man are extracted.

Rev. THOMAS DAVIS, Reading, Berks.

Mr. Thomas Davis was born at Newport, in the Isle of Wight. His pious mother*, who died in 1792, was a member of the Baptist Church under the pastoral care of the Rev. Mr. Purdy at Rye. But, after having had an host of trials, she lived to see two of her sons Christian ministers. John, the elder brother, who finished his course first, was many years pastor of the Baptist Church at Waltham-Abbey.

* Extract. "My good mother died on the 15th of April, 1792, in the 85th year of her age, having sustained the character of an honourable member of a Baptist Church about 67 years. She was baptized at sixteen, by good Mr. Mercer at Newport, in the Isle of Wight, where I was born. My brother went to her funeral at Rye, and (Mr. Purdy her pastor being in London), preached her funeral sermon from the words she had left for the purpose, 1 Peter i. 8, *Whom having not seen, ye love, in whom, &c.* Being not able to attend, I preached on the occasion from the same words at Reading. She has been the mother, grand-mother, and great grand-mother of about 61 children. O that they may all meet her in glory!"

Thomas,

Thomas, the subject of this memoir, having learnt a trade, soon wandered from under the wing of an affectionate mother, whose maternal advice and care were considered by him as a reflection on his ability to take care of himself: but she ceased not to pray for him night and day; and what particularly encouraged her to it, was the frequent powerful and abiding impression made on her mind, by the history of Saul's conversion, of whom it was at length said, "*Behold he prayeth.*" Strolling from place to place, at length he came to Woolwich, in Kent, about nine miles from London. Here, according to his usual character, he was a ringleader in all kinds of wickedness. One new year's-day in the evening, with some of his companions, he went to the Baptist meeting-house in that town: the example of his pious mother had made such impression on his mind, that he could not always despise nor even trifle with sacred things. However, the former part of that evening witnessed his indecent behaviour in the time of singing and prayer. The house was crowded, and he stood in the aisle, waiting to hear what the babbler had to say. At length, that laborious, indefatigable, and useful servant of God, the Rev. Robert McGregor, who has been forty years pastor at Woolwich, named his text. The remarkable words were, Luke xiii. 7, *Then said he unto the dresser of his vineyard, behold these three years I come seeking fruit on this fig-tree, and find none: cut it down, why cumbereth it the ground!* Well might the Apostle say, the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit; for the text had not been twice read before his loins were loosed, his knees smote each other, and a sudden trembling seized him. The first wish of his heart was, that the ground might open and swallow him up. It seemed to him as though the preacher and the whole congregation knew that he was this cumberer of the ground. However, before the minister closed his discourse, he slightly touched on the vine-dresser's prayer, contained in the two following verses, *Lord! let it alone this year also, &c.* and this was in some measure a support to his sinking and overwhelmed mind. He instantly changed his company, and his conduct became altered. Being in Christ Jesus, old things passed away, except the painful recollection of them, and all things became new. He now hungered and thirsted after Christ, the bread of life, and that river the streams
whereof

whereof make glad the city of God. He not only was constant in his attendance on worship of a Lord's-day, but would steal in among the pious people on week-day evenings at their prayer meetings. After a while, he was encouraged to pray with these friends, and so full was his heart of sorrow and joy, that he filled up near an hour and a half, the first time he engaged in this service. His gifts soon appeared to be above mediocrity. After speaking several times before the church, and his unblemished walk, genuine piety, and promising talents being conspicuous, they unanimously sent him forth to preach that faith he had before attempted to destroy.--- Mr. Davis preached a few Lord's-days at the late Mr. Dowers's meeting in Goodman's-fields; the house began to fill, but from thence he was speedily and providentially called to the Baptist Church at Reading, Berks.

When Mr. Davis went to Reading, there was very little gospel preaching in that populous town. He succeeded Mr. Whitewood, and the church consisted of about thirty or thirty-five members, and very few hearers attended. The house soon was so crowded as to oblige them to build a front gallery, and soon after two side galleries.--- On lecture evenings the meeting-house and yard were so crowded, that the attendance of peace officers was now and then necessary. He would stand and weep over poor perishing sinners till at times he could not proceed; and, a very respectable minister, who considers Mr. Davis as his spiritual father, has said, he is confident, that Mr. Davis's greatest success was when he preached the gospel as a general address. The number of young persons awakened in this part of his ministry was astonishing.--- About this time, that man of God, the Rev. Mr. Talbot, came to St. Giles's parish, in Reading, and was made very useful; and it is a pleasure to add, that of late years the Honourable Mr. Cadogan's labours have been blessed also.

Mr. Davis's new year's-day sermons must not be omitted. These he continued until his death. He used to speak of the first of January, on which he was called by grace, as his birth-day, and to say, "I'll keep it till I die." In preaching this annual lecture, he as freely gave a large account of his birth, parentage, abandoned life, and singular conversion, and would frequently be so bathed in tears, as not to be able to proceed for some time. The congregation, on this occasion, generally
used

used to be one complete wedge of people. He commonly observed, that when his mother was discouraged in prayer for him, or lost sight of Saul's wonderful conversion, she expected, in every newspaper she read, to find an account of his being imprisoned, or else executed at Tyburn. At these anniversaries, and on other occasions, with much feeling he would say, with Dr. Watts---

“ The world beheld the glorious change,
 “ And did thy hand confess :
 “ My tongue broke out in unknown strains,
 “ And sung surprising grace.
 “ Great is the work, my neighbours cry'd,
 “ And own'd the power divine,
 “ Great is the work, my heart reply'd,
 “ And be the glory thine.”

It is very remarkable, that the Lord owned this annual attempt of his servant, to the conversion of a considerable number of precious souls. Some of his friends say, that they have not heard of any of these sermons, without a seal of one, two, or more, at a time. One of these nights, preaching on Martha's words to Mary; *the master is come and calleth for thee*, two young persons, the fruit of Calvary's cross, were brought back to God. One of them has reached the peaceful shores of eternal repose; the other, a most amiable wife of a most amiable minister, has ever since been on a changing sea, but casts anchor within the vail; and, it is expected, will certainly make the port of glory in God's due time.

Mr. Davis was tall in stature, handsome in his person, and rather inclining to corpulency: his wit and remarkably cheerful disposition, perhaps would have frequently betrayed him into a levity of spirit, had not trials, the grace of God, and watchfulness, been a counterpoise. As a Christian, it is difficult to say, with which he was most acquainted, his own heart or his bible. As a minister of Jesus Christ, he used to study industriously, pray fervently, and preach powerfully. He wrote many of his sermons at full length; then reduced them to a less compass.--- That he was “ mighty in the scriptures,” might be learnt from his sermons and his prayers; and, that the power of God attended his labours is evident to all who know any thing of the state of religion among the different denominations of Christians at Reading; to many of whom,
 not

not only of the dissenters, but in the establishment, he was a spiritual father.

Several of his letters,* in which he unboomed himself to a dear friend, may help us to judge of his success. In 1774, he writes, "Seven lately baptized: there seems to be a great work going on with us, though we have been exercised with considerable troubles. We are now about one hundred and ten members." In 1776, There has scarcely been a sermon preached this year past, but what has been blessed to saints or sinners, God's presence hath filled the temple. Our auditories are numerous. Many wounded and distressed sinners are crying out after Christ. On week days, my house has been crowded from morning to night, with persons inquiring the way to Sion. I baptized fifty-eight last year; two have been excluded, two restored to communion, and two are dead. We took eleven into communion last breaking-bread day, and five now are ready to give their experiences. So that our prospect is as promising for increase this year as last. We are at peace among ourselves, and all of one mind respecting the truth; nor was I ever more happy among this little despised flock, than I am at present. Methinks you are ready to say, What! nothing of the dark side? As to persecution I rejoice in it, I have not a little of that.—The world rages, the devil roars, and the doctor of our parish said he would silence me, if he went to the king in person, and the bishop of London is his friend. I said they might tell him, if he had a mind to silence me, he must take out my tongue. But the more he opposes the gospel in his own strength, the more I am determined in the strength of the Lord to oppose him."

March 12, 1777. "When I see so many young people coming into the church, it is attended with both joy and grief. The grief is to see none of my seven children coming to declare in Sion, any work of God on their souls. The clergy still are enemies, but all their schemes prove abortive. The work still goes on. I baptized six just before Christmas, as it is called; eleven on Christmas-day, and five last Lord's-day was fortnight. The ground floor of our meeting will scarcely contain the members at breaking bread. It is a pleasing sight indeed." And in another paragraph, "I bless the Lord for a pray-

* From these letters an accurate sketch of Mr. Davis's pastoral labours might be selected, from the year 1773 to the year 1794.

ing people: not less than four score meet every Lord's-day morning, for prayer, and precious opportunities they have. Every Tuesday I have a lecture in the evening, and a prayer meeting every Wednesday evening."

Those who know mankind will not wonder if such zeal and such success provoked the hatred of the irreligious.—A particular specimen of it follows.

"I have sent you a copy of lines I took out of the *Oak-ingham* paper last Saturday, but they are another body of honour conferred on me, by my Lord and Master's permission. The lines are addressed to Mr. D---s, B--k--y--r.

What praise is due to such a name as thine!
To speak thy worth the pen must be divine;
Sweet eloquence upon thy lips doth sit,
Happily enlivened with surpassing wit;
Truth finds a seat within thy honest heart;
In every scene that's good you have a part;
Heav'n's holy laws, well known it is, you can
Explain, beyond the reach of any man:
Light o'er thy temples spreads her wings around,
Equal to Moses, on Mount Sinai's ground:
Hail,* *Hofiers-lane*! 'tis there your shepherd lives
In estimation high, 'tis there the balm he gives—
That saving balm which leads to heavens throne,
Where virtue waits upon the good alone.
Thou art the man—(stop, laughing satire cries,
He is a dunce—and what you write is lies!)

But though envied and persecuted, he was supported; and aiming to walk in the fear of God, and in the comforts of the Holy Ghost, the church was edified, and continued to increase. Hence in another letter, dated April, 1794, he says, "I have been at Reading about twenty-seven years, and have baptized and taken into the church, four hundred and seventy-five persons." He adds, "What hath God wrought?" A sound judgment, and a warm heart characterized his preaching. He seldom staid at the threshold or skimmed the surface, but entered into his subject as "a workman that needeth not to be ashamed, and rightly divided the word of truth." The faithfulness through which he lost many apparent friends, at the same time secured his real ones. He was a man of

* *Hofiers-lane*, in Reading, is commonly called *Hodges-lane*.

a penetrating judgment and persevering mind.* On Heb. xi. 1. he preached 21 sermons. When he had delivered the last, he said, in his free way, "I have given you twenty-one to the score, thats good tale."

On doctrinal subjects he brought his people many a reviving cordial. His preaching in general was very methodical; and his manner would frequently produce considerable cheerfulness in one minute, and a flood of tears the next. His favourite author was Dr. Gill.—When Mr. Westley's preachers came to Reading, one of them, in his sermons, very much insisted on their sentiments. Several serious churchmen and others applied to Mr. Davis, to vindicate his and their principles; he therefore preached a course of lectures, taking the texts previously handled by the above preacher, beginning with Gen. iv. 7. "*If thou doest well, shall thou not be accepted? and if thou doest not well, sin lieth at the door.*" These sermons gave general satisfaction.

Mr. Davis was one of the most animating of all his brethren in the administration of the ordinance of believer's baptism; nor was he less in his element when at the table of the Lord. While there, how striking and affecting were his observations on the nature of sin, the inflexibility of divine justice, the love of God, the dolorous sufferings of the precious Redeemer, and on the knowledge of interest in his work, by the spirit's energy upon the heart! How would he there exclaim—

My willing soul would stay
In such a frame as this;
And sit and sing herself away
To everlasting bliss."

As a pastor, he certainly ruled and fed the flock at the same time; he was also a brother, husband, and father, not only to his own family, but to the whole church and congregation. When visiting his friends in London, where he was much followed, he sent the church very affectionate epistles, longing to see them again, that he might impart to them some spiritual gift, to the end they might be established and comforted together with him.

While Mr. Davis was pastor, the church branched out into other societies; one at Oakingham, another

* He would deliver one, two, or three sermons on a text, according to its importance.

at Goring, and another at Staines; and several persons were sent into the work of the ministry.

For many years he had been subject to fits.* He frequently fell down in the pulpit, sometimes sensible, but speechless: recovering from one in which he thought he was dying, as soon as he could speak, he said, in accents which discovered how deeply he felt for his dear wife and children, "Leave thy fatherless children, I will preserve them alive; and let thy widow trust in me."--- O that all of them may be acquainted, savingly acquainted, with the God of the dear deceased!

In discipline as well as doctrine, Mr. Davis aimed to follow the New Testament. When the Rev. Mr. Talbot died, and the gospel ceased to be preached at Reading in the church of England, Mr. Davis was urged to alter the constitution of his church, from that of a strict Baptist, to free communion. A gentleman of this sentiment said, "he may live in splendor if he will comply." But so immovable was he, that notwithstanding he came from a church of that complexion, and was pressed to it on every hand, yet he would not consent to it, as he could not see it countenanced in any part of the sacred scripture.

So effectually was he taught by the good spirit of God, that he firmly believed salvation was all of grace, electing, redeeming, and sanctifying grace; and hence he was wont to say, if ever I have a tomb stone, the motto I should wish for on it is,

"A SINNER SAV'D BY 'SOVEREIGN GRACE.'"

For more than two years before his death, he was greatly afflicted with the stone and gravel; and said in a letter of June 16, 1796, "I have brought away five stones, what are behind I know not. I have just had a fit of the gout also, but am somewhat better. I hope I can say, through all, *The cup which my Father hath given me, shall I not drink it?*" These dispensations of late considerably impeded his exertions; but he held on as

* In a letter written to a constant correspondent, 1778, he says, "I have had a disorder in my bowels for years, which seizes me suddenly, frequently takes away my senses, and throws me into fits—some times fainting, and sometimes struggling ones. I expect they will take me off on a sudden, when my work is done. I had a smart shock of this nature about three weeks ago which made my tabernacle totter. I have too great a flow of spirits for my frame. But it is all well, especially as I have had great troubles in my family; but, after long afflictions, I can send you no good news regarding the conversion of my children."

a champion in the good cause, beyond the expectations of most of his friends.* His illness at last, day and night, was so excruciating, that "it is impossible to give a faint idea of it in writing." In one of the paroxysms, he clasped the curtains of his bed, crying out, O, Dr. Watts! what could you mean when you said,

Light are the pains that nature brings;
How short our sorrows are!

---and yet the agonizing man was certain they are so,

When with eternal, future things,
'The present we compare.

Hence in the midst of all, he generally possessed great serenity in his soul, even the peace which passeth all understanding. And comfortably resting upon the truths he had preached among his dear friends, twenty-nine years and six months, he died in the Lord, at half past ten o'clock in the evening, on the 27th of December, 1796, in the.....year of his age; to the inexpressible grief not only of a pious, peaceful, and inoffensive widow, with her children, but also of his much-loved charge---a people who, it is said, are uncommonly blessed with praying members, and to whose honour it may be announced, That they would not have changed their pastor for any man under heaven.

Being dead, he yet speaketh, and particularly to the church over which he so affectionately presided. And for their sake, the following extract from one of his letters is respectfully introduced in this place. "Keep up prayer meetings. Upon praying ground you will always stand firm. This is what I call an arm of the church, and a great support to a minister; it encourages him to go forward in his work, though he meets with much opposition. Churches generally dwindle away into formality, where meetings of prayer are neglected. Success may be expected for a minister, where a spirit of prayer prevails among a people." And next to this advice, their deceased pastor, were he to address them again, would *beseech* them to maintain holy discipline in the church, according to the order of the New Testament; and at the same time to contend earnestly

* He was laid by from his delightful work only two Lord's days. The last time he was in the pulpit he was unable to finish his sermon.

for the faith once delivered to the saints. Thus they will continue happy and respectable among their sister churches, and justify a sentiment of their late pastor, which he delivered in a glowing assembly, some years since at London, viz. So far are the people of God from making light of sin, or a cypher of the moral law, that if they could live as they list, they would live *perfectly* holy, righteously, and godly, and do the *whole* will of God on earth, even as it is done in heaven. A sentiment this, which is as far from a weak Arminianism as it is opposite to a wicked Antinomianism, and which may strictly be denominated pure Jesuism.

The following extract also deserves preservation:---

“One year more added to our frail mortal lives, and one year taken from our short stay in this dreary wilderness. Time flies; judgment and eternity hasten on; so we shall soon turn, and discern between the righteous and the wicked; between him that serveth his God, and him who serveth him not. If ever there was an hour of temptation, it is surely at this day, when so few really follow Christ, when so many stand still, and so many go backward from the good old path. It is too remarkable that some professors of the gospel are the great, if not the greatest hindrances of the profession of the gospel: but the time cometh, and it may be near, when the paint of an outward profession will be washed off, and many pretended followers of Christ will, with blushing, wear their hearts in their faces. Then how much better will a dram of grace be, than a talent of gifts! Many are true to false principles, and false to true ones. May we be faithful unto death!”

It was the desire of Mr. Davis that the Rev. Mr. M'Gregor, of Woolwich, formerly his pastor, should preach his funeral sermon at Reading, on 1 Tim. i. 15, *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief*-----but age and distance made it inconvenient for him to attend. Hence the funeral discourse was addressed to the people, by the Rev. Mr. Dyer, of Devizes, on the text which Mr. Davis had selected for the purpose; and the same passage was improved on the occasion, by the Brethren Giles, of Eyethorn, in Kent; and Rippon, at Carter-lane, in London; at which last place the substance of this account was delivered.

SKETCH
OF
THE PERIODICAL ACCOUNTS
OF
THE BAPTIST SOCIETY FOR PROPAGATING THE GOSPEL
AMONG THE HEATHENS.

OUR former accounts of the missions in Bengal given in page 353---360, of No. 12 of the Register, conducted us to March 18, 1795.

The 3d number of the PERIODICAL ACCOUNTS has now for some time been published, and probably is months since in possession of the warm friends of the missions. The journal and the letters are highly interesting; and it is but a small degree of justice that can be done them, to insert, in the narrow limits of *The Register*, the following extracts:

May 26, 1794. As Mr. Carey was journeying from Calcutta to Malda, he kept his Lord's day at Chandareea, on the river Isamuty. In the evening he entered on his work of publishing the word of God to the heathen.--- Though imperfect in the knowledge of the language, he conversed with two Brahmins, in the presence of two hundred people, concerning the things of God; and had a pleasant day. He arrived at Malda, June 15, met Mr. Thomas the 16th; and on the 19th set out for Mudnabatty, the place of his residence, which is thirty-two miles north of Malda, in a straight line, but near seventy by water, and is upon the river Tanguam.

It is now pretty generally known that their situation in Mr. U----'s indigo manufactory, places them above the need of personal assistance from the society.

Mr. Carey informs us concerning

HIS CONGREGATION AND MANNER OF PREACHING.

"I doubt not but God has a work to do here. It has been his general way to begin among the poor and despised, and here we have only poor and illiterate people, and scarce any of those who value themselves on account of being the higher cast.

" Lord's

“ Lord’s day, April 5, 1795. In the morning the congregation was about five hundred; and the people, having attended with great seriousness, went away shouting *Alla*, i. e. O God. In the evening had about four hundred. They appeared serious, and departed shouting as in the morning, which is a way the Mussulmen use to invoke the Divine Being. 12th. This day preached twice to the natives: about two hundred in the morning, and in the evening about five hundred.” A part of the gospel by Matthew having been read to them, “ I afterwards preached to them upon the necessity of repentance and faith, and of copying the example of Christ. They heard with considerable attention, and I felt some sweet freedom in pressing them to come to Christ. May 9th. “ For the last three Sabbaths my soul has been much comforted in seeing so large a congregation, more especially as many attend who are not our own workmen, from the parts adjacent, whose attendance must be wholly disinterested. I therefore now rejoice in seeing a *regular congregation*, composed of from two to six hundred people, of all descriptions, Mussulmen, Brahmins, and other classes of Hindoos. I this day attempted to preach to them more regularly, from Luke iv. 18. *The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, &c.* in which discourse I endeavoured to prove the miserable state of unconverted man, as spiritually poor, &c. as bound by a sinful disposition, and by pernicious customs, and vain expectations of happiness, from false and idolatrous worship; I also took occasion to observe, that both in the shasters and koran there were many good observations and rules, such as ought to be regarded; but that one thing they could not inform us of, viz. how God can forgive sin consistently with his justice, and save sinners in a way in which justice and mercy could harmonize. I told them, moreover, that their books were like a loaf of bread, in which there was a considerable quantity of good flour, but mixed with some very malignant poison, which made the whole so poisonous, that whoever should eat of it would die: so I observed, that these writings contained much good instruction, mixed with deadly poison. I appealed to them, whether any of their idols could give rain, (a blessing much wanted at this time), or whether they could do them any service at all? When an old Mussulman answered aloud, ‘ No, they have no power at all.’ And in this

he included the Mussulmen's *peers*, or spirits of their saints, as well as the heathen idols. I observed, that the cast was a strong chain, by which they were bound.— I afterwards spoke of the suitableness and glory of the gospel, which proposed an infinitely great sacrifice for infinite guilt, and a free salvation for poor and perishing sinners. In the afternoon I enlarged on the same subject. I felt my own soul warmed, and hope for good. God has given me of late a greater concern for the salvation of the heathen, and I have been enabled to make it a more importunate request at the throne of grace.

Jan. 1796. “ It was always my opinion that missions may and must support themselves, after having been sent out and received a little support at first. And in consequence I pursue a very little worldly employment, which requires three months clofish attendance in the year; but this is in the rains—the most unfavourable season for exertion. I have a district of about twenty miles square, where I am continually going from village to village to publish the gospel; and in this space are about two hundred villages, whose inhabitants from time to time hear the word. My manner of travelling is with two small boats; one serves me to live in, and the other for cooking my food. I carry all my furniture and food with me from place to place, viz. a chair, a table, a bed, and a lamp. I walk from village to village, but repair to my boat for lodging and eating.

“ As a specimen” of the manner of my preaching, “ I will just describe one season at a large village about four miles from Mudnabatty, called Chinsurah. I went one Lord's day afternoon to the place, attended by a few persons from Mudnabatty. When I got into the town, I saw an idolatrous temple, finely built with bricks. In order to excite attention, I asked what place that was? They said it was a Thakooranee, that is, a she debta,” or saint. “ I asked if it was alive? They said, yes. Well, said I, I will see her, and accordingly went towards the place; when they all called out, ‘ No, Sir, no; it is only a stone.’ I however mounted the steps, and began to talk about the folly and wickedness of idolatry. A bazar, or market, near at hand, was very noisy; I therefore removed to a little distance, under a tamarind tree, where we began by singing the hymn, ‘ O who besides can deliver!’ By this time a pretty large concourse of people was assembled; and I began to discourse with them

them upon the things of God. It is obvious that giving out a text, and regularly dividing it, could not be of any use to those who never heard a word of the bible in their lives. I therefore dwelt upon the worth of the soul, its fallen state, the guilt of all men who had broken God's righteous law, and the impossibility of obtaining pardon at the expense of the honours of divine justice. I then inquired, what way of life (or salvation) consistent with the righteousness of God, was proposed in any of their shafters? They, said I, speak of nine incarnations of Veesnu past, and one to come; but not one of them is pretended to be for the salvation of a sinner. They were only to preserve a family, kill a giant, make war against tyrants, &c. all which God could as well have accomplished without these incarnations. The incarnation of a deity, I added, is a matter of too great importance to take place in so ludicrous a manner, and for such mean ends and purposes. The Matsya Obeetar (or Avatar) you know, was to become the rudder of a boat, and preserve a family in a great flood; and the wild hog incarnation was to kill a giant, and to draw up the earth out of the sea when it was sinking; but this God, who created it, might have easily accomplished without any such interposition! I observed how miserable they must be whose whole religion only respected the body, and whose shafters could point out no salvation for the soul. Then I spake of the way of life by Christ, his sufferings for us, &c.

"This is the method of preaching that I use among them. Nothing of this kind appears to give them offence. Many wish to hear, but many abhor the thoughts of the gospel: the Brahmins fear to lose their gain, the higher casts their honour, and the poor tremble at the vengeance of their debtas."

In October, 1795, Mr. Carey says, "I can preach an hour with tolerable freedom, so that all who speak the language well, or can read or write, perfectly understand me; yet the labouring people can understand but little."

TRANSLATING AND PRINTING.

Mr. Carey's letter to the society, Dec. 30, 1795, contains this interesting paragraph. "I find the translation of the bible a delightful employ, and am occupied in it every day. In addition to Genesis, Exodus, Matthew, Mark, and James, (which are ready for the press) we have entered on Leviticus, with the gospel by Luke, and the Acts of the Apostles. The gospel by John, and the
epistle

epistle to the Galatians only want correcting; and I hope before this letter reaches you, more will be completed."

Jan. 16, 1796. The people among whom I labour are in some respects different from many other Heathens in this, that they have a written language; and can we but obtain the necessary assistance from England, it will be a great object to print the Bible,* and disperse it gratis. We thought of doing it at our own expense, if only a chapter at a time; and have not given up the idea of devoting every cowny that God gives us to this important work; there are types, presses, and printers in this country." (But he said in a former letter, printing is *uncommonly* expensive here.) "The translation is getting forward. *Money to publish it is the only thing wanted.*"

Mr. Thomas's letter to Mr. Pearce, Sept. 25, 1795. "I have a Pundit to assist me in the translation, whose name is *Podo Lofon*, a native of that famous metropolis of Bengal learning, Nuddea. This is he who taught me what little I know of Sanscrit, before I returned to England. He is a Brahman, begins to be very useful, and has been at all times ready and willing to translate; but is quite silent when asked, *What think you of Christ?* In every letter, however, when absent, he styles the Bible the *true shaster*, and professes to believe that it will overspread the earth. He has taken the 45th hymn of Rippon's Selection, *Asbamed of Jesus*, and put the translation of it into good verse, set it to a tune, and engaged other Brahmans to sing it."

ENCOURAGEMENT.

Whoever embarks in the business of foreign missions, especially among people of a hard language, must expect incalculable difficulties on a sea of trouble. For such, our brethren, blessed be God, in some measure were prepared. Disappointments strewed their path before they could leave their native land; and difficulties were to be encountered when they reached the shores of India. The prospects which at length opened to them by their situation in the indigo manufactories, at Maypauldiggy and at Mudnabatty, flattered their hopes, but were by no means the *ne plus ultra* of their wishes. They had much to learn, as well as much to teach. A great impediment "in speaking to the Hindoos, arises from the various dialects

* Their wish has been to print the Bible, and other useful things, in the Bengal and Hindostanee languages.

which

which prevail in different parts of the country; and from the extreme ignorance of the common people, who are not able to understand one of their own countrymen, who speaks the language well, without a considerable difficulty. Their poverty also obliges them to labour from sun-rise to sun-set." But strong attachment to their cast appears to be the most heavy chain ever "forged by the devil to hold the Hindoos in slavery."

These things considered, the prospects of our brethren are as luminous as can reasonably be expected. February, 1795. The people desired Mr. Carey "to set up a weekly meeting to read the Bible to them, and explain it;" and "a pretty large assembly of natives" told him, that "they wanted instruction, and desired him to instruct them upon the Lord's day." A week after, "a considerable number of them came of their own will, and desired to be instructed." They were collected from the villages where Mr. Carey had preached before, and from some where he had not been. "Most of them were even of influence, being mundulls, or heads of villages. Their attention was very great, their questions serious and pertinent."

It must have been very animating to see the natives, from four to five hundred, after a serious attendance on the word, retire shouting, *Alla, O God!* and Mr. Carey's heart was "much comforted" with the sight. This was in May, 1795, as mentioned before. The December following he says, "I have not yet seen much fruit of my labours; the most I can say is of a young man about eighteen years of age, a Brahman, who has appeared very thoughtful for some time, and frequently conversed with much feeling about his eternal concerns. I pray God it may end well. His concern has continued now nearly three months, and appears rather to increase than otherwise. His name is CASSINUT MOOKHURGEE. He publicly, and with great boldness attacks the superstitions of his countrymen, and is a great help in explaining what I say in preaching to the capacities of those who with difficulty understand me. It is also pleasing to me to observe, that the poor people, who scarce ever thought of any thing but what they should eat, drink, and wear; and how they should cheat their zemindars (landholders), now, to the amount of some hundreds, understand more or less of the gospel scheme; and this new doctrine is become the matter of their conversation with one another.

They

They also treat their idols with words of bolder contempt than heretofore. Some gospel hymns are also now very frequently sung among them."

"Mr. Thomas and I have also received letters from some people at Dinagepore, the capital of the district, whom we had never seen; but having heard of the gospel, they have solicited us to send a part of the translation of the holy scriptures," which they call *the unparalleled words*, to be sent to them.

But if it may be proper, in any measure, to estimate the success of the missionaries, by the means of doing good with which they have now furnished themselves, the translation of so great a part of the sacred scriptures must be considered as of vast consequence, "That part of the Bible which is translated has been read to several hundreds of the natives" already. But the books of Moses, the Gospels, the Acts, and the small epistles, will speak every day where the missionaries are absent, and they may inform and refresh the hearts of thousands when the translators are deep in the dust.

Mr. Carey: "To the pleasing information of our bodily welfare, and that of our children, I can now add, that a BAPTIST CHURCH is formed in this distant quarter of the globe: our members indeed are but four in number," all Europeans, "viz. Mr. Thomas, myself, a Mr. Long, (who had been baptized by Mr. Thomas when he was in India before), and a Mr. Powel, who accompanied him from England, whom I baptized on the 1st of November this year, (1795), on which day we were solemnly united as a Church of Christ, and the Lord's-supper has been administered among us twice.

"Mr. Powel is a very hopeful young man; he burns with zeal for the conversion of the heathen, and I hope he will prove a valuable acquisition to the mission."

Many beautiful quotations might yet be made from No. 3, of the Periodical Accounts, but we must, at present repress our inclination, and terminate this article with observing,

That, "in the month of January, 1796, JOHN FOUNTAIN, a young man, a member of the church at *Eagle-street*, London, was recommended" to the committee "as a person whose heart was engaged in the work of missions, and whose character was suitable to such an undertaking." His views and his motives were inquired into; and, having engaged with them in prayer, "the committee resolved

resolved to accept him as a missionary." Towards the latter end of April, 1796, he set sail from Gravesend in an American ship. One letter, dated off Madeira, May 17, has been received from him, in which he writes of being in health, and says, "Blessed be the God of all consolation and grace, I meet with nothing but what is surmountable by fortitude, or easily borne with patience; and I can yet sing with dear Mr. N. who forewarned me of hardships,

Each sweet Ebenezer I have in review,
Confirms his good pleasure to help me quite through."

SIERRA LEONE.

THE Periodical Accounts favour us in detail, with an "explicit narrative" of the mission to Africa, of which there is, "at present, a total suspension."

The reason of its suspension, in general, may be learned from the following extract:

"It is with concern we inform the friends of the mission, that Mr. Rodway's health has been so interrupted, almost from his first arrival in Africa, as to incapacitate him from making any attempts towards the conversion of the natives, and fully to convince us, that his constitution is not suited to that climate. After a trial of more than eight months, it was judged necessary by the senior surgeon of the colony, that he should return to England. He accordingly quitted Africa, and arrived at Bristol in the latter end of September, 1796."

It seems also, that "Mr. Grigg had imbibed some prejudice against a principal person in the colony; and embroiled himself in such unhappy disputes," as made it necessary for him to leave the colony.

The society, while they recollect, that "in undertakings of this kind," they "ought to lay their accounts with a portion of disappointment," seriously apprehend, that "it may be the design of God, by covering this undertaking with a cloud for the present, to try them." They agreed to observe a day of solemn fasting and prayer on Dec. 28, 1796.

It is pleasing, however to report, that "the natives of Africa discover a willingness to hear the gospel; and
look

look up to white men with great respect, accounting it a favour that they will go thither to instruct them.*--- There is an open door both at *Port Logo*, and in the *Sooffee* country, if suitable persons are but willing to enter in." The committee add, "we trust that this, and even our present disappointment, will provoke us and others to greater exertions."

THE PARTICULAR BAPTIST FUND,

LONDON.

The nine* churches, whose ministers and messengers constitute the fund, collected, for 1795, the sum of £.720 12s. 3d. sterling. The church at Norwich sent up a collection of £.8 6s. 6d. Mr. Frederick Miller's legacy of £.100 was received, and Mr. John Lind's donation of £.60. The distributions were made in the spring of 1796, when it appeared, by a summary view of the fund accounts, that, including an allowance to the mission in North Wales, and an extra exhibition of 200 guineas divided among sundry poor ministers, who had large families, the disbursements of the year amounted to £.1612 19s. 4d.

To the collections in the said London churches for 1796, making the sum of £.674 18d. 2s. were added, the Norwich collection £.12 2s. 4d. and a donation of £.100, by Mr. Archer Ward, of Derby. The distributions were made in March and April, 1797. The mission to North Wales was encouraged as before, and the whole expenditure of the year was £.1310 6s. 6d.

This year the managers have sent a letter to the deacons of those churches which received assistance from the fund, explaining the nature of the institution. In which they also say, that "they find themselves incapable of exhibiting half the assistance which they could wish, to many

* There were ten churches which collected for the fund in London, till the year 1795; but as the 7th day Baptist church at Cripplegate received more from it annually than its contribution to it, the fundees could not see the propriety of receiving a yearly collection from them, under such circumstances.

of those cases which come under their notice;" and, therefore, earnestly request the deacons of each society "to use every prudent mean, as their office demands, for the comfortable support of their pastor or minister; that so if practicable, they may not, in future, have any occasion to apply for assistance from this fund. The managers having long suspected that various of our churches in the country, which have been used to apply for annual exhibitions, might, with proper exertions of their own, have comfortably provided for their ministers without any foreign aid." They add, "If, however, after all your endeavours, it be necessary for you to solicit assistance from the managers of this institution—it is *expected*, That, previous to every fresh application, you make a public collection, for the fund, and mention its amount in your petitions. That in your petition or case, there be a concise representation of the *faith* of the church, and of your pastor, *particularly* in regard to the person of Christ, and the doctrine of the Trinity; of your pastor's domestic circumstances, if he have a family; of his last year's salary; and of the [number] and increase or decrease of your members, &c."

COUNTRY CASES,*

PATRONISED IN LONDON IN 1795, 1796.

CHURCHES.	PRESENTED.	RECOMMENDED	WANTED.	COLLECTED
Great Driffeld	Dec. 3, 1790	Mar. 6, 1795	£ 180 0 0	£ 58 0 0
Bottesford	Dec. 3, 1790	June 5, 1795	71 19 0	71 19 0
Dudley	May 1, 1789	Oct. 2, 1795	160 16 6	79 0 6
Kingston	Feb. 4, 1791	Nov. 6, 1795	300 0 0	65 6 6
Weston by Weedon	Oct. 7, 1791	Mar. 4, 1796	70 0 0	70 0 0
Collingham	July 1, 1791	July 1, 1796	36 0 0	36 0 0
Ebenezer	July 4, 1794	July 1, 1796	60 0 0	45 7 6
Slaithwaite	July 6, 1792	Sept. 2, 1796	123 16 9	76 5 6
Shrewsbury	—————	Oct. 7, 1796	172 0 0	172 0 0

* Bridgewater, August 3, 1792, wanted £ 160—having been supplied without coming to London, the case was withdrawn.

† As the cases of Ebenezer, in Anglesea, and Collingham, in Nottinghamshire, wanted so small a sum, the committee united them both together.

A LIST

A LIST OF THE PARTICULAR BAPTIST MONTHLY MEETINGS
IN LONDON AND SOUTHWARK,

FOR THE YEAR

1797.

PLACE.	TIME.	TO BEGIN.	TO PREACH.	TO PRAY.
—	—	—	—	—
Mr. Booth's	January 19	Mr. Button	Mr. Martin	Dr. Rippon
Mr. Button's	February 23	Mr. Martin	Mr. Burnside	Mr. Tho. Thomas
Mr. Tim. Thomas's	March 23	Mr. Burnside	Mr. Dore	Mr. Hutchings
Dr. Rippon's	April 20	Mr. Dore	Mr. Button	Mr. Booth
Walworth	May 25	Mr. Button	Mr. Stennett	Mr. Dore
Wild Street	June 22	Mr. Stennett	Mr. Hutchings	Mr. Tim. Thomas
Mr. Martin's	July 20	Mr. Hutchings	Dr. Rippon	Mr. Stennett
Mr. Burnside's	August 24	Dr. Rippon	Mr. Booth	Mr. Button
Mr. Tho. Thomas's	September 21	Mr. Booth	Mr. Tim. Thomas	Mr. Burnside
Mr. Hutchings's	October 19	Mr. Tim. Thomas	Mr. Tho. Thomas	Mr. Martin
Mr. Dore's	November 23	Mr. Tho. Thomas		Mr. Booth

The Service begins precisely at Eleven o'Clock, and the Minister of the Place concludes the Service.

The Messengers to meet on Wednesday, the 13th of December, at Four o'Clock precisely, to make a NEW LIST.

INDEX

TO

THE BAPTIST ANNUAL REGISTER,

FROM 1793 TO 1797.

The Figures refer to the Pages; adv. is put for advertised.

- A**BBOTT, Rev. Henry, goes to North Carolina, and dies, 52.
- Adams, Mr. Thomas, an exemplary deacon at Leominster, 99.
- Address, from the Baptist Society in London for the encouragement and support of itinerant preaching, 465.
- Ainsworth, Rev. Henry, two of his pieces republished, and an account of his life drawn up by Dr. Stuart of Edinburgh, 476.
- Alsace, state of religion there at the beginning of the present war, 211.
- Ancona, a very entertaining letter from thence, 403.
- Andrews, Rev. Joshua, (Brecknockshire) account of him, 108.
- Association letter, a short one, 68.
- B**ACKUS, Rev. Isaac, his piece on the two witnesses, *adv.* 78, and also his Church History of New England, 471.
- Bain, Rev. John, of Downton, his ordination, 189.
- Baldwin, Rev. Thomas, (Boston, Massachusetts) his late publications, 471.
- Baltic, one minister on the, very useful, 214.
- Baptist Society in London for itinerant preaching, rules of, 469.
- Barnett, Rev. James, his ordination, 119.
- Basil, (Switzerland,) account of the gospel ministers in the city, and Canton of, 211.
- Battle, Suffex, a new church formed there, 12, 33.
- Baxter, a beautiful quotation from him, 462, *note*.
- Bealer, Charles, of Upper Indian-land, South Carolina, his biography, 44.
- Beard, Rev. James Freeman, ordained, 190.
- Beddome, Rev. John, Mr. Fokett's intimate friend, 423. called to the ministry, *ib.*
- Beddome, Rev. Benjamin, his biography, 314.
- Belcher, Rev. Joseph, his ordination, 480.
- Belknap, Rev. Dr. Jeremy, of America, his account of new discovered islands, 409.

INDEX, 1793—7797

- Bengal*, the dialects of it, 155.
Baptist mission there,—see Thomas and Carey.
- Berry*, Rev. Thomas, his ordination, 481.
- Bethel* Association, America, in 1793, 193.
- Bicheno*, Rev. James, his synoptical table of prophetic numbers, 76. His "Signs of the Times" reviewed and commended, 77. His other publications, *adv.* 340.
- Biggs*, Rev. James, his sermon, *adv.* 340.
- Bird of Paradise*, a Poem, by Dr. Stennett, 389.
- Birt*, Rev. Mr. sketch of his letter on holiness, 182. His vindication of the Baptists, *adv.* 219.
- Blaenau* church, (Monmouthshire) sketch of its history, 21, *note*.
- Blundel*, Rev. Thomas, (Arnsby) his ordination, 117.
- Books*, catalogue of, for 1793, 76. For 1794, 219. For 1795, and 1796, 340. For 1797, 471, 478.
- Booth*, Rev. Abraham, sketch of two of his sermons, 120—his last publication, *adv.* 471.
- Boswell*, Mr. Richard, 318, *note*.
- Bowdoinham* association, (Massachusetts) in 1793, 193—their great increase, 206.
- Braidwood*, Mr. William, a register of his publications, 478.
- Braker*, Rev. Joshua, ordained, 191.
- Brettel-lane* Society formerly met at Stourbridge, 136.
- Bristol*, Baptist Academy there, history of it, 413; first Baptist student there, of whom we have as yet any account, 419, by whom founded, 420. the Baptists there persecuted and imprisoned, *ib.* the Education Society at, 441.
- Broadmead* church, (Bristol) its increase and decrease in 1794, 185.
- Brown*, Rev. Mr. (Calcutta,) 163 —, Mr. James, an excellent deacon of Prescott (Devon) his death lamented, 184. —, Mr. William, of Ashford, pleasing account of him, 227.
- Burkitt*, Rev. Lemuel, of North Carolina, a piece of his, *adv.* 219.
- Butler*, Rev. William, finished his course well, 112.
- Button*, Rev. William, analysis of his sermon on the fast, 78.
- CAREY**, Rev. Mr. a missionary—his calculations of the millions in pagan darkness, 153, *note*. Letter to the church at Leicester, 158. His letter to the society, 151. See *mission*.
- Carmichael*, Rev. Robert, (Scotland) becomes a baptist, 363.
- Cassnut Mookburgee*, a short account of this Brahman, 529.
- Catechising* children recommended by the Midland association, 134. Blessed abroad, 214.
- Cave*, Rev. Benjamin, ordained, 191.
- Chacewater* and Truro, extract of their letter to the association, 183.
- Charleston* association, 1793, 73.
- Chatham* society prosperous, 6. *note*.
- Cherry*, Rev. John, (Wellington), his ordination, and academy, for the education of young gentlemen, 118. His association letter recommended, 265.

INDEX, 1793—1797

- Churches*, Particular Baptist, in England in 1794, 1.
 ——— in Wales, in 1794, 17
 ——— General Baptist in Wales, in 1794, 24.
Clarke, Rev. William, (Exon) substance of his sermon at Dr. Ryland's settlement, 123. Biography of him, 276. Substance of Dr. Ryland's sermon on his death, 272. Names of his students, 277. *note*.
Claxton church, prosperous 490
Clayton, Rev. Henry, of Salendine Nook, 224.
Coldford church, 5, *note*.
Congregationalists, in southern states of America, general association of, 130.
Cornish tanners, extolled, 460.
Countrysides patronised in London in 1793, 92. In 1794, 176. In 1795 and 1796, 533.
Crawford, Rev. James, of Kentucky, affectionately named, 203.
Crockerton church, an hope of theirs, prettily expressed, 184.
D*ANBURY* association (Connecticut) in 1793, 193.
Dantzick (Polish Prussia) account of it and of the Baptist church there, 209.
Dargan, Rev. Jeremiah, (North Carolina,) short account of him, 51.
Davey, Mr. William, of Chard, his triumphant death, 502.
David, Mrs. of Frome, the amiable, 112.
Davies, Mr. Robert, of London, his donation to the Baptist fund, 207.
Davis, Rev. Thomas, of Reading, his wonderful conversion, 515. His success, 518. And dissolution, 522.
Deacon, a reverend one, ordained, 490.
Denmark, state of religion in some parts of it, 212.
Diss, the church there flourishing, 490.
Dissenters in England, and Baptists in America contrasted, 205.
Dolau and Pentref church (Radnorshire), short account of, 23, *note*.
Dore, Rev. James, his last publications, 471.
Downton church, near Salisbury described, 189.
Dublin, account of the Evangelical Society, and of the state of religion in the vicinity of, 405.
Dudley, Rev. Ambrose, of Kentucky, described, 202.
Dunn, Rev. Thomas, of New York, his publications *adv.* 79, 220.
E*ASTIN* Rev. Augustus, of Kentucky, described 202
Eccles, probably Eckles, Rev. John. 417.
Edinburgh, a Baptist church there in 1652, 361.
Education Society, the Baptist at Bristol, its formation, 420, benefactors to it, 455.
Edwards, President, sketch of his Miscellaneous Observations on important subjects, vol. i. 79, also vol. ii. which has more original matter in it than the first, 472.
 ———, Dr. Jonathan, two of his sermons, *adv.* 81.
 ———, Rev. Morgan, of Pennsylvania, his life and character 308.
 ———, Rev. Joshua, of America, 500, *note*.
 ———, Mr. Abel, of South Carolina, the son of the Rev. Joshua, his biography, 500.

INDEX, 1793—1797

- Elkhorn Association* (Kentucky) 1792, and May 18, 1793, 67. their minutes Oct. 12, 1793, and Aug. 7. 1794, 194.
- Erskine*, Rev. John, D.D. a sermon of his, *adv.* 81. his account of one of Stoddard's books republished, 336. Has favoured the public with a small supplement to Gillies's historical collections, 472.
- Evans*, Rev. Thomas, (grandfather of the Rev. Hugh) his examination before the triers, and his testimonial, 431.
- , Rev. Hugh, of Bristol, his biography, 431, close of his life, 437.
- , Rev. Dr. Caleb, Bristol, Memoirs of him, 439.
- , Rev. John, (London) his publications *adv.* 220, 340, 472.
- , Rev. David, of Darkgate, Carmarthen, deceased, 37.
- , Rev. Benjamin (Leicestershire) his ordination, 345.
- John, from Wales, in search of Welsh Indians beyond the Mississippi, 133.
- Erwin*, Rev. Mr. of Hopewell, in America, 511.
- Exeter* church, in 1794, mention two persons whom they sent into the Ministry, 184.
- FARRINGTON** meeting-house, 2 *note*.
- Fawcett*, Rev. John, two of his publications *adv.* 82. His metrical imitation of Ram Boshoo's hymn 175, his memoir of Rev. Joshua Wood, 223.
- Finly*, Rev. Robert, of Kentucky, respectfully noticed, 203.
- Foleys*, or Pholeys, the, on the river Gambia, their manners, 402.
- Forfar* Presbytery send out a missionary to Nova Scotia, 207.
- Foskett*, Rev. Bernard, his biography, 422.
- Foster*, Rev. Dr. Benjamin, (New York) his success in 1785; account of his late amiable wife, 111.
- Fountain*, John, a missionary lately sent to India, 530.
- Francis*, Rev. Benjamin, his dying christian, a poem, 327.
- Freeman*, Mr. Joshua, of North Carolina, 271.
- Rev. Wm, ordained, 190.
- Fuller*, Rev. Andrew, a conversation and wish concerning his Calvinistic and Socinian system compared, 82. respect shewn to him, 458. His sermon at St. Albans. 473. Syllabus of his answer to Dr. Toulmin and Mr. Kentish, *end*.
- Fund*, the particular Baptist, in London, amount of its collections and distributions in 1793, 8 *note*, and 92. in 1794, 207. in 1795, and 1796, 532.
- Furman*, Mrs. Rachel (High Hills of Santee), reviving account of her, 281.
- , Rev. Richard, a discourse of his *adv.* 473.
- GANGES**, veneration of the Hindoos for it, 147, *note*.
- Gano*, Rev. John, of Kentucky, described, 202.
- Geard*, Rev. John, of Hitchin, his letter, 397, his beauties of Henry, *adv.* (vol. i.) 473.
- General Assembly*, in London, resolutions of, in 1689, 418.

INDEX, 1793—1797

- General* association of congregationalists, and General Assembly of Presbyterians in America united in missions, 130.
- Committee of Baptists, (Virginia) 1793, 65.
- George*, Rev. David (Sierra Leone), Letter from him, 94
- Gifford*, Rev. Dr. Andrew, inscription under his bust in the museum, at Bristol, 450.
- Giles*, Mr. William, a publication of his *adv.* 83.
- Gillard*, Rev. John, his death, 184.
- Glebes*, contended for in Virginia, 66.
- Glyn-ceiriog* church (in North Wales) and her ministers, 18,
- Grantham*, Rev. Thomas, the famous persecuted General Baptist, a memorial of him, 50.
- Griffiths*, Rev. John, of Hitchin, his life and death, 394.
- Guildenburgh* church, their place of worship burnt, 9, *note.*
- HALL**, Mr. John, of Hantley, his pleasant sayings, piety, and death, 52.
- Miss Martha, of Ipswich, her affliction, and happy death, 55.
- , Rev. Robert, his piece on the freedom of the press, &c. 83.
- Harrell*, Rev. Samuel, of North Carolina, his dissolution, 51.
- Harris*, Rev. Caleb (Llanwenarth), account of him, 97
- Hart*, Rev. Oliver (New Jersey), his biography, 507.
- Haynes*, Rev. Richard, of Bradford, Wilts, 323, *note.*
- Hexham* church dissolved, 10, *note.*
- Highlanders* in Nova Scotia send for a missionary, 208.
- Hindoo* burning, Mr. Thomas's account of one, 142. Origin of the practice, *ib. note.* Forty-seven women in a fire at once, 144, *note.* Where most prevalent, 159.
- Hindoos*, description of their cast, 162, 165; their vedas and shasters, 149.
- Hirst*, Rev. John, extract from his association letter, 140.
- History* of churches and ministers, collection of it recommended by the Warren association, 69.
- Hobbs*, Rev. Joseph (Chatham), his ordination, 347.
- Holcombe*, Rev. Henry (South Carolina), his sermons *adv.* 83.
- Holinels*, Mr. Birt's description of it, 182.
- Holmes*, Rev. Mr. his ordination, 347.
- Horne*, Rev. Melville, his first sermon at length to the natives of Africa, 249.
- , Rev. William, his book *adv.* 220.
- Hughes*, Rev. Joseph, removes from Bristol to Battersea, 452 *note.*
- Hunt*, Rev. Thomas (Watford), his call to the work of the ministry, 119, and ordination, 120.
- Hutchings*, Rev. Thomas (Unicorn-yard, London), his ordination, 348.
- Hyde*, Rev. Robert, his settlement, 349.
- INDEPENDENTS** in America, aiming to oppress their brethren the Baptists, 132.
- Indian* Chiefs, the conversion, revolt, and recovery of two, 171, *note.*
- Inglis*, Mr. Henry, a register of his publications, 479.

INDEX, 1793—1797

Ipswich church, its desirable condition, 490.

Itinerant preaching Society in London, rules of it, 469.

— Association in Essex, plan of it, 484.

— preaching in Cornwall, by Messrs. Steadman and Saffery, 459.

JACKSON, Rev. Alvery, mentioned, 101.

Jamieson, Dr. Forfar, preaches at the ordination of two missionaries going to Pictou, 208.

Jenkins, Rev. Dr. Joseph, his late publications, 341.

Jones, Rev. John (Newfoundland), a blessing attending his labours, 206.

—, Rev. David, Chaplain to the American army, 132.

—, Mr. of Tewkesbury, names of great men brought up in his academy, 422.

Joze, Rev. Caleb, chosen a tutor of Bristol academy, 422.

Joy, holy, in God, its nature and sources, 187.

KEACH's, Rev. Benjamin's church send's Mr. John Beddome into the ministry, 423.

Kent, Rev. John, of Broughton, Hants, short account of him, 505.

Kent and *Sussex* association, in 1793, 33. in 1794, 137. desire their ministers to visit the churches, 138. their minutes of 1795, 264. in 1796, 494.

Kentucky, state of religion there in 1794, and price of provisions, 201.

Kingdon, Rev. John, his account of Dr. Ryland's settlement at Bristol, 123.

Kinghorne, Rev. Joseph, his late publication, 341.

Kingsbridge, condition of the church at, in 1794, 184.

Kingsford, Rev. John, his sermon, *adv.* 473.

Kirkland, Mr. Samuel, extract from the journals of his mission among the Indians of the Six Nations, 233.

Kizell, John, of Sierra Leone, an act of his generosity, 255.

Knott, Rev. John, of Chatham, his publications, 83, 221.

LANGDON, Rev. Thomas, his publication *adv.* 220.

La Trobe, Rev. Christian Ignatius, remarkable extracts from his history of the mission of United Brethren among the Indians, 173, *note.*

Law, moral, President Maxcy's letter on it, 70.

Leipsic, in Saxony, three sorts of people in a congregation there described, 213.

Leith, Baptists there in 1652, 361.

Leupold, Tobias, willing to sell himself for a slave, if he might but preach Christ to those in slavery, 350.

Lind, Mr. John, his donation to the Baptist Fund in London, 532.

Livonia, many serious Christians and Ministers there, 214.

London, Ministers, in 1675, invite their brethren in England and Wales to a Meeting in the Metropolis, 417.

Long, Mr. baptized by Mr. Thomas in India, 530.

Loscoe Meeting House, 4, *note.*

Loughwood Church, its desirable condition in 1794, 184.

Lorwell, Rev. Samuel, the title of one of his publications, 341.

Lunsford, Rev. Lewis, 344.

INDEX, 1793—1797

- MABBOTT**, Rev. Thomas, his settlement at Biggleswade, 192.
- McGregor**, Rev. Mr. Missionary to the Gaelic Congregation at Pictou, 93. His success, 203.
- Magee**, Capt. James, his discovery of a group of Islands, 400.
- McLean**, Mr. Archibald, his publications registered, 477.
- Manning**, Rev. John (Spaldwick) ordained, 118.
- Margate Church**, the assistants in it, 6, *note*.
- Marriage**, a form to be provided by some of the American Baptists for its solemnization, 65.
- Martin**, Rev. John, his late publications, 473.
- Maxcy**, President, his letter on the moral law, 70.
- Melksham church**, how supplied for years, 13, *note*.
- Midland association** in 1793, recommends catechising, 134. and an association fund, 135, their minutes in 1794, 135, in 1795, 333.
- Miell**, Rev. John (Wimburn), his ordination, 117.
- Millard**, Rev. John, ordained, 480.
- Miller**, Mr. Frederick, his legacy to the Baptist Fund in London, 532.
- Ministry**, manner of Mr. Ruffon's call to it, 483.
- Misapplication** of scripture lamented by the Rev. G. Whitefield, 311, *note*.
- Mission**, the Particular Baptist, among the heathen encouraged, 27, 137. No. I. of the Periodical Accounts, 221 No. II. 341. No. III. 474. — the Presbyterian, in Nova Scotia, 93.
- Missions**, the Moravian, history of mentioned, 173, *note*. first fruits of *ib.* one on the Wolga near Astracan, 124.
- Missionaries**, invited to go to Nova Scotia, 93. among the southern and western frontiers of the United States, 130. two of the Moravians desirous of selling themselves, that they might go among the slaves to preach Christ, 347. a piece published for the assistance of, 342.
- Missionary Society**, plan of the 259. minutes of their meetings, 257.
- Moncrieff**, Mr, of Glasgow, his character and death, 372.
- Monthly Meetings** of the Baptists in London, list of them in 1793, 92. in 1794, 176. in 1795, 192. in 1796, 334. in 1797, 534.
- Morris**, Rev. Mr. extract of his association letter, 117.
- Mosely**, Mr. Robert, honourable account of him, 46.
- NEAL**, Rev. Daniel, a new edition of his history of the puritans, to which are prefixed memoirs of his life, 91. 222.
- Neuse association** (North Carolina), in 1794, 304.
- Newfoundland**, success of the gospel there, 206.
- Newhouse**, Rev. Thomas (Giffburn Forest) his ordination, 119.
- Newman**, Rev. William, ordained, 190.
- Newton**, Rev. James, his qualification as a tutor, 443.
- Nitschman**, David, enters on a mission, in which he expects to become a slave, 350, 352.

INDEX, 1793—1797

- Norfolk* and *Suffolk* association, in 1794, 188. in 1795, 331, the number of members in each of their churches, in 1796, 489.
- New York* association in 1793, 195. in 1794, 196.
- Northampton* association in 1793, 25. in 1794, 185. in 1795, 267. in 1796, 493. number of members in each of its churches, 268.
- church, how supplied, 10, *note*.
- Northern* association in 1795, 266. in 1796, 487.
- Norway*, large congregation there enjoy the gospel, 212.
- Norwich* church (Rev. Mr. Kinghorne's), its exemplary benevolence, 92, 207, 532.
- Nova Scotia*, Presbyterian mission there, 93. the country described, *ib*.
- Nuddea*, in India, short account of it, 159.
- Nuttal*, Rev. John (Lancashire), short account of him, 99.
- O***LCHON* church (Herefordshire) the oldest probably among the nonconformists in the principality, 21. 177, *notes*.
- Ordination*, one conducted so as not to be tiresome, 121, *note*.
- Ordinations* in 1793, 117. in 1794, 1795, 1796, 122, 345, 479.
- P***AICE*, Rev. Henry, his ordination, at Waddeston Hill, 347.
- Pain*, Rev. William, of Gamlingay, his ordination, 345.
- Palmer*, Rev. John, his ordination, and a *reverend* deacon at the same time, 482.
- Parker*, Rev. John, interesting account of him, 100. His verses on the death of Rev. Isaac Slee, 107.
- Parsons*, Rev. Edward (Leeds), sketch of his sermon, 113.
- Payne*, Rev. Alexander, now of Walgrave, a recommendation of him, 323, *note*.
- Pearce*, Rev. Samuel, his late publications registered, 221, 475.
- Pelot*, Rev. Francis, of America, 511.
- Pendered*, Rev. William, his Fast day Sermon, *adv.* 474.
- Philadelphia*, Yellow fever at, 59. 63, in which many christians died happily 61. number of Members in the Baptist Church there who died of it, 63.
- Association in 1793, 72, in 1794, 197.
- Pilling*, Rev. John (near Burnley), ordained, 118.
- Pitbay* Church (Bristol), additions to it in 1794, 185.
- Plymouth* and Dock, extract of their letters to the Association, 1794, 183.
- Politics*, a note about preaching of, 79.
- Powell*, Vavasor, the famous, mentioned, 18, 23, *notes*.
- Mr. a Member of the Baptist Church in the East Indies, 530.
- Presbyterians*, in the Southern States of America, General Assembly of, 130.
- Prescott* Church, (Devon) their great loss, 184.
- Price*, Rev. William, (Leeds), his character and death, 114.
- Rev. Thomas, of Yeovil, ordained, 191.
- Priestly*, Rev. Dr. Joseph, a wish concerning him, 388. a book that he should read, 82.

INDEX, 1793—1797

REDSTONE Association, in Virginia, 1792, 64.

Reece, Mrs. Elizabeth, (Warwick) full account of her, 228

Religion, sketch of the state of it in several parts of the world, 207.

Repentance, its nature and importance, 140.

Revivals of religion in America, 74, in Rhode Island 1794, 203.

Rex, George, a Meniolagomekah chief, 173, *note*.

Reynolds, Rev. John, account of him, 41, 323 *note*.

Rhode Island College, Commencement, in 1794, 128. in 1795, 329. in 1796, 457.

Rice, Rev. Mr. David, of Kentucky, mentioned respectfully, 202.

Richards, Rev. William, his publications, 221, 341.

Richardson, Rev. Samuel, his essay registered, 474.

Rigby, Rev. John, account of his ordination, 480.

Ring, Rev. Joseph, (Bradford, Wilts) his ordination, 122.

Rippon, Mr. Thomas, of London, his geographical publication, 221.

—, John, his latest publications registered, 474.

Rodway, Mr. James, with Mr. Jacob Grigg, embarks in a mission to Sierra Leone, 360, the issue of it, 531.

Rogers, Mrs. Hannah, of Philadelphia, a respectful memoir of her, 57.

—, Dr. Wm. his ordination and success in 1772, 57, letter to him from a member of Congress, 62. appointed to receive donations for a mission among the Hindoos, 197

his discourse on the funeral of Rev. Morgan Edwards, 308. his sermon on the death of Rev. Mr. Hart, 475.

Ruston, Rev. Samuel, his call to the work of the ministry, 483

Ryland, Rev. Dr. John, a syllabus of his farewell sermons to the people at Northampton, 86. account of his settlement at Bristol, 123. substance of his funeral sermon for Mr. Clarke, 272. preface to his *Christian Instruction*, (Part I.) for the assistance of missionaries among the heathen, 342. Contents of his *Christianæ Militiæ Viaticum*, or brief directions for evangelical ministers, 343. his late printed sermons registered, 222, 475.

SAFFERY and Steadman, Rev. Messrs. their *itinerant* labours in Cornwall, 459.

Saint, the manner of beatifying one in Italy, 403.

Sampson, Rev. Richard, the first Baptist student at Bristol, 419. His death, 420.

— James, Esq. 420.

Saxony, the gospel highly esteemed in many parts of it, 213.

Scotland, Baptist church in 1652, 361.

Scots Baptists, account of them, 362. List of their publications, 477. Their first contribution to the Baptist mission, 152*l.* 8*s.* 6*d.*

Seminary of learning, a plan for one proposed in Virginia, 66.

Shaftsbury association (America), in 1792, 1793, 1794, 198.

INDEX, 1793—1797

- Shanscrit*, or Sanscrit language, the, described, 156. Sir Wm. Jones on translating Isaiah or the gospel into Shanscrit and Persian, 170, *note*.
- Sheraton*, Mr. Thomas, a publication of his registered, 475.
- Sierra Leone*, letter from David George, 95, depredations made at the Settlement, by some of the French, 215, the report of the Court of Directors on it, 217, first sermon to the natives, 249, gratitude for assistance sent to the Baptists at Free Town, 256, reasons why their Meeting-house is not yet built, *ib.* and 409. present suspension of the Baptist mission there, 531.
- Slave Trade* detested, 198.
- Slee*, Rev. Isaac, mentioned, and lines on his death, 107.
- Smith*, Rev. James, his ordination registered, 479.
- Snape Church* (York), how formed, 15, *note*.
- Sowerby*, Rev. Thomas (Islington) his ordination, 346.
- Sprague*, Rev. Joseph, his ordination, 481.
- Steadman*, Rev. Wm. his sermons *adv.* 343. his letter, 459.
- Steevens*, Rev. Thomas, his sermon registered, 476.
- Stennett*, Rev. Dr. Samuel, memoirs of him, 380, his "bird of paradise," a poem, 389, his discourses on personal religion republished, 475.
- Stiles*, Rev. Dr. Ezra, of Connecticut, biographical eulogium of him, 283.
- Stillman*, Rev. Dr. one of his pieces registered, 343.
- , Mr. Samuel, and Miss Harriet, of Boston, N. A. their death, 116.
- Stonington Association* (America), 1793, 199.
- Stuart*, Charles, M. D. his preface to Ainsworths pieces, with an account of the life of their Author, 476.
- Stutterd*, Rev. John, extract of his letter, 119.
- Sutton*, Rev. John, of Kentucky, described, 202.
- Swain*, Rev. Joseph, his pocket companion, *adv.* 343.
- Sweden*, gospel preachers in, 212.
- Symonds*, Rev. Joshua, 1, *note*.
- TARTAR** tribes, gospel among the, 214.
- Taunton*, Rev. Jacob, of Downton, his death, 189.
- Taylor*, Rev. Dan, his publications *adv.* 91, 344.
- TERRILL**, the famous Rev. Mr. Edward, founds the Bristol Academy, 420.
- Terry*, Rev. William, ordained at Snape, in Yorkshire, 122.
- Thomas*, Rev. Mr. of Bristol, a non-conformist, educated young men for the ministry, 419.
- Thomas and Carey*, Rev. Mess. missionaries, set sail in 1793, cheerful and happy, 96. Arrived at Calcutta, 141. Mr. Thomas's account of an Hindoo burning, 142. His conversation with the Brahmans in 1792, 142. Account of Judisteer, 148. Begin their labours, 154. Sums voted for their support, 173. Letter of the committee to them, 174. The places of their residence, 354. Their congregation and manner of preaching, 524. The Scriptures they have translated, 527. Form a little church, 530. Their prospects, 528.
- Timson*, Rev. John, his ordination, 481.
- Toler*, Rev. Henry, a sermon of his, *adv.* 344.

INDEX, 1793—1797

- Tombes*, Rev. John, his learning, 416. His students, 417.
- Tomkins*, Joseph, Esq. short but respectful memoir of him, 269.
- Toulmin*, Rev. Dr. Joshua, several of his publications advertized, 91, 222.
- Trinder*, Mr. Thomas, of Northampton, his life and experience, 286.
- Trivett*, Rev. Zenas, his chronological piece, 222.
- Turner*, Rev. Daniel, some of his publications advertized, 91, 222. 344. A tribute of his respect to one of his deceased friends, 270.
- UNITED** Baptist association (formerly the Kehukee) 1792, 64.
- Ustick*, Rev. Thomas, letter from him concerning the yellow fever, 1793, and the number of his congregation who died of it, 63.
- VILLAGE** preaching, the Midland fund for it, 135. Recommended by Dr. Evans, 447. By the Essex association, 486. By the London Society, 465, &c. &c.
- Virginia* Portsmouth association, 1793, 199.
- WALKER**, Mr. Robert, of Edinburgh, very respectable and benevolent, 363.
- War*, the present lamented, 184
- Ward*, Mr. Archer, his donation to the Baptist Fund in London, 532.
- Warren* Association, 1793, 69, in 1794, 199.
- Warwick* Association (New York), 1793, 1794, 200.
- Watkins*, Rev. Edmund, alive at Usk after the note in p. 430 was by mistake printed.
- Wells*, Mr. of Cheltenham, one of his Hymns, 287.
- Welsh* Associations, times of keeping them, 40, their minutes in 1793, 37. in 1794, 177. in 1795, 335. in 1796, 495.
- Western* Association in 1793, 35. in 1794, 182. in 1795, 265. in 1796, 490.
- Churches, propose to visit each other, 481.
- Whitbread*, the generous, his kindness to the poor plundered Baptists at Free Town, 409, note.
- Whitefield*, Rev. George, laments a great mistake into which he fell, 311, note, benefit attending his labours in America, 507.
- Wild-Street* Church, call Mr. Fokett to the ministry, 423.
- Willey*, Rev. W. called to the Ministry, 4, note. his sermon, 477
- Williams*, Rev. Hugh, his ordination at Leeds, 346.
- Mr. David, of America, 511
- Wilson*, Rev. John, his ordination, 482.
- Wood*, Rev. William, of Kentucky, described, 202.
- Rev. Joshua, (Yorkshire), his biography, 223.
- Worstead*, Case of the Church there, 490.
- Wrexham* Church (Denbigh), described, 20, note.
- YORK** and Lancashire Association in 1793, 34. in 1794, 139. in 1795, 331. in 1796, 490.
- ZINZENDORF**, Count, at Coronation of the King of Denmark, 350, sends out two astonishing missionaries, *ib*
- Zoaps*, the, of the Brahmans described, 146.

5740
* * The Rev. Mr. Andrew Fuller has just published, in 8vo. pp. 122. price 1s. 6d. the following article. The last sheet of No. XIV. was at press before it came to hand, but we are happy to introduce its title and contents in this place:

SOCINIANISM INDEFENSIBLE,

ON THE GROUND OF

ITS MORAL TENDENCY.

CONTAINING

A Reply to Two late Publications; the one by Dr. Toulmin, entitled The practical Efficacy of the Unitarian Doctrine considered; the other by Mr. Kentish, entitled The Moral Tendency of the genuine Christian Doctrine.

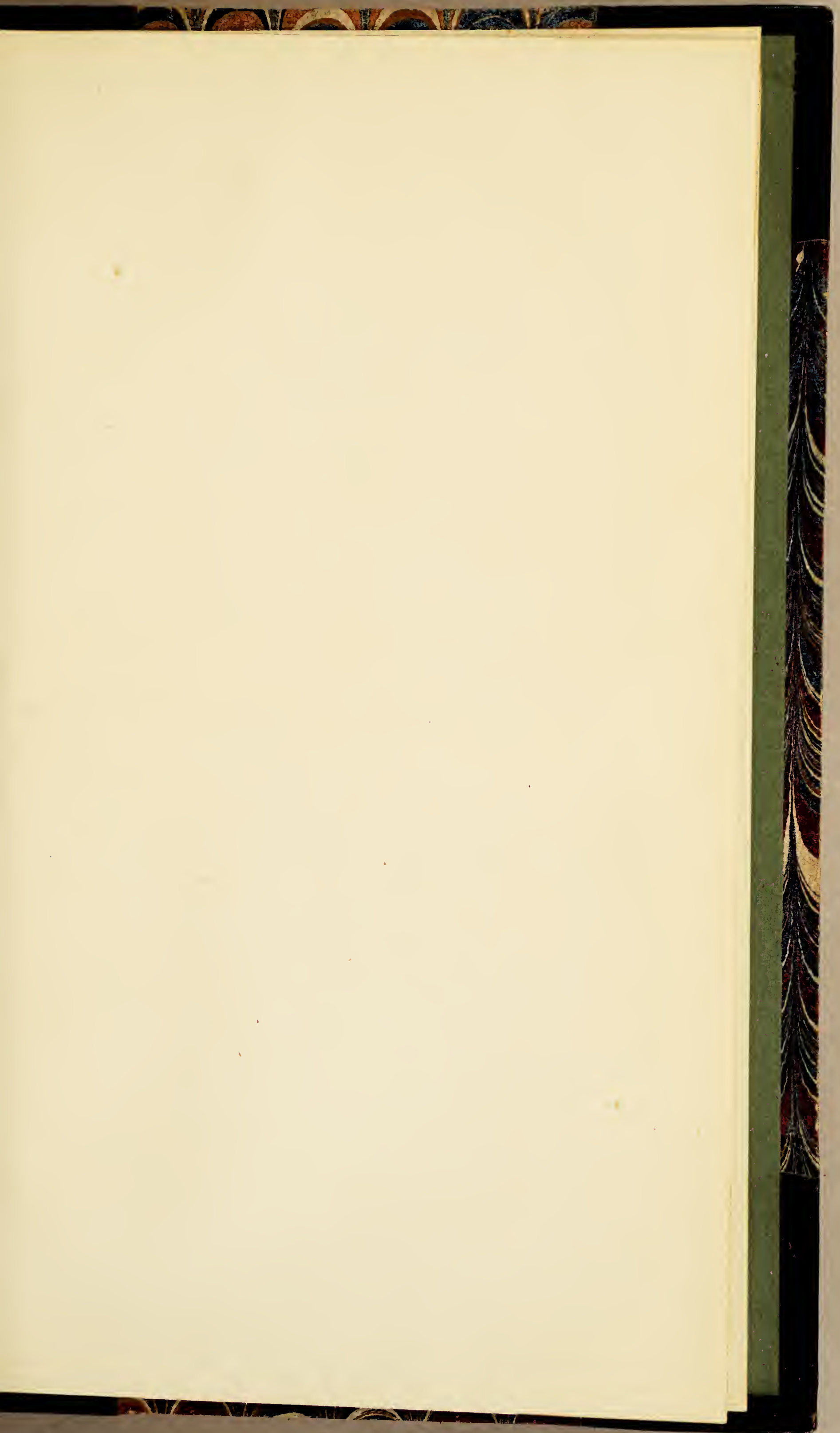
Sold by Gardiner, Button, and Mathews, London; and Ogle, Edinburgh.

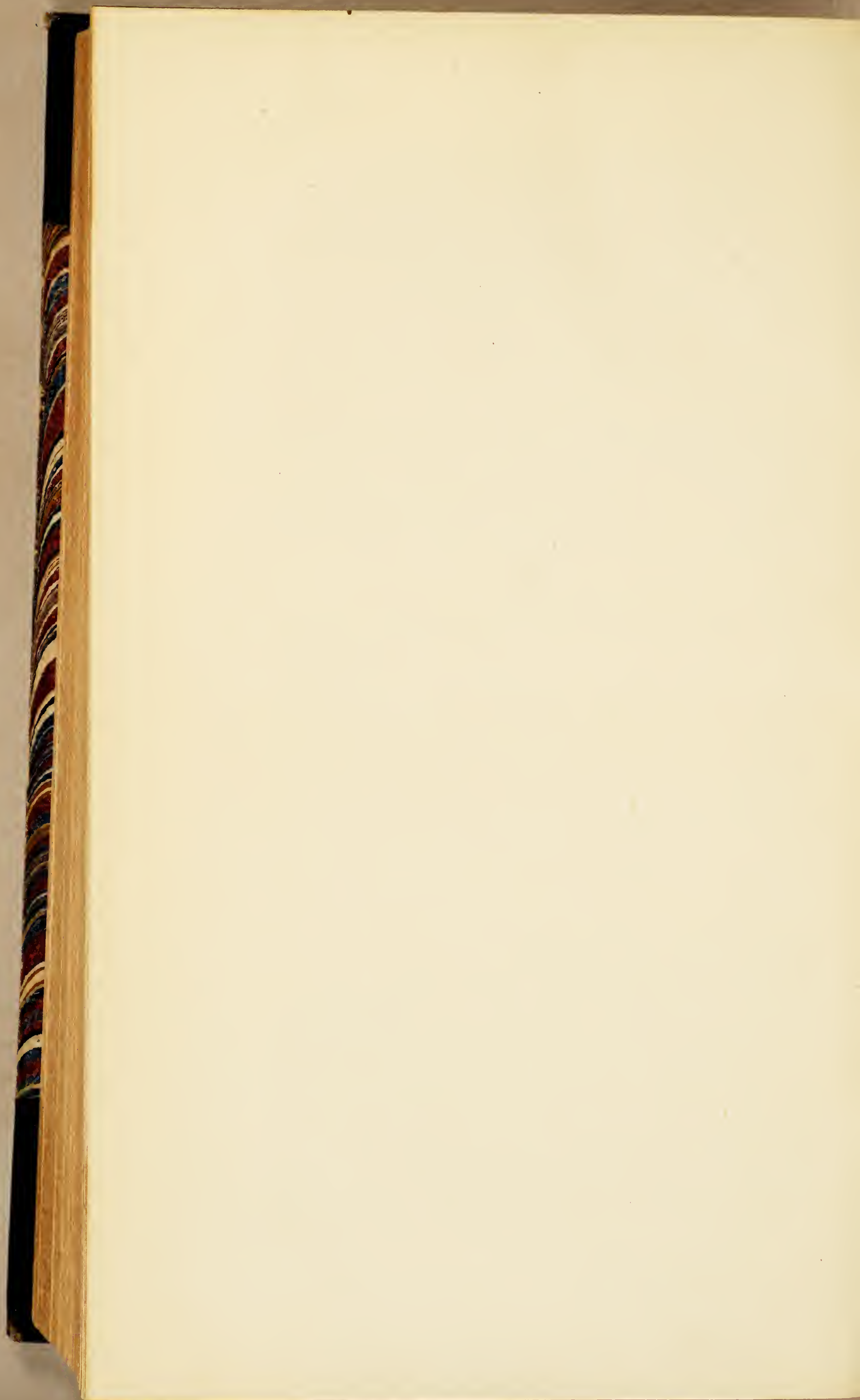
CONTENTS.

Reply to Dr. Toulmin.---The ground of argument stated and defended; farther remarks on Dr. Toulmin's replies to his animadversions. His complaint of the attack not being made on the fundamental principles of his system; the principles of Calvinism not the *only* springs of piety; the want of piety tacitly admitted by Dr. Toulmin; his method of accounting for it ruinous to his cause; his method of accounting for the unsuccessfulness of their preaching; complaint of being called *Socinians*, and plea for being called *Unitarians*; Socinianism leads to Deism; case of the Puritans and Socinians dissimilar; grounds of love to Christ; Dr. Toulmin's complaint of *injustice*; on criminal error, and judging the heart

Appendix.---Containing remarks on Dr. Toulmin's review of the Acts of the Apostles

Reply to Mr. Kentish.---He begs the question in his title page; declines a full inquiry on the subject; the concluding passage of *Letters on Socinianism* defended against the charges of Mr. Kentish, and the reviewers; reply to Mr. Kentish's six previous remarks; his four heads of inquiry; viz. 1. On the divine, the social, and the personal virtues; on love to God; love to Christ; the fear of God; confidence in God; trusting in Christ; his appeal to fact; on the innocence of error; his appeal against fact; 2. On the tendency of the Unitarian doctrine to assist, support, and console, under temptations, afflictions, and death; 3. On the conversion of profligates and unbelievers; 4. On veneration for the scriptures; remark on the meaning of *John xiv. 28. My Father is greater than I*; review of the reviewers





DA 790
R 593b2





